

Virtue in humble Life:

containing

Reflections on the reciprocal duties of the wealthy and indigent, the master and the servant:

Thoughts

on the various situations, passions, prejudices, and virtues of mankind, drawn from real characters:

FABLES APPLICABLE TO THE SUBJECTS:

ANECDOTES OF THE LIVING AND THE DEAD,

the result of long experience and observation.

IN A DIALOGUE

between a father and his daughter, in rural scenes.

A Manual of Devotion,

comprehending extracts from eminent poets.

In two volumes.

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MDCCLXXIV.

MVSEVM
BRITAN
NICVM

TO

The READER.

IT might appear to you as *affected humility*, if not abſurd and inconſiſtent, were I to aſk pardon for my zeal in the ſervice in which I have been employed: But there are ſeveral reaſons for making ſome obſervations on the circumſtances relating to it.

In reviewing theſe pages in their collected ſtate as volumes, as far as a few days would admit, I am induced to think, that *juſtice* demands of me to ſay, they were not written under the advantages which thoſe enjoy, who in addition to their talents, are maſters of their time.

I engaged in this work from the ſuggeſtion of a perſon of ſuperior judgment. My life ſeemed to ebb out faſt enough to warrant my declining ſuch a taſk; yet I muſt confeſs, my zeal, or my vanity, induced me to think I might lay the foundation of a work, of ſervice *to my country men and women.*

If this book ſhould never riſe ſo high, as to emulate the reputation of the *Pilgrim's Progreſs*, it may be better ſuited to promote the ends of thoſe who now beat the fields of morality in the purlieus of *modern* life, in which ſimplicity, adorned with nothing but religious allegory, can hardly find admittance, even into the company of the unlettered villager.

To facilitate my deſign of finiſhing this work, I employed the hand of a clerk, as an *Amanuenſis*, and printed during the writing: a large portion of it was digeſted under a late confinement, with a tedious, dangerous, and *painful* diſeaſe, in which I hung ſuſpended between both worlds. This did not controul my *thoughts:* on the contrary, I indulged them the more, as they roſe ſpontaneouſly upon a variety of ſubjects, which my experience and obſervation furniſhed; and perhaps I have gone beyond the warrantable meaſure of ſuch an undertaking.

If theſe volumes are tinctured with a deeper ſenſe of religion, than is common to modern books, in which *amuſement*, as well as inſtruction, is attempted, I hope it will not be conſidered as the leſs intereſting to the heart.

The general misfortune of our times, is not That of being *righteous overmuch*, by an intemperate attention to a *future ſtate*; but a levity of manners, which violates the dignity of human nature. Whether the cauſe is to be found in riches, which have poliſhed away a great part of the *purity* and *ſimplicity* of our manners; or our knowledge, which has intoxicated us with preſumption; I have too much reaſon to fear, that great numbers, from the *gentle* courtly lord, to the *rude* rough hind, are inſenſible of the diſeaſe of their ſouls, hardly thinking of any *other ſtate than the preſent!*

But is not *infidelity* more predominant among ſome of the neighbouring nations? I believe it is, with regard to the ſuperior claſſes of their people; but not among the commonalty. And what a feeble conſolation is this! If the rays of the goſpel are more reſplendent in this iſland, our infertility, with reſpect to religion, is the ſtronger proof of the moſt opprobrious careleſsneſs in neglecting the cultivation of it.

Mind what you are about, is one of the *firſt* leſſons to our children, at the tendereſt age: we give it in command to our domeſtics: and do not our equals and ſuperiors ſtand in need of it? This is eſſentially neceſſary to our *temporal* concerns; and is it leſs analogous to our immortal ſtate? If we attended to *what we are about*, would not the face of things be changed? Would not every feature of our moral character acquire a more enchanting grace, and *immortality* ſhine round our heads like rays of glory? Should we not learn to venerate each other; and Chriſtian charity bleſs all our race with the moſt benignant ſmiles? Every fellow-creature, who ſtrayed into the paths of perdition, would be a ſubject for a general mourning.

To ſay that ſuch ſentiments have guided my pen cannot ſavour of preſumption. In mourning for the offences of others, our own ſouls find comfort. In lamenting the condition of the unwary, we learn what belongs to our own peace, before it is hid from our eyes for ever.

So far as ſuch reflexions are founded in truth, they afford ſufficient ground for the exerciſe of moral and Chriſtian philoſophy. My deſign muſt be acknowledged benevolent; in proportion as the ſame philanthropy hath prompted me to take the pleaſureable and manly ſide of life, upon every poſſible occaſion, by introducing characters with ample portions of ſenſe and moral excellency; and avoiding the extreme of gloomy fanaticiſm.

I would alſo gladly intereſt *you*, and every ingenious reader, by aſking your *advice*, if any different arrangement, or contraction, will probably ſtill better anſwer the purpoſe of opening the underſtanding to a ſenſe of religion; alarming the paſſions with fear of a judgment to come; or inſpiring the heart

heart with reſolution to obey the *Chriſtian law*, as the ſupreme object both of temporal and eternal happineſs.

I have lived long enough, not only to obſerve, but to *feel* the *deceitfulneſs of riches*; the temptations of poverty; the fooliſhneſs of vanity; and how the cup of human happineſs is mixed with bitterneſs, inſomuch that, if there was no life after this, man would indeed be a thing of nought. But when we behold, even the *domeſtic* and *unlettered hind*, drinking deep at the ſprings of infidelity, and exhilarated with preſumption, on the verge of perdition, the yearnings of humanity oppreſs the ſoul.

This work, as it now ſtands, for the reaſon I have given, far exceeds the bounds which I *originally* intended. It might, in the *modern ſize* of pages, have compoſed full half a dozen of the moſt decent volumes. The whole edition is committed to the bookſellers, and the price is the loweſt they can conſiſtently accept. The number of copies which I have printed, happens not to exceed the meaſure of a *common pamphlet*.

My friends and acquaintance, who perchance may hear of this book, will conſider it in theſe ſeveral views; and if they contribute to the great end in view, by any of them reſolving to unite in promoting this benevolent deſign, I ſhall be truly the happier for it.

J. H.

March, 1774.

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ERRORS.

Page 30.	line 13.	*for* and *read* or
46.	5.	is *r.* are
53.	10.	axcuſe *r.* excuſe
77.	9.	our *r.* your
99.	20.	is *r.* are
100.	4.	occaſions *r.* create
101.	5.	*dele* of peace
112.	26.	*for* contents *r.* ſubject-matter
119.	13.	ſet *r.* beſet
153.	28.	himſelf *r.* him
217.	21.	it operates *r.* they operate
226.	28.	condemns *r.* condemn
239.	4.	is *r.* are
246.	13.	is *r.* conſtitute
261.	38.	this remains *r.* they remain
266.	34.	produces *r.* produce
269.	9.	this *r.* theſe
284.	12.	goes *r.* go
290.	13.	are *r.* is
314.	29.	or *r.* and
320.	19.	youth is *r.* you this
352.	34.	and *r.* or
371.	9.	demand *r.* demands
373.	30.	events *r.* are the events which
401.	27.	after maſter "
404.	35.	produces *r.* produce
406.	14.	it *r.* they
408.	1.	havs *r.* have
475.	21.	*dele* the firſt *to.*
526.	23.	*dele* as
553.	5.	for *Afternoon or Night* read *Evening.*
557.	11.	dele *Second part of*
612.	16.	*for* Sin *r.* Eve

PART I.

MORAL and PRUDENTIAL

LESSONS

ON THE

CONDUCT OF LIFE;

INTERMIXED WITH

FABLES and REAL STORIES
adapted to them.

VOLUME II.

PART I.

CONVERSATION. I.

M. MUCH happineſs to you, my dear father! To-day is your BIRTH-DAY!—

T. Your memory is very faithful, *Mary!* I might have let this day paſs, as others roll on to the laſt hour of my recorded time. Every year now ſeems to be a *miracle:* I ſhould blame myſelf, were I angry at your bidding me to take notice of it. We ſhould think it of moment to ruminate often, on the year of *Chriſt* in which we were born, provided we numbered our days, and applied our hearts unto wiſdom: but for the *very day of our birth*, we might as well note the *hour* in which we firſt ſaw the light.

M. Are you not glad that you was born?

T. You remember the day of the month on which I firſt uttered my *infant ſorrows.* Do you recollect what I told you yeſterday, about the events of my life? Well, *Mary*, I will hereafter ſtrive to merit the compliment you intend me, and make my life of ſome uſe to others, in order to rejoice that I was born: and in the iſſue, perchance, I may rejoice that I was born to *trouble*!—If I can change my ſorrow into joy, and, by my *gratitude* for *life*, make my life grateful to the Giver of it, *all will be well!*

M. What can the beſt ſay more? To rejoice in the God of our ſalvation, is to rejoice in the day of our birth! And is not every good thought and action a ſubject for rejoicing?

T. I thank you: leſſons from you are charming! I am not too old to learn, nor, I perceive, are you too young to teach.

M. I have conſidered our converſation of yeſterday, with much pleaſure and ſatisfaction: I know not whether it inclines me moſt to *ſerioufneſs*, or *gladneſs*; but my mind is deeply impreſſed with a ſenſe of the kindneſs of Heaven, both

for what I receive, and for That which is withheld from me. The happineſs you preſented to my view, with regard to both worlds, gave me a clear notion where I am to ſeek for it.

T. Be true to your own principle: ſeek for comfort even in adverſity, and the pleaſures of proſperity will be *doubled*. Happineſs, ſuch as we may reaſonably expect, is not *far off*; nor is it *dear*, when we know where to purchaſe it: Turn your thoughts to your proper buſineſs and calling, and try to find it in That which is *in* your power, not in That which is *out* of your power. Conſider the productions of the *earth*, and the ſucceſſive ſcenes of delight which it affords. The Author of nature preſents us with the proper objects of the trueſt delight, to our *ſenſes*, as well as our reaſon; for all his laws are founded in mercy and truth; and the more we conſider his goodneſs to the ſons of men, the more we are loſt in wonder, and in love! The faculty he gives us of adoring him, is a perpetual fund of happineſs, and fountain of joy. For this we may appeal to every one whoſe heart is ſuſceptible of true devotion.

M. Is it poſſible for a *real* virtuous ſenſible perſon, to think of *God*, and be unhappy? This world cannot appear but as *little* to him, whoſe thoughts are engaged in the contemplation of eternity!

T. Little, indeed, compared to That which he hath in proſpect! Let us now contemplate the objects before our eyes in the growth of every plant and animal!—How they excite our gratitude, and raiſe our wonder! Behold the multitude of beautiful creatures, which Providence beſtows on us for *pleaſure*, as well as *uſe!* You ſee me rear a feathered flock, which pays a pleaſurable obedience to my call: and, by your dexterous management, *Mary*, I make them pay my *rent*. When I ſee you feeding my poultry, or my pigeons, and conſider that not even a ſparrow falleth to the ground, without the knowledge and permiſſion of the God of all; you appear to be honoured, as the inſtrument of his bounty, in thus preſerving theſe birds! If *Solomon*, in all his glory, was not arrayed by human art, ſo beautifully as a lilly of the field, by the hand of Nature, what ſhall we ſay of the eye-ſet feathers of my fine ſtrutting peacock? or the rich ſcarlet ornament of my prouder turkey?

M. Do

M. Do you think that the Almighty hath communicated ſuch outward beauty to the feathered creation, to give them That ſenſe of joy, which they appear to have in their diſtinguiſhed plumage?

T. There can be no doubt but they have their pride, their pleaſures, and their pains: and we know, that God hath *bleſſed all his works.* Obſerve, both in the bird and beaſt, how *fair Nature* ſmiles in the delights or advantages ſhe affords! When you hear the early crowing of the cock, doth it not teach you vigilance, and invite you to an active life?

M. This bird is a kind monitor, and a worthy friend: he reminds me that I have buſineſs to do: and I gladly obey his call.—Have you not obſerved, my father, that the 'ſquire has a number of GUINEA FOWLS? I am told they are excellent for the table: how comes it, that we have none to carry to market?

T. It is not the cuſtom for farmers to keep ſuch fowl: I have heard, they do not aſſociate kindly with other poultry. They alſo make a diſagreeable ſcreaming: the 'ſquire may like this, as far as I know, in his extenſive grounds, but it offends me.

M. Therefore I will think no more about them. I am told, that MUSCOVY DUCKS (*a*) are much ſuperior to ours.

T. If you pleaſe, *Mary*, we will breed ſome: in the mean time, let us take leſſons from our feathered friends. Obſerve how theſe various kinds of birds, which rooſt under our ſhelter, grow mild and tractable, courting the hand that feeds them.

M. I have often beheld it with much pleaſure, of BEASTS as well as *birds.*

T. Have you taken notice how wiſe they all are, in avoiding to eat or drink what is hurtful to them;—and how Providence has ordered it, for their preſervation, that ſuch as are in the field, and not tamed to domeſtic life, ſhould depend on their wings and legs for ſafety, and be alarmed at the moſt diſtant approach of danger? Some are mild and gentle when they are taken; and others *untameable.* Thoſe which feed on fleſh, and devour other animals, are generally fierce; this property being beſt ſuited to *their* nature, while the gentler kind

(*a*) In *Ruſſia* they call them *Perſian Ducks*: and they appear to be of oriental extraction.

kind are ſupplied with grain and vegetables. As you turn your thoughts towards heaven, in wonder at the goodneſs of That God, who hath formed things in ſo marvellous a manner, and ſuited them all to their proper end, look at the *mole* nailed againſt this gate-poſt! It is not agreed, whether this animal hath any ſight or not, except to diſtinguiſh when ſhe is on the ſurface of the earth, and in danger: but it is apparent from the ſhort tail and legs, and the breadth of the fore feet, armed with claws, that Nature intended her for working under the earth for her protection: and though her ſight is ſo dim, her hearing is extremely quick.

M. I am told there are many *living creatures*, which yet with difficulty are diſcovered to be alive.

T. I once obſerved, in travelling with my maſter, that ſome ſhell-fiſh, whilſt they grow to the ſurface of rocks, are alive: ſever them from thence, and no life appears. Many creatures are but a remove from theſe: ſome having only feeling and taſte; others hear, ſmell, and ſee. You may eaſily obſerve, among the animals that we are converſant with, how one exceeds the other in *cunning*, and ſomething that is like our *reaſon*, to which we uſually give the name of *inſtinct*. We ſee that ſome animals live upon others, as fleas, lice, maggots, and ſuch like. Seas, lakes, and rivers teem with numberleſs kinds of living creatures: nor is there a cavity, as I have heard it ſaid, in what we call *ſolid marble*, but has its inhabitants, though we cannot diſcern them with the naked eye.

M. Theſe are the wonderful productions of Almighty Power!

T. The forming of a mite, is no leſs amazing than the ſtupendous ſtructure of an elephant!

M. Is not the chief uſe of theſe remarks, to incline us the more to adore God who made them?

T. We cannot make a better uſe of ſuch knowledge; nor can we contemplate the wiſdom and power of the Almighty, without conſidering the vaſt length of the chain from the life of a plant, for this alſo hath vegetable life, to the life and reaſoning powers of a man, in the perfection that we ſee him. As we look downward to inferior creatures, we may look upward to ſuch as are above us, as far as the narrow bounds of our power admit; concluding that there are much

greater,

greater, and vaſtly higher degrees of perfection *above* us, though ſtill remote from the infinite perfection of God, than there are *below* us.

M. More above us, than we ſee below us!—Every thing is below us here.

T. So it appears: but when we think of the power of God in creating what *we ſee* in the heavens, *ſun*, *moon*, and *ſtars*; what may there not be in the heaven of heavens!

M. There *wonder* falls down in adoration!

T. The heart of man cannot conceive what a chaſm there is between the moſt perfect angel that is created, and That infinitely perfect God, who is *their creator*. And what are *we*, with all our *greatneſs* and *littleneſs*, our *nobleneſs of mind*, and our *depravity!*

M. We are a wonderful compoſition! It makes my heart tremble with *reverence*, while it is tranſported with love and gratitude, when I think that this ſupremely good, ſupremely powerful, this merciful Lord of all, ſhould take *me*, who am as a *worm*, under his almighty care and protection; even to ſend his Son into the world to die, that I *might live for ever* in a participation of That glory, from whence all theſe wonders ſpring!

T. Your remark, *Mary*, is moſt juſt and natural: it delights me much! The education of the maſs of mankind, does not qualify them to be acute in finding out theſe things: yet it is eaſy for perſons of reflexion to underſtand them ſo far, when they are found out for them. If the heart be right, we ſhall wonder and adore! Whilſt the learned part of mankind ſupplies ſo much knowledge as is neceſſary to give us juſt impreſſions of our own importance; we, in return, ſupply the *means of living*. *Learning* without *bread*, would not do for them nor us.

M. A *little learning*, with pure *Chriſtianity*, is better than *much* without it. Doth not the conſideration of the works of God, and the power he hath given us, oblige us to guard all defenceleſs animals, when they are under our protection, that they may not be expoſed to diſtreſs?

T. It is evident, that we are in *truſt* only; and that our CHARITY ſhould extend to BEASTS, and "till we end their

Being, make them bleſt. A merciful man, is merciful to his beaſt." It is the glory of *man* to ſhew reſpect to the works of *God!* It was one part of the *Jewiſh* law, not to eat the blood of an animal, becauſe it was imagined to be the life. Where the ſoul is immediately lodged, either in man or beaſt, we cannot tell: Thoſe are ſuperſtitious Chriſtians, who make a ſcruple of eating puddings made with the blood of hogs.

M. The great point is, when we are obliged to take away the lives of animals, to make proviſion for our own, to do it in ſuch a manner, that as they ſeem to have no apprehenſions with relation to death, they may have no pain in ſuffering it.

T. I have often thought it were better to ſtrike an ox with a ſharp-pointed knife or dagger between the horns, in the ſpinal marrow, that he may drop dead inſtantly, than beat in his ſkull.—Do *you* not feel leſs pain in your own ſkull, at the thought of this, than of our *Engliſh* way of ſlaughtering, which is alſo the leſs frugal, with regard to the preſervation of the head?

M. Indeed I do: I wiſh the cuſtom were changed. Though uſed to it, I always receive pain when I am obliged to ſee any beaſt ſlaughtered. I do not apprehend it to be proper, that *women* ſhould attend the killing of hogs: it is enough if they are employed in killing poultry: and this ſhould be done by chopping off their heads, that life may expire at a ſtroke.

T. This is the moſt tender and honourable death given to *ſtate malefactors*; and perhaps would do moſt honour to human nature, if it were the method of killing *birds*, as an expreſſion of that ſenſibility, which ought to be entertained upon all occaſions, where life is concerned. You mention *hogs*, why ſhould not they alſo be killed, by ſtriking into their ſpinal marrow?

M. I know not why; if the blood would flow the ſame, after they fell, their heads being cut off, or their throats cut. Cuſtom may familiarize any thing; but it is horrible to hear the cries of hogs. What is ſtill more offenſive, is the ſlaughter of the gentle lamb, licking the hand juſt raiſed to ſhed his blood, to the laſt moment happily ignorant of his fate. *My blood* hath often thrilled through every vein: I have

turned

turned my eyes from a deed fit only to be performed by butchers, who are accuſtomed to it. A woman uſed to any kind of cruelty, I have heard people ſay, is a more dangerous creature than a *man*.

T. This is ſaid, and may be true, when any *fear* of the diſcovery of evil deeds prevails, not otherwiſe. As it is the chief intereſt and delight of men, it ſhould be their higheſt aim, to cultivate and improve tender ſentiments in the breaſt of women.

M. Every thing that is ſoft and gentle, ought to make up their character.

T. I am glad to hear you talk ſo much like yourſelf.

M. How ſhall we reconcile the 'ſquire's hunting a *poor hare?* Why ſhould a fiſh ſtruggle for breath out of the water, when a blow on the head would deliver it from pain? Above all, is it fit we ſhould ſet animals to worry, torment, and deſtroy each other?

T. No, my child: it is not fit: this is not introducing the age, when the *lamb* and *lion* ſhall lie down together; but ſupporting the cuſtoms of barbarous times, before the meek and bleſſed *Prince of Peace* came to teach the world what *man* ſhould be to *man:* and we may add,—to all the creatures which the ſame God hath formed.

M. What is bull-baiting, cock-fighting, throwing at cocks, and ſuch like? Do you think, my father, that theſe are proper diverſions for Chriſtians?

T. No: nor for *men:* but theſe amuſements, which you have heard talked of, are not in faſhion: we are now become more civilized. You are alſo to obſerve, that although we have the reputation of being humane, our nation loves *fighting: Cudgel-playing and wreſtling* ſtill prevail, but theſe alſo decline. In my memory, certain perſons uſed to hack each other with broad-ſwords, for the *amuſement* of thoſe who were ſo unfeeling as to pay money to ſee *this ſport:* Indeed, the ſwords were ſo contrived, as not to cut very deep! All diverſions, as I told you with regard to *amuſement*, not being humane, are a diſgrace to our nature (*a*).

(*a*) Vol. I. page 426.

M. If the goodneſs of Providence is apparent, in a due proviſion for all his creatures, and ſuggeſts to us the ſeveral means of preſerving the inferior part of the creation, how powerfully ought the true love of our own kind to prevail!

T. Right, *Mary:* He, who is the parent of good, the ſovereign benefactor to the whole earth, ſo attentive to us, the nobleſt part of the viſible creation, through every period of our exiſtence, *ſurely requires of us, the love of each other.* To us he hath given command, as the *chiefs* of animals, in dignity and form, but little lower than the angels!

M. And conſequently we may truſt to his word, that there is a ſtate on the other ſide of yon church-yard, where we ſhall enjoy the fruits of a virtuous life.

T. In the mean time, let us exerciſe our dominion, as knowing ourſelves to be anſwerable for every part of our conduct. And as nothing is given in vain, it is fit that we, to whom Providence hath aſſigned a ſtation in theſe fields, ſhould enjoy the pleaſure of them; and learn from the objects that ſurround us, what is their proper uſe;—and be happy! Still we ſhall be reminded, that nothing is without its mixture of imperfection: the moſt delicious joys, being ſubject to the bittereſt ſorrows. There is but one ſcene, where no wants do pinch, no plenty creates a ſurfeit: no blights nor mildews hurt the harveſt; no blaſt deforms the beauteous face of its immortal fields! *Yeſterday, Mary,* we talked ourſelves into *happineſs:* the ſame kind of objects appear before us to-day. —Whilſt the friendly hand of Nature preſents us with the faireſt flowers, and we are happy tenants of our ſhades, let us enjoy our peace and comfort!

M. The ſeaſon is now ſo pleaſant, both labour and reſt ſeem to have new charms!

T. We may now talk, and the breeze that fans us, be as gentle as our words. Whether the tranſient hours of life paſs in ſweet eaſe and reſt, or wear themſelves away in ſullen ſadneſs, every ſtep carries us forward to That glorious ſcene! We may go on, from happineſs to happineſs. We ſurvey our herds with joy, and the valley laughs and ſings. Whence comes this but from the temper of the mind: for what joy can ſpring from a troubled or uneaſy heart? Whilſt we reliſh the ſtreams

of

of milk drawn from the rich udders of our cows, ſhall we want food to cheer our hearts? Or, whilſt our hands are well employed, ſhall we want raiment, or a cover from the ſky?

M. I have ſometimes thought, my father, that I am happy in being the inſtrument of Heaven in rearing helpleſs infants; whilſt the drooping grandfather, with faultering ſpeech, bleſſes the hand that brings him ſuch delicious food. Such was the caſe the other day: Old *Simeon Worthy* ſaid, "My ſweet laſs, are you in health? I am never more happy than when I ſee you. Your milk is excellent; it holds me in breath! Indeed, I have nothing now to hope for, but that the Almighty will grant me a peaceful departure. My eyes have beheld ſo much, *great* and *good*, *little* and *bad*, nothing remains for me, that can be of any uſe!—How is your father? God preſerve him! he is a good man: And may the Almighty bleſs you alſo, my dear daughter!" The good old man gave me his bleſſing in terms, that made me think of the patriarchs of old!

T. You give me much pleaſure, *Mary*. *Simeon Worthy* is my friend: and a more worthy man I know not. He will hardly die fighting for his country; otherwiſe he is nearly in the happy circumſtances of the *Athenian* citizen, with regard to his children, and his children's children: I never heard any harm of them. Whilſt we provide our milk, let us not forget, that when we eaſe our ſheep of their woolly burthens, we are alſo inſtrumental to cover the unſtrung limbs of hoary age from the *cold piercing* wind, and *gnawing rheumatiſm*. When autumn comes, we ſhall pull our ripe *pears* and *apples*; food more delicious than the *turtle*, which the *luxurious* prize ſo much: and here we may quench our thirſt, at this pure limpid ſtream! Sometimes we taſte the fleſh of ſheep, or hogs, and rejoice in our honeſt home-brewed ale.

M. Butter and cheeſe are no leſs the rewards of induſtry. Nor are we without our *muſic meetings*: this melody of birds doth pleaſe my fancy much; ſo doth the bleating of theſe lambs: they make me happy to ſee them feeding in ſuch a *flowery* paſture!

T. Every way I look, I find delight! Behold the garden of our *John's* poor cot! his beans and peas in bloſſom: they

are as fragrant as the king's! But here Heaven ſmiles with the kinder aſpect, for they are *neceſſary to his life*, who hath but little elſe to eat: they ſpeak comfort to the owner's ear: they are *his*, his property by the laws, as ſacred as that of the greateſt landlord in the county.

M. Such as it is: it would be hard if it were not ſafe!

T. John is ſo far ſafer than many a gartered lord, who is ſubject to be enchanted by the harmony of vain words: no one will flatter him, who hath nothing to give. Being uſed to the plain language of *truth*, he doth not profeſs to *love* and *ſerve*, where he hath neither inclination nor power.

M. Do you ſuppoſe him, my father, ſo honeſt, becauſe he is very *poor?*

T. Not ſo; but that I ſee he is cleanly and induſtrious, as well as *poor*, and ſeems to underſtand what belongs to his life!

M. Doth he read, and think of his latter end?

T. John can read, and makes the Bible his chief ſtudy. He is an honeſt man; and has lately married a girl of his own temper and inclination; and ſays, he does not envy the greateſt lord about the perſon of the king, except it be, that he hears the king is a good man, and ſhews a good example, by taking care of his queen and children. I dare ſay, *John* and his wife may be as faithful to each other, as if they had been born to higher fortune! Do you mark his hives? He lords it over that little people.

M. People, my father!

T. Why, child, there is a *king* amongſt them: and ſome live at home as magiſtrates, and correct offenders: others go abroad to trade as merchants, or maraud like ſoldiers; and in their merry march, pillage from many a velvet bud. Do you obſerve how they enter with their heavy burthens at the narrow gate? You know how they build roofs of gold in their honeycomb; and with labour and art, derived from the power of God, knead their delicious ſtores of honey; nor will they ſuffer the lazy yawning drone to live unpuniſhed. Such a rage of induſtry beats in their breaſt, and ſo great is their zeal, they tumble themſelves in the odoriferous ſubſtance, and bring home their flowery load of ſweets, rolled round their

thighs: they ſometimes require aſſiſtance to unburthen. Think of their pleaſant labour: and how the hand of Nature, and Nature's God, hath ordered things! Their work never ends, but as the day declines. Then you will hear their hollow murmurs, calling each other to his ſleepy cell: then ſolemn ſilence takes her ſeat: but when the morning peeps, they ſhake their wings, preparing for their active work; wiſely diſcerning when it threatens rain or ſtormy winds: then they forage very near their hive, or keep at home. If any boiſterous blaſt ſhould come on, when they are abroad, they take a gravel-ſtone to poiſe their weight in the air, flying near to the earth.

M. It is all wonderful!—How long do they reckon the life of a bee?

T. I have heard, ſeven years: formerly they uſed to ſuffocate theſe inſects: now we are grown wiſer. Sometimes they deſtroy themſelves.

M. Not by ſelf-murder!

T. No, child: it is reſerved for an animal called *man*, to war againſt Nature. But bees ſometimes engage in civil wars: their virtuous and induſtrious inſtinct does not prevent the effuſion of blood: they meet in combat, and many a bee ends his life in battle in the air. Zeal for the honour and the rights of a prince, has often carried the moſt virtuous of mankind to ſhed their neighbour's blood, or ſpill their own: and bees, among the race of inſects, I am told, have this kind of virtue; although too wiſe and buſy to quarrel wantonly.

M. The induſtrious bee labours for *John* with the ſame care and aſſiduity, as if *he* were a prince.

T. His honey, which is the only ſugar that he ever taſtes, hath not the leſs delicious flavour for being made under his own eye. The wax, he ſays, produces ſhoes and ſtockings. He will now increaſe his number, in order to provide for the new partner of his cares and joys. He tells me, his labour is more ſweet than ever; for now he works for one, more dear to him, than the blood which circles through his veins. You may be ſatisfied, *Mary*, that all the unpleaſant fumes of *laboured cookery*, are not ſo ſweet as his plain morſel.

M. Are

M. Are this happy couple yet in their *honey-moon?*

T. At preſent they are not the leſs friends for being poor and wedded. Poverty may come in at their door; but there is leſs danger that love will fly out of *their* window, than with people who once lived in affluence. They are not the leſs obliged to hold their marriage vow as ſacred as the greateſt of mankind. Thus you will grant they may be lulled into a pleaſing comfort, more like to *happineſs*, than the parade which waits on greatneſs.

M. My father, you give me ſuch a reliſh of my Being, that a CITY and a COUNTRY life compared, ſuppoſing both equal as to riches or poverty, the latter ſeems by far the moſt eligible.

T. Mankind do not generally ſeek for happineſs in ſuch thoughts as theſe; nor ſtrive to learn the ways of *God*, in the operations of his hands. In the preſent conſtitution of the civilized world, what numbers are employed in various arts, which adminiſter to expenſive folly, and wanton vice! Theſe are countenanced by many of the *great* and wealthy, who never entertain ſuch thoughts as ours: their lives, indeed, are ebbing out, in the ſame rapid ſtream, in ſpite of all their *wealth:* they ſee it, and yet they overlook their ſolid happineſs.

M. They think, at leaſt, as much as we do.

T. But not of the ſame objects: and their habits of ſhew and pomp, vain pleaſure, or buſy care, draw them off from their trueſt happineſs. Many, I believe, are ſenſible of the folly of ſuch things, and ſicken at the thought; yet ſtill purſue them.

M. Merciful heaven! is this really ſo? Let us rejoice in our condition!

T. Our advantages ought to excite our gratitude. Our *health* is leſs ſubject to be forfeited. *Fraud* and *envy*, under the garb of friendſhip and pretended love, being leſs frequent here, we are leſs ſubject to bewilder others, or be ourſelves bewildered. We find ſomething in every tree, and every buſh, that adminiſters to the common ſtock of comfort. They muſt go farther for it: they are ſatiated with enjoyments ſometimes, when they know not where to go for *comfort.*

M. I

M. I fear we are as fooliſh and wicked as they can be.

T. Not quite ſo bad: not that I know where we ſhall ſeek for him who is ſo ſtrait in virtue, as not to have offended. Where time, and place, and circumſtance, with inclination, and the mode of thinking to concur, perhaps the greater weight in virtue's ſcale, would be moſt often found with thoſe who are the beſt inſtructed: but when men taint each other, it is not wonderful ſuch moral ſickneſs, and the mind's plague, ſhould moſt abound in cities.

M. What occaſion was there ever for great cities?

T. It was a fear of danger from the violence of human paſſions, firſt aſſembled men in multitudes, to protect each other. And what was the event? It was ſoon found, the greater their number, the more ingenious they became. Each ſtriving to better his condition, *arts* began to flouriſh: theſe created *fantaſtic wants*, and excited paſſions, which might otherwiſe have ſlept. Imitation in gratifications, under a thouſand names, however trifling, eſtabliſhed a kind of empire over the heart, till *cuſtom* gave them the ſanction of law. You ſee how example influences mankind in folly, as well as wiſdom; and how the fields of folly are enlarged. Numbers dividing the ſhame that attends every unmanly purſuit, *folly* has almoſt loſt her name: *Vice* follows cloſe at her heels; till at length they ſeem to have made ſo ſtrong an alliance, that I know not where we ſhall find the virtue that is able to ſubdue them.

M. What became of the virtuous; for ſome amidſt great numbers muſt have remained pure and untainted?

T. True: You know, when the whole world was condemned, *Noah* and his family were preſerved. The contagion of the vice which brought on the deluge, did not deſtroy the race of mankind. Under the circumſtances which I have related to you, the wiſeſt of our kind retreated again into the moſt retired *ſcenes*, where they might beſt contemplate the various changes of the elements; the revolving ſeaſons of the year; the variety of Nature's productions; and above all, their own Being and end.

M. Wiſe men ſhould retreat from the world, to avoid the mortification of having any thing to do with fools.

T. Not

T. Not ſo, my child: the more fools there are, the more important do the wiſe find themſelves to be: they change the ſcene, as having a right to live for *themſelves*, as well as for *others*; yet, they are not wiſe, if they do not ſerve mankind in the way moſt practicable, though perhaps not the moſt pleaſing. Beſides, where are they to go? Do you not find here, that the fooliſh and the wiſe are mixed together? It muſt be ſo far the ſame in great cities. Experience has taught the wiſe, that wretched man is apt to ſeek every thing, except himſelf: catched by gew-gaw trifles, vainly ſeeking happineſs where it was never found, the fooliſh ſpend their days in vanity. Much worſe would it be, but for the intervention of the *wiſe*. You will ſee in *London* embroidered coats, and other rich clothing; ſome adorned with ſtars worked on the breaſt: you will ſee ribbands hung over men's ſhoulders, as marks of honour, and a thouſand *pretty things*.

M. What are they good for?

T. Nothing is made in vain: they are good for you to aſk what they are good for: but they delight the fancy, and make ſuch folks as you, and ſome of our betters, gape as if we meant to ſwallow them with admiration. To thoſe who deſerve to be honoured, they are good. They are cheaper to the *giver* than money. Some gladly purchaſe honours.

M. Is not this a contradiction? What honour can it be that is bought for money?

T. You are right, *Mary*, in one ſenſe: but they are called *honours*; and that is enough for thoſe who buy them. They have this ſubſtantial uſe, that they keep many in good humour with themſelves and the world: and others obſerving this, and liking diſtinction; the world goes on. A man may be very wiſe, and wear a ſtar and garter:—and you know, that there are many fools who wear no ſtar, nor any garters, except to tie up their ſtockings.—Thus, from contemplating the world, we draw ſome profit from every thing, though our true pleaſure comes from wiſdom!

M. Then we may reſpect ſtars and garters, and wealth and power!

T. Every thing that tends to keep the world in peace, not being abuſed and rendered criminal, is reſpectable: it comes

from

from the ſame Providence which gives us our *comforts*. When I was in ſervice, I had frequent opportunities of ſeeing how *intereſt*, *fancy*, *opinion*, and *cuſtom* governed the world; and yet the affairs of life were carried on in a wonderful manner.

M. Did you receive pleaſure from obſervations of this kind?

T. I remembered a favourite obſervation of my maſter's, that "we muſt take things as they are, the *vanity* of human life being juſtly compared to a river, whoſe ſtream is conſtantly paſſing away, and as conſtantly coming on."

M. Solomon ſays, *all is vanity!*

T. You are not to imagine, but that where the *worſt*, as well as the *beſt* part of the nation is aſſembled, there vice will be more eaſily propagated than virtue; and noiſe and nonſenſe, than ſolid reaſon: yet, in a multitude there is alſo much to be learnt. The moſt mortifying obſervation I made was, that thoſe "who in their youth were deeply dyed in vanity, with difficulty ever received any other colour." Therefore, be wiſe, my daughter, whilſt you are young.

M. You are the happier now for having ſeen the *world!*

T. In ſpite of all the ſilken robes, or lighted tapers, which I have ſeen, or the melodious muſic I have heard; I never had ſo many hours of the true reliſh of life, as I now enjoy. He who loves to keep company with himſelf, and thinks of the end of his Being, muſt have a compoſed mind: and this ſeems more eaſily acquired by converſing with woods and lawns, than in the various buſtle of a city life; few who are uſed to it, ever acquiring a ſincere reliſh of rural joys.

M. Therefore, I conceive that thoſe who, having ſeen the follies of the world, have at length wit enough to avoid them, muſt be in the happieſt ſtate.

T. So I think: yet, the converſation to be found in great cities, relieves the mind when we are weary of being alone, or ſubject to become ſour and moroſe for want of it.

M. We are alone, indeed, to a bad purpoſe, if we become *moroſe* for want of converſation.

T. When this doth not corrupt the *heart*, and tempt us to evil, it poliſhes the *wit*, by the exerciſe given to ſuch thoughts, as are fit to be communicated, on ſuitable occa-

ſions; but it is *contemplation* that corrects the paſſions, improves the judgment, enlarges the mind; and, by applying to the greateſt purpoſes what we learn from books and converſation, gives a finiſhing to our preparation for heaven.

M. This ſeems to be very natural: but thoſe who miſpend their time, in great cities, I ſuppoſe are as often admoniſhed as we are.

T. Sometimes from the *pulpit*; ſometimes from the *ſtage*: but do you imagine *they* attend more to admonition, than *we* do? Their manners often receive a tincture of falſe modeſty: having more eyes upon them, many, by the mere force and power of cuſtom, contrary to their native diſpoſition, are led to *do*, or *not* to do, that which ſhames their reaſon.

M. Proper admonition, on ſome occaſions, hath wonderful effects upon us in humble life.

T. If we judge from experience, we rather wonder when it operates as it ſhould. It is but a ſmall part of mankind, who are aware of their own wants: they are ſelf-ſufficient; and have not underſtanding enough to diſcern what their real neceſſities are.—A Philoſopher being once aſked, why he paid court to a *rich man*, and not the rich man to him? "Why, ſays he, I know what I ſtand in need of: he only knows what he abounds in." Whilſt there are ſo many unwiſe people in the world, you are not to imagine that folly will ever be out of countenance: yet Wiſdom will be ſtill juſtified of her children; and the *good* meet with ſuch regard, as to encourage them in good. You are ſenſible that we are ſo framed, the more we conſult the good of others, the more good we do to ourſelves. The fountains of pleaſure, with which the God of nature hath ſupplied us, are very numerous; but vice and folly induſtriouſly choak up the channels. Still *vanity* herſelf is of ſome uſe: when we ſee her tricks diſplayed in the perſons of others, they excite our contempt, whilſt *wiſdom* cheers as well as compoſes the ſoul.

M. Shall *we* learn to be wiſer, now that my lord and his family are come into the country? They ſeem to receive much pleaſure from it.

T. Yes;

T. Yes: but it does not laſt long. Both my Lord and Lady are very ſenſible, and very good; but they are fond of ſuch a crowd of company, one would imagine they meant to tranſplant the city into the country, and defeat their own purpoſe in coming hither.

M. I do aſſure you, ſome of the *ſervants* expreſs a great ſatisfaction in being delivered from the ſmoke and noiſe in which they have lived for ſo many months in town.

T. I am not ſurprized: I have ſeen enough of that way of living, to be ſick of it, though I fared ſumptuouſly every day; which is more than all domeſtics in great families can pretend to. I am now more able to live like a man, and like a chriſtian: I have acquired knowledge enough of the world, to ſee the follies of it; and virtue enough to compaſſionate them. Whilſt we mourn over folly, let us conſider the ſilent virtues of the good *country* man, as more deſirable than all the pomp and parade to be ſeen in the houſe of the noble Lord. This was the foundation on which I built the happineſs I contended for in our diſcourſe of the other day.

M. You make me ſenſible, that we have comforts enough to render our lives agreeable: and ſo long as the pleaſure we enjoy affects our minds in a lively manner, we need not envy lords nor ladies.

T. Certainly not, whilſt we act under the eye of that almighty Being, whoſe goodneſs will crown our endeavours with happineſs. But doth it appear to you, that any condition can be happy, where virtue is not the firſt conſideration?

M. So long as the mind is thus entertained, its reflexions muſt be delightful. The hand of Heaven will appear in all the *good* we enjoy; and all the *evil* we ſuffer will appear as the chaſtiſements of a tender father.

T. Let this be the conſtant ſubject of your meditation; and pay the tribute of your ſorrow for every fault you commit, though it be known only to God and your own heart. It is thus you will be enabled to calm the ſtorm of adverſity, and preſerve yourſelf from the burning ſun by day, and the dews by night. It is this which will give you ſtrength to reſiſt the objects which are moſt apt to *enſnare*; as well as thoſe that *terrify*. Be aſſured, that the PROVIDENCE OF GOD, is

exerted as much for *your* welfare, as for the greateſt of the children of men.

M. This I believe; but how it is exerciſed, I do not comprehend.

T. Nor do you know how the ſun performs his office to bring plenty to our fields: but there you ſee it; and ſeeing it, believe in Providence. We are naturally ſtruck with awe, at the bare mention of a *miracle:* the works we read of, out of the courſe of what is called *nature*, may give us the ſtrongeſt impreſſions of a Divine Power; but every event of life ought to draw our attention to the conſideration of the ſame *divine cauſe*. With reſpect to *us*, all is the ſame as a miracle: all the works of God are *wonderful!* Reaſons unnumbered crowd on the mind, why we ſhould pay the ſame homage and adoration at all times and ſeaſons, and under every circumſtance, as if we ſaw the almighty hand ſtretched forth to ſave us by a *miracle!*—for ſtill it would be but the power of God! Whatever your lot ſhall be, if you believe in God, and mean to ſhun the miſery of diſcontent, be ſatisfied. Study how to be *pleaſed*, and *pain* itſelf will loſe its ſting.

M. I clearly perceive the reaſons why I ought to be convinced, that there is a Providence which ruleth over all.

T. Happy were it, if mankind would *feel* what they do not *ſee!* or not ſhut their eyes where they ſhould open them. Let them behold the miſeries as well as the humble joys of human life, and the diſtribution of the good things beſtowed by *Nature* or *Providence*, call it by which name you pleaſe, would not be then uſed *intemperately*. There are ſo many in want, exceſs would be *undone*, and all her riotous train diſcharged: if *plenty* did not abound in every cottage, yet no *miſery* would appear, but ſuch as muſt be the mere effect of vice and folly.

M. Would ſuch be then the happy lot of mortals?

T. I think it would ſurely be ſo. How many now are doomed to languiſh in want, in ſpite of all their care and induſtry!—And why is it, but from the cruel, *luſt-dieted*, or *oſtentatious* man, who revolts againſt Providence, and conſiders not himſelf the *inſtrument of That mercy*, which the righteous Father, and conſtant Friend of mankind, certainly intended to diſpenſe to all his children?——The ways of

Providence are paſt finding out, for we cannot always determine, whether the *apparent good*, may not be a *puniſhment*; or the *apparent evil*, a *mercy*. And would it not be contrary to experience, with regard to the iſſue of men's actions, to ſuppoſe there could be no reaſon for certain events, becauſe we cannot diſcern what the reaſon may be?

M. The conſideration, that there are the wiſeſt reaſons, in the mind of Providence, for ſuch inequalities, or ſeemingly wrong diſtributions as we ſee, ought to ſilence all murmurs and complaints.

T. True; if we bring evils on ourſelves by imprudence, as often happens; ſtill, if our hearts are right towards God, the *bad* may be converted into *good*. Earthquakes, or fires, bankruptcies, or the treachery of a ſuppoſed friend, happen daily; yet the *goodneſs* of God remains equal to his *power*; and we are ſtill the objects of both.

M. No one can deny this. Did you ever read the fable of the hermit?

T. Many ſtories of hermits have I read; but I do not remember the *fable:* pray, what is it?

M. A certain hermit, whoſe cave was at the top of a lofty mountain, ſat one evening contemplating. He ſaw the woods dreſt out in their full verdure, the thickets in their gayeſt bloſſoms. The birds carolled in the branches; the lambs frolicked in the meads: the peaſant whiſtled beſide his team, whilſt the ſhips were returning ſafe, with their rich loadings, into harbour. On a ſudden, a violent ſtorm aroſe: a foreſt of oaks lay ſcattered on the ground. Hailſtones and rain were poured from the ſky; lightning and thunder came with all their horrors. The tremendous uproar of the waves, drowned the ſhrieks of the wretched mariner.——This dreadful ſcene was followed by an *earthquake*, which brought all the neighbouring villagers to the *Hermit's* cave, as if his ſanctity would be their protection. He received them with a countenance that beſpoke the tranquility of his mind, addreſſing them in theſe terms: "My friends, be not diſmayed: Terrible this ſcene would have been to *me*, as it is to *you*, but that I have made the various ways of Providence ſo much my ſtudy, I am fully perſuaded, that the *goodneſs* of God is equal to his *power*."

T. Very

T. Very well told: and an admirable leſſon to the ſons of men! This pious man ſaw, with equal eye, the hand of Heaven in the good and evil:—He concluded, that even in death, God may diſplay his mercy. Be well aſſured, my daughter, that the ſupreme Lord of all is *wiſe*, though *man* is *fooliſh*. *Humility* is more eaſily felt than deſcribed, with regard to the acceptance of good and evil. The deciſion of that divine philoſopher and upright man *Job*, was this: "*The Lord gave; and the Lord hath taken away: bleſſed be the name of the Lord!*" —To apply this to *my own heart*, and by this rule every one muſt form his *private* judgment, I conſider how roughly I have hewn many of the ends and deſigns of my life, and yet found them at laſt, *well-ſhaped*. Ill as I have judged, many events have proved *happy:* travelled, as I have, through ſo many dangers, ſtill I am *alive:* tempted as I have been, I am in reputation and comfort. Ought I not to look up to Heaven, even to that *Providence* which ſuſtained me, when I lay in the ſilent womb, or hung upon my mother's breaſt? Who can ſcan That general law, by which this univerſal frame, this vaſt ſtupendous ſyſtem of the heavens and earth, is governed? That it is governed, is agreeable to the voice of Nature, and the conſent of men of all climes, and in every age. It is no leſs true, that *many*, if not all of us, have had eſcapes, which we call *marvellous:* I have been, more than once, within a *foot* or *two* of death, by muſket and piſtol balls; and of being drowned; perhaps within a *hair's-breadth*, too fine to be diſcerned. How ſhall I determine, whether theſe were the effects of the general laws of Providence; or the particular intervention of the goodneſs of the Almighty? Where ſhall I draw the line, between *permiſſion* of any event, and intervention? If God permits what *we* call an *evil*, having *knowledge* of it, as *permiſſion* implies, might he not have hindered it, if he pleaſed? Can any mortal ſay what evils he does not hinder? Give him his attributes, and all *our* language, all *our* powers of thought are quite abſorbed! *He is all in all! Apparent miracles* were once wrought by the hand of *Moſes*; and ſince his time, by *Chriſt* and his followers.—So much ſatisfaction was given, in thoſe ages, in reſpect to the power of the Almighty, exerted in *this manner*, to remove all

poſſibility

poſſibility of doubt from the minds of *honeſt* men: yet even thoſe miracles did not convince the *perverſe*. Hath God declared he would never interpoſe in ages to come? He only ſaid, he would not drown the world.

M. Thoſe are fools that doubt of this matter: and ſurely they are not pious, who do not cry to the Lord in their trouble, in hopes that he will deliver them out of their diſtreſs!—

T. You ſpeak like a Chriſtian, and a child of Providence. May we not, from what we daily ſee of eſcapes from ſickneſs and death, continually aſk, "Lord, what is *man*, that thou haſt ſuch reſpect unto him, or the *ſon of earth* (*a*), that thou ſo regardeſt him?" Humility is eſſentially neceſſary, eſpecially when applied to our apprehenſions of the œconomy of divine Providence.

M. It muſt be our duty above all things, to avoid PRIDE.

T. This is often the cauſe of contention, about things of which both parties are equally ignorant. With regard to the œconomy of life, taking the firſt part of it in a qualified ſenſe, I like the *Spaniſh* proverb, "With the *proud*, be proud: with the *humble*, humble."

M. Some poiſons, they ſay, are the beſt antidotes againſt poiſon.

T. An *undaunted courage*, *Mary*, which puts on the appearance of pride, ſeems to be the beſt calculated to prevent oppreſſion. Such courage is cool and temperate; no flaming eyes; no boiſterous ſounds of voice; yet it is bold and ſteady! To ſhew no fear towards the proud, is to make them fear us. If we do not bend the knee, they loſe the fee which ſupports them. Starve their vanity and boaſting, and they will become humble. Keep your temper calm, and they periſh in the ſtorm of their own raiſing. It is the language which men talk, that makes the greateſt difference. The ſtory of *Haman*, is a ſtrong inſtance of the *reſtleſsneſs* of pride: he muſt have been a bad man at heart: but the apparent cauſe of his deſtruction, was inſatiable vanity; for he could not brook *Mordecai's* not paying him homage.

M. *Haman* was ſo extravagantly proud as to be forſaken of God. One part of the *Spaniſh* proverb is truly Chriſtian; for it

(*a*) This, the learned ſay, is the true reading from the original.

it keeps us in mind what gentle and perſuaſive comforters we ought to be to the afflicted. Is it that the proud are ſo frightened, that they never look at themſelves in a glaſs; for they ſeem to be totally unacquainted with their own face and appearance?

T. They are ignorant of their hearts, and *blind to their own infirmity.* We are all, in ſome degree, ignorant of our foibles; but it is impoſſible for the proud to ſee themſelves, for they ſtand in their own light. Though pride is ſo ſhameful; yet, contrary to other vices, it ſeeks opportunities to ſet itſelf up as an object to be gazed at; and for the ſame reaſon, it is ſubject to the greateſt mortification when diſregarded. If out of contempt of you, and your condition, the proud keep out of your way, it will be ſo much the happier, as it may ſave you the trouble of keeping out of theirs: and it is always ſafer and eaſier to *avoid* the proud, than to *contend* with them.

M. I believe that pride often makes thoſe hated, who might otherwiſe be eſteemed. And what a ſad proof it gives of blindneſs, when proud people complain of the inſolence of others!

T. Sad enough! but very frequent. A likeneſs of manners, in moſt other inſtances, begets *love*; in this, it produces *hatred.*

M. The *humble* cannot *hate!*

T. No: but it is impoſſible for them to love the proud.

M. In what doth pride moſt diſtinguiſh itſelf, among people of our condition?

T. In ill-nature, mocking, deriſion, diſobedience, impenitence, ſullenneſs, unwillingneſs to learn, impatience of controul, and ſuch like ill qualities. It is the chief cauſe of the *peeviſhneſs* of maſters, and the *impatience* of ſervants. It ſows the ſeeds of *ambition*, *envy*, and *malice.*

M. Do you think that unforgiveneſs and cruelty flow from the ſame cauſe?

T. Pride is generally at the bottom of an unforgiving temper; and *cruelty* is often the ſword-bearer of unforgiveneſs. Want of mercy, and cruelty, mean the ſame thing; and not to forgive is ſo much like it, that I cannot diſtinguiſh. In the *rich*, pride is one of the moſt miſchievous, and in the *poor*,

the

the moſt contemptible of vices: and it approaches to madneſs. When the poor are proud, they emulate the folly of the rich: they forfeit the dignity of poverty: they attempt to ſhame the diſpenſations of Providence. Pride leads to vanity in a thouſand ſhapes! A *farmer* in this neighbourhood, who is as poor as I am, happening the other day to entertain a *duke* at dinner, gave him *twenty diſhes*.

M. Twenty diſhes!

T. The duke entertained the farmer in return: and what do you think, *Mary?* his grace gave him a leg of mutton, and a pudding!

M. Moſt excellent! Did not the farmer ſee the folly of his wanton expence, though perhaps he meant well?

T. This was the very caſe!—It is acting with humility, ſuited to our reſpective ſtations, which conſtitutes the true beauty and harmony of life. When you go to *London*, you will ſee *Bethlem*, commonly called *Bedlam*. I have heard, that the governors have wiſely prevented the abuſe of ſhewing the unhappy wretches in confinement; otherwiſe you might be a ſpectator of the havoc which *pride* creates in the perſons of many miſerable human Beings. There you might hear all "the ſweet-tuned bells of reaſon jangling and harſh: the uſe of ſpeech unſhapened:" ſee the ſoft limbs of an unhappy girl chained to the ground: perhaps at intervals, ſhe reaſons well; and vows the keepers do her wrong, to deprive her of her liberty: yet, touch the ſtring of her infirmity, ſhe gnaſhes her teeth, and foams, vowing revenge. Thus the poor lunatic draws tears from ſtony hearts!

M. Alas, poor wretch! But do not young women loſe their wits, rather from the effect of diſappointed love, than from pride.

T. Whatever it be, the humble in heart lament their condition; yet do not ſo frequently loſe their reaſon for any fault they have committed themſelves, or for the crimes of others. I have more than once reminded you of the leſſon given by the Son of God: "*Learn of me, for I am meek and lowly, and you ſhall find reſt unto your ſouls.*"—When I ſaw the wretched ſcene of *Bethlem*, I learnt, that many more run mad with *pride*, than with any other paſſion: this I believed the more,

from having ſeen more *mad proud people, out of Bethlem, than in it*; if they are not ſo wild and miſchievous, they are as abſurd. Others have their heads turned with a compound diſeaſe of *pride* and *vanity*. We ſee the conſequences of this, in the conduct of 'ſquire *John*. He ſet off in life with five thouſand pounds a year: by emulating his richer neighbours in expence, for the ſake of a number of *dogs*, *horſes*, and *ſervants*, for ſport and parade, he is eating himſelf up.

M. Somebody will be the better for it.

T. Yes: but ſuch examples operate on our manners ſo hurtfully, that every one who lives within the influence of them, becomes ſo much the worſe. He who throws himſelf out of his proper rank, injures the community. It is not the riches poſſeſſed, but the good uſe of them, in living honourably to ourſelves, and beneficially to others. The *miſer* ſtarves his neighbour; and the *prodigal* teaches him to ſtarve himſelf. You have heard of a gentleman, who was called the man of *Roſs*, whoſe temperance and œconomy were ſuch, as enabled him to diffuſe his bounty. By his ſkill and good advice, he made the condition of all his neighbours comfortable: and yet he was not poſſeſſed of an eſtate of above *five hundred* pounds a year, juſt a tenth part of 'ſquire *John's*.

M. The man of *Roſs*, I have heard, was a man of virtue! Charity may be exerciſed by thoſe who have not ſo many pence: witneſs *Theodoſia* and her mother (*a*).

T. Whilſt we talk thus freely, let us not forget, how much we are bound to exerciſe our charity in judging in all caſes; for weakneſs of *head* is to be pityed, as well as perverſeneſs of *heart* to be chaſtiſed. It is not uncommon to hear ſervants talk as if they had great relations, when it is either not true, or ſuch great relations are worthleſs people, diſdaining to look upon them becauſe they are poor. I have known ſeveral who ſaid they were related to very noble families.

M. What did it ſignify if they were, unleſs ſuch families would do ſomething for them?

T. Signify! If it ſerved only to create pride, it was worſe than nothing. As to thoſe who grow inſolent upon the

(*a*) Vol. I. p. 365.

the real ſmiles of fortune, which are often of ſo ſhort duration, think how the ſycamore in the fable deſpiſed the oak for being bare of leaves. "Be not ſo much delighted, my friend, ſays ſhe, a *froſt* may return, and blaſt thy glory in the riſing year.—I wait for the ſun's genial warmth: you will then ſee in what majeſty I appear, and how late I ſhall yield to the frowns of winter."—So it is, *Mary:* and, whether maſter or ſervant, he who is puffed up with a gale of proſperity, may as eaſily ſink in a ſtorm of ill fortune.

M. We ſhould be modeſt in all fortunes, and wait our time: who can tell what a day will bring forth? Many, I believe, "are perked up in a glittering grief, and wear a golden ſorrow;" their own offences, or thoſe of other people, in ſpite of all appearances, humbling them to the duſt. I ſometimes meet with inoffenſive vain people, who remind me of the gnat on the bull's horn; ſhe made many excuſes, hoping ſhe did not incommode him. No, ſays he: I did not feel you when you came, nor ſhall I be ſenſible of your departure.

T. Every one has a notion of being of importance to others: and perhaps it is happy they ſhould think ſo, in order that they may not forget, that they are of great importance to *themſelves*, to act right in their rank or condition. Every one is of real conſequence, for the evil they may do: but if the greateſt of mankind would reflect, that when the *curtain falls*, they will be thought of no more, they could not be *inſolent!* To ſhew the vanity of external homage, we ſee the tottering buſt and empty urn, the marble ſtatue, and all the incenſe offered to monumental pride: by whom is it regarded?—You walk as compoſedly by the tomb of a lord, as by the grave of a peaſant. The meekneſs of *Moſes*, and the patience of *Job*; the poverty of the followers of *Chriſt*; the piety and charity of good men; and the blood of martyrs; are events, which ſtand recorded in the regiſters of heaven; theſe, indeed, excite our praiſe, and call for our veneration.

M. Where will works of *impiety* be recorded!

T. Pride was not made for man. I could relate a tale, which would melt your heart: I remember a farmer's daughter in this neighbourhood, who was ſent to *London*, as

you may now be going. A *place*, which was thought a very good one, was provided for her; but ſhe, like a ſilly girl, proud and impatient of controul, thought ſhe needed neither admonition nor inſtruction; and in a *petulent* humour ſhe gave warning to her miſtreſs. Not being able to get ſo good a place, ſhe declined a worſe, which ſhe might have had, and was ſoon ſeized by the *cold hand of poverty:* and what was the conſequence?—to relieve her wants, ſhe became a *proſtitute*.

M. Gracious Heaven!

T. She might have returned to her father; but neither would her pride allow of this. He heard of her evil conduct, and wrote to her in terms that might have moved a heart of flint; at the ſame time requeſting of me to ſeek her out, and expoſtulate with her. I thought myſelf fortunate in finding her, though it was in a brothel. As *pride* goes before a fall, ſhe ſeemed to be given up to work iniquity. After ſome familiar queſtions, for I ſpoke in the ſpirit of humanity, I aſked her, if ſhe believed in the immortality of the ſoul, and a ſtate of rewards and puniſhments after death: if ſhe knew, that the ſhameful ſin ſhe had been guilty of, was forbidden by the Chriſtian religion, under the penalty of everlaſting damnation, if ſhe died in a ſtate of impenitence. She looked very ſtedfaſtly at me for ſome time, as if ſhe was at a loſs what to anſwer, and then ſaid, "You may tell my father, that I do not mean to go on in an evil courſe." However, ſhe continued in it; and before ſhe reached twenty-two, died of a decay, the effect of the foul diſeaſe.

M. Sad ſtory, indeed!—Poor miſerable wretch! Do you remember her name?

T. We muſt *forget* That: her father and ſiſters are yet alive.

M. You aſcribe her misfortunes, in the firſt treſpaſs, to her *pride*. This, methinks, ſhould have kept her honeſt: and it was always in her power rather to *die with hunger*, than to rebel againſt God in ſo outrageous a manner: yet there are caſes, in which pride is neceſſary and uſeful.

T. A generous ſenſe of true ſelf-love, and regard to our own dignity, is often called by the common name of *pride*, agree-

agreeable to the *Spaniſh* proverb; though it is, in its nature, very different from a haughty conceit of ourſelves, or a diſregard to religion. This kind of pride being properly employed, often ſerves as a ſhield of honour to men, and of chaſtity to women. Humility itſelf ceaſes to be a virtue, unleſs it ſcorns to do an evil thing. When ſuch ſenſe of hohour as I am ſpeaking of, is oppoſed to *vice* and *folly*, it particularly becomes your ſex: and it is far ſafer for a woman to be thought *proud*, if by this means ſhe guards her chaſtity, than under a falſe notion of humility to become a prey. In all caſes, wherein virtue is concerned, the loweſt are upon a level with the higheſt: God is no reſpecter of perſons!

M. When one conſiders the various events of life, it is amazing that creatures who are but duſt and aſhes, ſhould ever be proud!

T. So we might think, if we did not know the weakneſs of human nature. It is truly humiliating to conſider, that all the wealth and greatneſs which the world can furniſh, cannot even ſcreen us from hatred and contempt in this world, when we indulge this vain and fooliſh paſſion. We ſometimes court applauſe, from motives of *pride*; yet, the prouder we are, the more we are *deſpiſed*; forgetting at the ſame time, that "*Vengeance* ſhall lay in wait for the *proud*; whilſt humility, and the fear of the Lord, are riches, honours, and life!"—

M. So it often proves. Pride is *madneſs!*

T. As to the *height* to which it pleaſes Divine Providence to advance a *ſmall part* of mankind, you are not to imagine it is this which unavoidably makes them *giddy*; it is the fooliſhneſs of their hearts, when they *look down on thoſe below them*. O my daughter, ſurvey with conſtant heart, and uplifted eyes, this canopy of the heavens: conſider how we all live under it, protected by one common Lord and Father; our hopes and fears, with regard to death, the unavoidable lot of mortals, being all the ſame in peaſant or in prince!

M. And is it not enough to humble the *proudeſt heart*, to conſider that ſickneſs or pain, misfortune or age, muſt, in a few years, bring us all to the duſt?

T. No kind of human blindneſs and folly, is more deplorable than *pride!* If this was the crime of *fallen angels*, it ſurely

was not made for man, who was born of a woman. Happily *our* condition does not expoſe us to much temptation: and yet, the pooreſt are not exempt from pride; it *lurks* in every human breaſt: my dear *Mary*, let it not *ſeat* itſelf in *yours*. Do you not find the meaneſt ſometimes tempted to deſpiſe their neighbour?

M. Yes: but if the moſt exalted in rank, ſtand in need of the meaneſt, and our *labour* is as uſeful to the rich, as their wealth is to us; if the labour of the hands, in our ſeveral ſtations, produces the wealth about which they make ſuch a pother, can they be proud?

T. Men are blind, or they would ſee, that all the greatneſs and luſtre of the moſt wealthy mortal, is but as the glimmering of a taper, juſt expiring: but what can poverty be proud of? Can it be proud of *virtue?* this is a contradiction: for virtue is always humble. We frequently ſee *pride* recoiling on its own boſom, armed with daggers: whereas, *humility* is a virtue much leſs ſubject to be diſtreſſed, and much more eaſy to carry about us.

M. The Wiſe Man conſiders humility as productive of every earthly bleſſing; whilſt the proud are hated of God: for he ſays, as they *ſow* iniquity, they ſhall *reap* the ſame.

T. You, *Mary*, are a *Chriſtian*, a follower of the meekeſt perſon that ever lived; yet, in his human nature, and abſtracted from his power, the brightneſs of his character darts forth rays, which dazzle and confound all the pride and grandeur of the greateſt of the children of men. Therefore, my child, whilſt you conſider what is paſſing in your own boſom, take heed not to indulge a contempt of others. Do not deceive yourſelf: if you love your own kind, you will regard their *eſteem:* you will conſider all mankind as parents brothers, or ſiſters. Eſteem is to virtue, what air is to plants and flowers; making it to flouriſh: and as this is ſometimes the ſecret cauſe of virtue, it is alſo a part of its reward. Whilſt you think of this, reſtrain all anxious deſire of applauſe; for you are to ſtand by the *uprightneſs*, or fall by the *iniquity* of your own life; not by the fancy or opinion of others.—Thoſe who think well of us, do not, on this account, actually render us the more *excellent*, except it be in keeping

keeping us in good humour: thoſe who think *ill* of us, ſeldom do us any good. When we act right, their eſteem is valuable; for the *beſt* we can do, is but our duty; and if we do *ill*, we are puniſhable. The meaſure of our eſteem of others, often ariſes from the manner in which we are *treated* by them: but, in all caſes, preſerve the candour of your mind, and do not become proud, becauſe another is fooliſh. I have more than once received a favour, conferred with ſuch an air of ſuperiority, that it loſt more than half its value: and my heart hath revolted againſt the expreſſion of my gratitude to him, who deſerved ſo little of my eſteem. We muſt always expect to meet with many, who have ſo extravagant an opinion of their own merits, as to hold others very cheap: they take *offence*, if we do not pay them honour; and are *inſolent* if we do. This is the world: ſometimes we laugh, and ſometimes weep.

M. I find many untractable, with difficulty yielding to reaſon; involving themſelves or others in trouble, which a ſmall portion of humility and eaſy compliance, might have prevented. If we conſider the corruption of the human heart, it is no eaſy taſk to return *good* for *evil:* but my religion has taught me, that this is wiſdom, virtue, and immortal glory!

T. You believe in the *Chriſtian* religion; practiſe it:—and if you are wiſe, and intend to live in peace, let your deportment be *humble*, not *mean*. Whilſt this engages you to be *civil* to others, they will intereſt themſelves in your favour; whereas pride will choak all your other virtues. Humility will teach you to make a *friend* of a *foe*; pride makes a foe of a friend.—Have too great a regard to your own dignity, as a rational creature, as well as a Chriſtian, to be proud! Never ſuffer this paſſion to hurry you into unwarrantable reſentments, although the behaviour of others ſhould be ever ſo untoward. Many ſhew fierce reſentments for accidents, and offences of ſuch a kind, as the *wiſe laugh* at as *folly*, or *lament* as weakneſs. Others, inſtead of putting themſelves in the ſame degree of blame as the aggreſſor, ſuppreſs their own pride, and endeavour to correct That of others, even though, in the eye of the world, they ſhould bend themſelves to the earth. Evils will come, let us act ever ſo cautiouſly;

and

and a great part of mankind will be fooliſh and wicked: but do not therefore deſpiſe the meaneſt perſon upon earth. Liſten to the cries of miſery! Think of *Lazarus!* he was conveyed to the boſom of his father *Abraham*, and ſeated in glory in the higheſt heaven!—Think how the neglect of ſuch rules as *reaſon* dictates, and *religion* requires, multiply evils without end, and draw a cloud of darkneſs over the fair face of *love* and *friendſhip!* How often are affection and eſteem loſt; and every tie which ſhould bind the children of men in mutual charity and heart-rejoicing peace, broken and diſſolved. All the leſſons which wiſe men teach, are calculated to prevent pride, and with it the thouſand calamities incident to human life. The love of God, and the love of man, is the law and the prophets: pride wars againſt humanity and religion. If we were all meek and humble, the earth would reſemble heaven!

M. What doth *pride* now make it reſemble?

T. Were I to ſay *hell*, I ſhould only confirm the ſentence given by the conſent of mankind. Pride is diſtinguiſhed by philoſophers, as a part of anger: with Chriſtians, he who being angry, *ſins*, is called a child of the devil: in familiar diſcourſe, we call it *helliſh pride.*

M. If I triumph over my pride, I ſhall learn the more eaſily to guard myſelf againſt all other evil paſſions that may ſurprize or betray me.

T. Virtue is acquired by labour, and the improvement of reaſon. Our paſſions having their foundation deeply laid in our nature, life and manners are built on them; either to compoſe a beautiful ſtructure, or an ill-formed pile, which threatens us with its fall. Paſſions are no leſs the ſprings of life, which animate the frame; or they are a fever in the mind, which waſtes our ſtrength, and leaves us weak and feeble. Our affections are ſo blended in our compoſition, that wiſe men ſometimes cheat themſelves into a belief, that they are led by the pure dictates of reaſon, when in truth, ſome favourite paſſion draws the contrary way. Whether it be by chains of iron, or ſtrings of ſilk, the ſlavery of the mind may be the ſame.

M. How

M. How is ſuch a poor mortal as I am to diſtinguiſh?

T. Poor mortal as you are, yet not ſo poor, with regard to the judgment that God hath given you; for hardly can any man deceive himſelf, without taking ſome pains to do it. Half the ingenuity on the right ſide, would prevent the evils we complain of. Reaſon is generally a faithful monitor when we attend to it: obſerve how much ſuperior thoſe are, who command their paſſions, to ſuch as are commanded by them. Every guſt of pride, or fooliſh deſire of the heart, is apt to make them fools, who, in other reſpects, are wiſe. Thoſe only who regulate their paſſions, prevent their becoming enemies: as long as theſe act in ſubmiſſion to reaſon, they may be conſidered as faithful friends: and is not the glory of a man the exerciſe of his rational powers, and the authority which God hath given him over himſelf?

M. I will endeavour to exerciſe mine.

CONVERSATION. II.

M. MY dear father, I muſt beg your aſſiſtance: I am challenged for a crime, of which I am as innocent as the child unborn.

T. Why then are you alarmed? What is the matter?

M. Louiſa, once my friend, accuſes me of being the cauſe that her lover *James* hath forſaken her.

T. What kind of reputation hath ſhe?

M. Of very great honeſty, with a good ſhare of underſtanding: ſhe ſpeaks her mind with ſuch freedom and ſincerity, that I had a great affection for her, before ſhe uſed me ſo ill.

T. Did you ever imagine her *friendſhip* for *you*, would yield to her love for a *man?* The beſt thing is, to bring *James* to a right ſenſe of her good qualities: but you muſt not appear in it, as it will add fuel to the fire of her jealouſy, and inflame her reſentment. I will find means to inſinuate to him, that *Louiſa* is one of the beſt young women in the world; and loves him with the utmoſt tenderneſs. If ſhe has him not, ſhe may, at leaſt, thank you for diſcovering that he is not worthy of her.

M. Thank *me!* I do not deſire her thanks: ſhe has uſed me very ill, in return for my kindneſs to her. I am not inſenſible of the infirmities of my ſex; but I am ſorry to ſay, that I have been treated with ſuch ingratitude and injuſtice, as will make me cautious whom I truſt. *Louiſa's* conduct to me, is exceedingly provoking: I treated her, upon all occaſions, with the utmoſt regard: ſhe was my ſweet companion: we walked together, as I thought, in the moſt ſincere mutual affection. I never gave her offence, and yet ſhe now ſays the moſt cruel and bitter things of me; nay, ſhe accuſes me to my face of *treachery*; and ſays, I have ſeduced her lover! I have no other regard for him, than as ſhe loves him: and if I had, I would *periſh* rather than do ſo ungenerous an action.

action. I think I ought to *reſent* ſuch treatment:—To have my good name *trampled* upon, as if I were one of the vileſt creatures on the earth!——

T. Have you done, *Mary?* I have heard your complaint without interrupting you, but not without *grief*; not for your real ſufferings, but that your pride is ſo much hurt, by the imputation of a guilt your heart diſdains; and which the world will diſcern to be the effect of *Louiſa's* jealouſy. You reſent firſt, and then aſk me whether you ought to reſent. If you cannot bear ſuch unmerited reproach, how will your innocence be ſecured againſt the alluring ſmiles of *ſoft words*, which are often uſed by thoſe who have real treacherous deſigns? How is it, *Mary*, that you, being innocent, ſuffer your pride to tranſport you ſo much? Is this the way to ſecure you againſt the reality of the crime her fancy charges you with? Yeſterday you regarded this poor girl as your friend; to-day you think her an enemy.—She is the object of your compaſſion! Perhaps you *may* be the cauſe, though innocent, of the acuteſt diſtreſs ſhe can ſuffer. I am a man, with all the paſſions and infirmities of my nature: my pride might once be agitated as yours now is: I can hardly anſwer for myſelf even now, after ſo many years of diſcipline: but know, my daughter, that we ſee the faults of others, in their full magnitude; and view our own, through the end of the glaſs that diminiſhes.—I now, for once, ſee you, *Mary*, with a bleeding heart; though I cannot perſuade myſelf that you have conſidered what you have been ſaying: you have forgotten that you are a *Chriſtian*. Let us try how to comfort, not diſtreſs *Louiſa*. Be not afraid of your reputation.—Be merciful, and your piety, like the noon-day ſun, will diſpel the miſt of paſſion which hangs over your mind. Will you offer incenſe to the caprice of the world, by ſuppoſing that *you* muſt ſuffer by the *jealouſy* of this poor girl? Will you confirm it, by withholding *your* mercy from her? I have more reaſon to complain of you, than you of her; ſeeing that you forget, upon this occaſion, all the wholeſome leſſons that I have given you. She, poor girl, has ſuffered the ſharpeſt anguiſh, perhaps from the real infidelity of the man ſhe loves, and the ſuppoſed treachery of her *friend*. Convince her, by

your actions, that you have a mind ſuperior to ſuch crimes. Think of the wound of ſlighted love, fretted by the ſuppoſed treachery of a friend: the time may come, when you will feel the tortures of deſpiſed love, with real aggravations of treachery in friendſhip. Think if this might not drive your ſoul down the precipice of madneſs! That which you ſuppoſe to be ſo high an offence againſt you, may be the genuine effect of that poiſon in the mind, more deadly than a mad dog's tooth. All the raging fire of fevers, circling through the veins, driving the unhappy patient into madneſs, may not be a worſe evil than *poor Louiſa* feels!

M. Alas, my father, I have been raſh in my reſentment!—I have been much to blame!—Will you for give me? My pride, or falſe ſelf-love, hurried me much too far.—Though *Louiſa* has uſed hard words to me, yet the light in which you ſet her ſufferings, makes my heart ſad: and methinks I would rather die, than fret her wounds with any of thoſe reproaches, with which women are ſo apt to condemn each other. I have ſo little reaſon to tranſgreſs againſt your precepts, that I tremble to think how I might have erred under a higher provocation. I will be more watchful, and check my fooliſh heart, in hopes of more grace upon a future occaſion.

T. Be comforted, my child! God forgive you! Perhaps, if the occaſion had been greater, you would have maintained the conſtancy of your mind more firmly. Though ſtruck to the quick, with a deep ſenſe of wrongs unmerited, your nobler reaſon, and your ſenſe of mercy, might plead for the offender: and in doing this, your heart would juſtify your conduct, and tell you, you was acting as a true friend to yourſelf. As to *my* forgiveneſs, you have it freely: and may the righteous God keep you in his ways! But tell me, I pray you: know you of any thing more than you have yet ſaid, with regard to *James's* falling-off?

M. Some few days ſince, he dropped expreſſions, as if *Louiſa* no longer charmed him. I reproached him for his inconſtancy, and bid him earneſtly conſider, how far he was bound, in honour and in juſtice, to one who deſerved ſo highly of him, and was ſo much eſteemed by all the world.—He anſwered, "I believe I could be conſtant to you, if you would

ſmile

ſmile upon me." —I turned my back on him with diſdain. He followed me; and ſeizing my hand, fell on his knees, and with the utmoſt emotion ſaid, " My charming *Mary*, if you cannot ſmile upon me, do not frown thus, do not arm thoſe looks, that heaven of mildneſs, to *kill* me with diſdain!" (*a*)

T. The very language that the devil talked, when he ſeduced *Eve*. What anſwer did you make?

M. " *Kill* you with *my* looks! There will be no occaſion: *James*, you are a bad man: you will come to the gallows. I conſider you as the huſband of *Louiſa*. You are bound by the laws of truth and juſtice, though the prieſt hath not yet performed his office. Be gone! never ſpeak to me again. Go to *Louiſa*; tell her how buſy the devil has been with you, and how fortunately you have eſcaped. Confeſs your ſins; calm the diſquiet of her mind; and hope for mercy from God!" I have not ſeen him ſince; and am determined to avoid him. He ſeems to be a trifler in love, and not worthy of a wife.

T. No wonder ſhe ſhould be jealous, or utter her complaints, under the impreſſion of ſo fierce a paſſion as jealouſy. I am glad to hear you have judged ſo well. Poor *Louiſa!* if thy young lover is ſo fickle, I am afraid he will not marry thee; or be falſe to thee if he does!—For your part, *Mary*, avoid him, as you would a mad bull. *Louiſa's* jealouſy is raiſed: I know not what other advice to give you, on this occaſion, than to keep out of *her* way alſo, till ſome worthy friend of hers ſhall ſet her right. The *friendſhip* of women, where *love* intervenes, hardly exiſts, except in the brain of a writer of romances. Little do you know of the force of *jealouſy*, and the ſad effects of it. We will try to get this matter ſet right. I hope I ſhall convince *James*, without ſaying a word of what you have told me, that *Louiſa's* jealouſy is ſuch a proof of her love for him, that it ought to endear her to him: and, if poſſible, I will forward the match.

M. I ſhall rejoice to hear them *aſked*, though it may not be proper for me to court the friendſhip of either.

T. I adviſe you, by all means, to keep aloof. Such conteſts end beſt in ſilence: abſence is the ſureſt remedy to prevent the

(*a*) Milton.

the renewal of love or hatred.—In the little concerns of life, there is not a ſtronger proof of weakneſs, than jealouſy. I remember a *young lord* much offended, leaving his company with indignation, becauſe the maſter of the entertainment had inadvertently not given in charge, that he ſhould be taken out to dance in the ſecond or third place, and other ſuch ceremony: but he was laughed at for the childiſhneſs of his reſentments.

M. It had been more in character, if he had been a *young lady:* women are moſt apt to indulge their pride in ſuch weakneſs, as you may judge from my late offence.

T. Yes: but *Louiſa's* is a more ſerious affair. The *dancing* buſineſs furniſhed matter for diſcourſe: and happy it would be, if people could learn any thing from ſuch events. Reſentments, of this kind, cannot be juſtified; yet, in point of decorum, the young lord might have declined dancing with any body, as he was not aſked in due place. If we conſider the many abſurdities men fall into every day; the petulent words uttered; the inſolent neglects; the inadvertent incivilities; the various kinds of abſence or want of preſence of mind; and above all, the forgetfulneſs of God, we ſhall rather find matter for *laughter* than *reproach*, at jealouſies ariſing from ſuch trivial events. The ſupport of order, and courteous diſcipline, is neceſſary: but the ſuperior often ſhews his ſuperiority, not by contending for his right, but by yielding to an inferior, who is ignorant of his duty. This rule deſcends to our condition, and becomes civility; creating alſo a habit of humility, two qualities ever honoured and reſpected. Hence you may learn, how ſilly ſuch little fits of jealous pride appear in the eyes of men of underſtanding! In conſidering the happineſs and miſery of life, you may ſee what incidents diſturb the breaſt. Let me now caution you againſt the leſſer crimes which lead to revenge; I mean CENSURE, SLANDER, and MALICE: theſe, not having the ſame degree of malignity, nor the ſame danger in the ordinary gratification of them as revenge, are therefore not ſo much dreaded: but they are more general faults, and particularly in the female world.

M. Is it not *hypocriſy*, if not *treachery*, when we ſecretly deſpiſe thoſe, with whom we converſe familiarly?

T. To

T. To expreſs contempt, and turn them into ridicule, is *barbarity:* to reproach them harſhly for little faults, is *cruelty.*

M. But may we not ſpeak of friends, or foes, according to their behaviour towards us?

T. Not when there is no neceſſity, nor unleſs we mention the valuable, as well as unworthy parts of their characters. To ſpeak of ſlight merits to gain credit, as if we were fair and candid in our enquiries; and then come with a *but*, and a *heavy* accuſation; I appeal to your own mind, *Mary*, is this juſt, or like a *Chriſtian?*

M. If it is neceſſary to ſpeak truth, I believe it were better to mention the *evil* part firſt, and then to praiſe.

T. There are not many ſuch caſes, in which the truth is neceſſary to be ſpoken: and you may be aſſured, that thoſe who are under the power of *reſentment* or *envy*, ſeldom ſpeak all; they drop the beſt part. If we *ſeek* for blemiſhes in the *beſt*, they may be eaſily diſcovered: but *ſhall* we *look* for them in characters, which in general are *good*, at the very moment we acknowledge no mortal to be *perfect?* Be ſatisfied, that there is ſeldom any thing ſaid in reproachful terms, in the abſence of your neighbour, but does hurt to thoſe who ſay it: and thoſe who hear it, are generally the worſe for it. To talk of things or perſons, in a manner which, upon recollection, our own mind condemns; or to ſpeak of them, at any time, when we ought to be ſilent, is a mixture of weakneſs and impiety.

M. No body attempts to expoſe a perſon to *deriſion*, who, upon the whole, is reſpectable and ought to be eſteemed.

T. I fear you are miſtaken: ſome delight in *cenſure*; and do a manifeſt injuſtice to the party offended, and to the hearer alſo, who may probably be deceived; and above all, they injure themſelves.

M. I have indeed heard, that as birds peck at the richeſt fruits, *ſlanderous tongues* attack the beſt characters; as if they thought others were not worth their attention.

T. Men of lively parts are apt to be conceited. I have more than once remarked of ſome of this character, when talking of perſons, whoſe purſuits are of a different nature from their own, they expreſs a degree of contempt or deriſion;

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at once discovering their depravity, and false judgment. To be useful and beneficial to our fellow-creatures, is the substance of virtue; the rest is but mere ornament and amusement. How many are there, whose talents are hid under a napkin! Not knowing how to employ them properly, it is the same to the world, as if they did not exist. I have heard it said of one of my own acquaintance, "He hath an excellent understanding, if he knew what to do with it."

M. We cannot be too guarded in censuring others. If we know their faults, I presume we may make ourselves the better, by guarding against them.

T. Those who are biassed by *interested* views, can with difficulty suppose, that generosity is the chief motive to any action: and the *slothful* are apt to conceive it impossible, that any one should be busy, unless some favourite passion puts him in motion. We are such imperfect Beings, that the best are not always free from jealousies, and false constructions of their neighbour's conduct. But it is not less true, that a *good man* is influenced by God himself; and having a kind of divinity within him, goes on continually to the utmost of his power, till he expires in prayers for his fellow-creatures: Yet, be not surprized, if a man, that you may think deserving such a name, should, notwithstanding, be condemned by his friends or foes, for good not rightly understood, as well as for some portion of real evil. While we live in a giddy world, we must feel its motion; yet let us not persist the less, in what we think is fixed and steady.

M. A little instance of misconstructed virtue, happened to me a few days since.—Young *Timothy Weyward*, and some young men and women, were very pressing for me to take a walk with them. I did not much like their company, nor did I think you would approve: I kept my mind to myself, saying, that if I had time to walk, I was *engaged* to you. *Timothy* was witty on the occasion, and put his company in a titter. He laughed at the *antiquity of my taste*, and supposed I should soon marry a man of *fourscore*.

T. I cannot say he discovered much wit, in not finding out why you preferred to walk with me.—People who are conceited of themselves contract a satirical turn: they ridicule

all who act contrary to *their* humour: than which nothing is more contemptible or dangerous.—I dare say he back'd his own witticism with a boisterous laugh.

M. It was very loud, and very long! but I could not find any wit in his laughter or satyr: it had better be forgotten. I have often heard, that he that maketh others afraid of his *wit*, had need be afraid of their memory.

T. Fools laugh often and excessively. *Timothy* is welcome to laugh: I am glad to see young people merry: but those deceive themselves, who imagine that any nonsense, or untoward word, which excites a laugh, or puts another to the blush, is therefore wit and humour. Truth always agrees with good sense, as wit with pleasantry and humour: but those who are perpetually laughing, are as much to be dreaded, as those who are out of humour, and never laugh. Mercy, tenderness to relations and friends, duty to our parents, affection for mankind, combine to controul our words: and we had far better be silent, than force a tear from the innocent, or give the fortunate or wretched the least pain. "True wit, when introduced with advantage, is a happy manner of expressing what, perhaps, is but a common thought: and the genuine triumph of it, is when *good-nature* subdues censure." Those who are *quick* in spying out faults, employ their talent very ill, if they are not as *slow* in exposing them.

M. How few are possessed of so much tenderness!

T. To hate what is criminal, or laugh at what is truly ridiculous, affords a proof of virtue and understanding; but we should never let our thoughts go abroad, without considering what *evil* they may do to others, or to ourselves. Every person in our nation has a character. Many abound in GOOD HUMOUR: but we have all something peculiar to ourselves; and it is of great importance to consider what it consists in; in order to our happy conduct with our friends, and the rest of the world. As to others, we should wink more at their infirmities, as having the less concern in their prosperity. I was the other day at *Philip Testy's:* he lives in the rye-lands. His wife has less of the milk of human kindness than himself: they dropt some very rude expressions, levelled at me; though I would not take notice of it: they did the

fame at each other; upon which I took the liberty to admoniſh them in gentle terms.

M. How did they reliſh it?

T. They grew angry at firſt, and told me I might go about my buſineſs. I anſwered thus: "You are off your bias. You know that I wiſh you well with all my heart. If I leave you abruptly, you will afterwards ſuppoſe, that you have offended me, and that I am angry: and when you are cool, you will be extremely ſorry for what hath paſſed. You and I, *Philip*, are old enough to be wiſe: I hope we have learnt to conquer great evils: let us not be conquered by trifles: let not the dregs of our lives grow ſour, my friend! If I have ſaid more than I ought, I beg your pardon. Let us call another ſubject."

M. I hope he was ſatisfied: nothing could be more reaſonable or more humble than your behaviour on the occaſion: but what ſaid his *wife?* ——

T. He *was* ſatisfied, and looked at me with a ſmile of complacency, ſuch as a good heart naturally occaſions.——As to his wife, it is not uſual for her to *make conceſſions:* ſhe, *poor woman*, is *never* in the wrong!—We muſt not expect of any body more than they are capable of.—My kinſman *Daniel* is very uncivil on many occaſions: he preſumes ſo much on being an honeſt man, that he eſteems thoſe as liars and deceivers, who will not immediately contradict and confute a lie, or even a *miſtake.* He never conſiders, that it is as eaſy to diſagree in opinion, in a reſpectful manner, as it is to pleaſe others without flattering. It is not the exerciſe of our *reaſon*, but the gratification of our *pride*, which makes us diſeſteemed. Ill-humour oftener proceeds from pride than ignorance. Thoſe who intend a reformation of manners, ſhould conſider *how* the world *may* be reformed: as thoſe who deſire to be civilly treated, ſhould never forget to be civil to others.

M. Indeed, my father, this is very good ſenſe, and very agreeable advice to thoſe who deſire to be pleaſed.

T. I am glad you think ſo: thoſe who have any conſciouſneſs of their own infirmities, ſhould make large allowances for the petulancy and ill-humour which is ſo often ſeen in the world; for theſe are much oftener ſubjects of our com-

paſſion,

paſſion, than our reſentment. Some men make a point never to reſent the ill-humour of a *woman*, as deeming the ſex too trifling.

M. This is no compliment to us. Allowances muſt be made for our imperfections: but wiſe men know better things than to deſpiſe us, becauſe we are ſometimes out of humour: and men of ſenſibility know our power over them.

T. This is well ſaid, *Mary!*—Whether the numerous inſtances of ill-humour, which one often meets with, is ſhewn to ourſelves, or to others, if we cannot overlook *them*, how are we to forgive *great faults?* If I ſee another betray his weakneſs, it puts me on my guard to conceal my own. Every one hath infirmities enough to check his own pride, or gratify the weakneſs of others. A good name is a choice jewel; but a good conſcience is more valuable. "To return *evil* for *evil*, is common to the worſt of mankind; to return *good* for *good*, is no more than gratitude and civility: but to do good for evil, is the virtue of a *Chriſtian.*"

M. Here we find our glory and our peace! This is the hill from whence we take a view of the regions of eternal joy. May the great Friend of mankind enable me to do good even to my enemies!

T. Amen, with all my ſpirit! I have often obſerved, how ſubject our *beſt* inclinations are, to be imputed to us as faults: as our worſt may be miſtaken for *virtues.* A hypocrite, for inſtance, is never ſo bad, as when he moſt pretends to religion. However, the great lines of characters may be traced out: and for the reſt, do you judge with candour. You hope for mercy; learn to *ſhew* it. Have you any knowledge of the corruptions of your own heart? judge, I ſay, with tenderneſs. This is the beſt rule I can give you. Men differ from each other, according to their education; but nobody ſhould be truſted ſo far, as to create a temptation, when there is no neceſſity for it. There is but one part of mankind, of whom ſcarce any perſon ſpeaks ill: who do you think they are?

M. Thoſe who ſpeak no ill of others.

T. Is not this a happy ſituation? It is in the power of every one to be *honeſt*; but whilſt there are ſo many evil

tongues, and open ears, no one can ſay that evil ſhall not be ſpoken of him. If you ſhould be ill ſpoken of, receive it as a caution, not to deſerve it; and convince the world of your virtue by double diligence. All that goes beyond this, not only puts our peace in the power of the weakeſt and worſt of mankind, but converts our reſentments into malice, and turns the *man* into a monſter.

M. I believe the moſt amiable and worthy perſons always forgive ſooneſt; either their *friends* or *enemies*, companions or ſtrangers.

T. And you may obſerve, that thoſe who are leaſt inclined to do any injury, are, for the ſame reaſon, leaſt diſpoſed to *malice*, in the heart; or, in other words, moſt willing to forgive. "When a man's ways pleaſe the Lord, he maketh even his *enemies* to be at peace with him." If you ſhould at any time ſo far turn your eyes from heaven, as to feel the impreſſions of *malice*, look into your own boſom, and ſee there what is amiſs; and in what meaſure you have offended; and from a natural compaſſion for yourſelf, you will ſee *malice* ſtare you in your face, and grin with horror, whilſt you reproach yourſelf with equal folly and iniquity. Few are good enough themſelves, to entitle them to cenſure others; and few are ſo bad, but we ſhould keep a corner in our hearts for compaſſion for them. This is the way to correct *ourſelves*: this the true method of reforming the world!

M. A glorious way it is! When it will be exactly followed, is not ſo eaſy to determine.

T. We muſt ſettle what is *right*, before we can act upon a right principle. A good life will not ſilence *calumny*, though it diſarms it. But as to *malice*, it is fit only for the prince of darkneſs. I would by no means have you truſt to ſecrecy, when you give your opinion, unleſs it be neceſſary to communicate it to your approved friend: the birds of the air convey evil reports to the ear of the offended: therefore, when you hear ſuch reports, leave them to the weak and uncharitable to brood over, and repeat them not. You will, at leaſt, be ſure of doing no harm to yourſelf, nor injuſtice to another: and this will, in the end, afford you more ſatisfaction, than any pleaſure you can poſſibly receive in telling a tale; the

repetition

repetition of which carries with it ſome degree of guilt, as it wounds That benevolence of diſpoſition, which gives our religion ſuch reſiſtleſs charms!

M. There is ſeldom any uſe in telling the evil ſtories which go abroad, in which we are more apt to expreſs our ſatisfaction, than our ſorrow. If there is *joy* in heaven over a *ſinner* that repenteth, there muſt be *ſorrow* over a man that offends.

T. True, my daughter; and ſhall angels weep, and ſinful man make a play-game of human miſery? I hope you will not ſuffer my leſſons to be given you in vain! The day will come, when you will think them of great value. I feel myſelf the gainer for thus endeavouring to cultivate your heart, as well as improve my own; that when I leave my fields to another huſbandman, I may not be reproached. Do as you would be done by, under the impreſſions of your own conſcious imperfections: and forget not, that this is the law and the prophets: this is the condition upon which you plead for mercy at the hands of Heaven: and I make no doubt but it will be granted, if you improve your heart in every ſentiment of charity, and every act of benevolence in your power!—— Whilſt we are thus employed in ſowing the ſeeds of benevolence, let us not forget, that of the whole long catalogue of vices, no one is more fooliſhly wicked, or abominably baſe, than ENVY. To wiſh to humble thoſe who are above us, for no other reaſon than their being ſo, is horrible. Moſt other paſſions lay claim to ſome degree of pleaſure and ſatisfaction; but what doth envy tend to?

M. It tends to vexation of ſpirit. The vicious may feel the ſtings of envy; the virtuous cannot.

T. "He that envieth, maketh another man's virtue his vice; and another's happineſs his torment:" whereas, if you rejoice at the proſperity of another, in effect you partake of it. He that hath no virtue in himſelf, will, for that very reaſon, envy it in others. But he that detracts *unjuſtly*, commits a robbery; as he that praiſeth in due time and place, confers a favour.

M. I have heard envy deſcribed, as defiled with clots of blood; ſtretched in a dark dungeon; ſhut from the whole-

ſome ſky; groaning at the ſight of heavenly chearfulneſs; pining and ſickening at another's joy; unable to refrain from tears at finding no ſubject for lamentation!——

T. This is very ſtrong, indeed, againſt envy.—Alas! if each knew, how mixed the enjoyments of another is, it would ſave him a world of ſin; and drive envy, with her hagged looks, out of human ſociety. The ſureſt ſign of a good diſpoſition, is to be free from envy.

M. I have often conſidered, how impoſſible it is to be benefited by envy.

T. And yet I thought the other day, when our neighbours were talking of the qualities of *Sally Dogood*, you dropt ſome words as if you ENVIED her.

M. No, my father: I love and honour her: I ſhould have profited but little by your leſſons, if I indulged myſelf in *envying* any body. I ſaid that ſhe had many good qualities, which I *envied:* but this was only a manner of expreſſing my wiſh to be like her: and I will ſtrive to imitate the wiſe, the good, and gentle *Sarah!*

T. Virtue can hardly live *unenvied:* but that which in baſe minds is *envy*, with the generous is *emulation.* Tell me fairly, *Mary*, hath no girl's better-faſhioned or brighter-coloured ribband, excited your envy? Hath the greater court paid to any one of your companions, at any time, raiſed an uneaſy thought?

M. You jeſt about ſuch trifles. How can we account for all the fooliſhneſs of the heart, in reſpect to the thoughts of it? But I have not *indulged* any ſuch: on the contrary, I always find reaſon to be ſatisfied with my ſhare of *good things*, and, if you pleaſe, *fanciful things* alſo. As to other girls having *more* court paid to them, I have rather thought their judgment failed them in ſuffering *ſo much*; unleſs it were from *one man* only, who might make a proper huſband, and who meant to be ſuch.

T. I only mean to remind you, that it is in vain to talk of being *humble*, whilſt we *envy* any one. The ſame humility which will preſerve you againſt the *poiſon* of pride, will prove an antidote againſt the venom of envy.

M. I

M. I am ſenſible, that if by envy I could obtain the object of my deſire, it would not avail.

T. So far from your paſſion being extinguiſhed, it would increaſe with the indulgence: for in this caſe, the more we ſee, the more we covet.

M. Do you think *envy* has any affinity with *covetouſneſs?*

T. It appears to me to be cloſely allied: the generous minded ſeldom envy.

M. The ways of men ſeem to be meaſured by compariſon; yet, I cannot ſay I think myſelf the leſs excellent for another's good qualities. Is it poſſible to envy, and yet refuſe to change conditions?

T. This would be abſurd. You muſt take the *whole* of the perſon, good and evil: and you might juſtly fear making a diſcovery, which would plunge you into miſery. I have explained to you, how difficult it is to judge, who is happier than ourſelves; and what our happineſs depends on: if it be health and a ſound mind, preſerved by the neceſſaries of life, we ſeldom envy. The virtues of others may raiſe an *emulation*, which, being founded on juſt principles, produce *good*; but they cannot excite our envy.

M. "The envious man hath a *wicked eye*, turning away his face, and *deſpiſing* men."

T. Moſt true: the vicious affect to deſpiſe perfections they cannot reach.

M. I am never afraid of being *injured* by the advantages which others enjoy. Were my fortune ever ſo deplorable, I ſhould find comfort in thinking of thoſe, who, having it in their *power*, might have it in their *will* to *relieve* me: as I would relieve them in the like circumſtances. But what monſters are thoſe, who mourn becauſe they ſhould be comforted; and find ſubject for ſorrow, in the good which others enjoy!

T. It is pitiful, indeed, to ſee human nature ſunk ſo low, as to envy: and yet, the pride and folly of the heart are ſuch, that perhaps few of us are without ſome ſparks of it. The *devil* could ſee *nothing* in paradiſe to delight him: he hated our firſt parents, becauſe they were happy in their innocence.

M. It

M. It ſeems dangerous to aſſociate with the envious. If we cannot gain their favour by being virtuous, how are we to pleaſe them?

T. By being any thing that doth not remind them of any good they want: and conſequently, you muſt not be *virtuous*. There is no paſſion of the ſoul, the evil effects of which we ought to pray againſt with ſo much fervour! It is ſo ſtrange an affection, we may impute it to phrenzy!

M. I had rather learn how to pity the *miſery* of the envious, than load them with reproaches, which will not reform them.

T. You expreſs a ſenſe of compaſſion, *Mary*, well ſuited to the fallen ſtate of the *envious*.

M. What doth generally ſow the ſeeds of envy?

T. Envy is often the effect of another's enjoying an abundance of ſuperfluities: it cannot be of a *bare ſupply of* NECESSARIES. There is no end to the deſire of ſuch conveniencies and ornaments of life, as modern improvements preſent to the fancy. In the eyes of the ſenſible part of mankind, the moſt convenient and ornamental thing in the world, is a mind at peace, and a heart that is ſatisfied with few things. Nature is eaſily ſatisfied; *fancy* is inſatiable. If you pay your court to virtue, with ſincere love and reſpect, ſhe hath in her ſtores, ſuch an inexhauſtible fund of good things, as will leave no room for you to deſire what another poſſeſſes.

M. This is a fine thought! I am perſuaded that the fault cannot be in Providence, which diſpoſeth all things; but in *ourſelves*, when we do not purſue the right method of obtaining the greateſt good.

T. Providence! No, my dear *Mary:* there is infinite reaſon to cry out, on all occaſions, "What can duſt and aſhes pretend to?" Was ever any one miſerable, merely becauſe he was not maſter of all that paſſed in another's heart? No! it was becauſe he did not conſider the ſtate of his own. If he miſtakes, and ſuppoſes that this or that will make him happy, whether he is *virtuous* or not; it is not wonderful, that he ſhould envy another man his *riches:* but when reaſon or experience, and the teſtimony of all wiſe men who are gone before us, give proof of what I have told you, that virtue

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without wealth *can* make us happy; and that wealth without virtue *cannot* accompliſh this work, all further enquiry is trifling.

M. Thoſe who entertain true notions of envy, can hardly ever fall a ſacrifice to MALICE or REVENGE, either from their own hearts, or the malevolence of others.

T. I will tell you, *Mary*, how I apprehend you may be beſt guarded againſt *all ſuch evil paſſions:* the *recipe* is not infallible for the entire cure, but it never fails to do good, and to put the patient in a train of recovery.

M. I ſhould be glad to know what it is.

T. CHEARFULNESS: obſerving to diſtinguiſh it from *mirth*, as you would diſtinguiſh a *proper aſſurance*, or confidence in what you are about, from *impudence*. Chearfulneſs contributes to calm peace and happineſs, like a good conſcience, of which it is oftentimes the effect.

M. I remember this ſaying, that "whether a man be rich or poor, if he hath a good heart towards the Lord, he ſhall at all times rejoice with a chearful countenance."

T. We owe it to Heaven to rejoice; for we pay our debt of gratitude, when we receive good at the hands of God with gladneſs: "it is the gladneſs of the heart, which is the life of man; and it is joyfulneſs which prolongeth his days."

M. There are ſome people of ſuch a diſpoſition, that they laugh at every thing.

T. Not at *every thing:* but there are many as fooliſh in *laughing*, as others are in fretting. *Chearfulneſs* is as preferable to *mirth*, as health to laughter: for though mirth may exhilarate the ſpirits, it is chearfulneſs that gives the ſolid and laſting joy. To be chearful, ſeems to be another word for being *happy*. The advice given by the Wiſe Man is, "Love thine own ſoul, and comfort thine heart:" and is there any exiſtence that deſerves the name of *living*, where chearfulneſs is wanting?

M. What method do you recommend as the beſt to obtain chearfulneſs, and to preſerve it?

T. Keep your body in health by *exerciſe* and temperance; and your mind at eaſe by *virtue* and *contentment:* be well aſſured, my daughter, that whatever innocent buſineſs or pleaſure we

purſue, we then only poſſeſs our ſouls in tranquility, when we are chearful. It is this habit which alleviates our infirmities and unavoidable ſorrows, and gives the quicker reliſh to the ſatisfaction of life. My old friend *Simeon*, whom you ſaw the other day, uſed to remark, "that the contentment which is both the cauſe and the effect of chearfulneſs, may not be the way to get a large eſtate; but it will, ſays he, ſecure one of the beſt things that an eſtate can purchaſe:" adding theſe words; "I have always found myſelf ſuperior to diſappointments. I never was enchanted with *triſles*; nor did any thing, but ſome acute pain, or tender paſſion, diſturb me." The good old man has often told us, that he had happily forgotten that he was *mortal*; intimating, that the approach of death rather increaſed the pleaſures of his life, than interrupted them: though, from what he dropt to you the other day, in his preſent extreme old age, he rather ſeems to wiſh for death. His temper was always happy, and his judgment ſtrong.

M. He hath followed the Wiſe Man's counſel, "Remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein."

T. How very different is this from the cuſtom of the world, in which ſo many are complaining, either for want of *health*, or from the *diſagreeable accidents* of life, for which they do not prepare; and therefore, ſo far from drawing good from them, they convert indifferent things into evil. There are but few events, which a wiſe man will ſuffer to ſet heavy on him: for next to the *iniquity* of tormenting others, is the *folly* of tormenting ourſelves. "Chearfulneſs is That diſpoſition of mind, ſo eſſential to our character as *Chriſtians*, ſo admirable in its nature, to keep the imagination clear; the judgment undiſturbed; the temper even and unruffled; it is wonderful it ſhould not be the firſt leſſon that is taught us in *childhood*; the ſecond when we are grown up; and the third in old age!"

M. You think, then, it is the *firſt*, *ſecond*, and *third* good thing in life: but in order to arrive at this happy temper, we muſt live according to the dictates of virtue and right reaſon.

T. We are ſure, that without chearfulneſs we cannot live happily.—In a word, a chearful temper, joined with innocence, "will make beauty attractive, knowledge delightful, and wit

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good-natured: it will lighten ſickneſs, poverty, and affliction; convert ignorance into an amiable ſimplicity; and render deformity itſelf agreeable."

M. This is a noble character, indeed! My temper ſeems to be naturally chearful: but I ſhall begin to think, that *not to be chearful is to be wicked.* How ill do thoſe attend to their own welfare, who are ever mourning at *trifles!*

T. This is a proof how much a good judgment depends upon chearfulneſs; and, if you pleaſe, *chearfulneſs* on a *good judgment.* No man of ſenſe or virtue can laugh at *ſerious* things; but ſubmitting to the condition in which he is placed, his will conforms to the will of God; and his heart is bent upon promoting the welfare of his fellow-creatures.

M. It is common to hear people mourn and complain, that their PASSIONS are too ſtrong for their reaſon.

T. If we ſuffer them to be our *maſters*, they will be too ſtrong: but if God had made them ſtronger than reaſon, of what uſe would reaſon be, except to contrive the means of gratifying them? No, *Mary:* we muſt impute the evil to *ourſelves*, and not to God! Do you remember what St. *James* declares? "Let no man ſay, when he is *tempted*, I am tempted of *God:* for *God* cannot be tempted with *evil*, neither tempteth he any man."

M. No body preſumes to deny this in ſo many words; yet we are apt to pity the offender, in proportion to the ſtrength or violence of the temptation.

T. True: but whilſt we *pity*, we *condemn* him for not having commanded his paſſions, when he knew that God gave him the power of doing it. When we read that "*Ahab* ſlew *Naboth*, we do not ſay, Poor man! how could he help it; he longed extremely for *Naboth's* vineyard? Or when *David* ſlew *Uriah*, and corrupted his wife, we do not excuſe his iniquity, becauſe his paſſion was ſtrong. If we do, it is more than he did for himſelf; for when he was detected by the Prophet, he cried, *I have ſinned againſt the Lord.*" Was not this ſorrowful confeſſion worth a thouſand of the excuſes which men uſually make in the like caſes, in theſe days? Human nature is ſtill the ſame.

M. If we acknowledge ourſelves ſubject to be puniſhed for acting againſt our reaſon, we cannot, in the ſame breath, plead ignorance of what we ought to do.

T. No, ſurely: was any one ever condemned for not doing That, of which he had no knowledge? It is for *not* doing That which he knew to be his duty. REASON is given in common to us *all*; and we muſt *all* anſwer for the uſe of it: ſo that it is in vain to plead *paſſion* or *temptation* in excuſe for any ſin, when reaſon was given us for the very purpoſe of governing our paſſions, and guarding us againſt temptations. It is then we ſhew the depravity of our hearts, when we ſubmit to paſſion and temptation: and is it not on this account, that we naturally fear and expect vengeance? No: we had better *plead guilty* at once. We cannot plead *ſin*, as a *reaſon* why we ſhould not be *puniſhed*. If we are not conſcious of ſin, we ſhall not look out for *excuſes*; but thoſe who are conſcious of it, are in ſo much the worſe condition for pretending to *excuſe* themſelves; this in effect being an accuſation of their Maker, inſtead of ſelf-condemnation. You remember the parable of the Phariſee and the Publican: the one vaunting himſelf; the other ſmiting his breaſt, and crying, *Lord, have mercy upon me a ſinner!*

M. I remember it well, and think of it often. How can we expect forgiveneſs, except we *repent?* and if we repent, what ſignify excuſes?

T. "It is not in the power of all the wit of man, to find reaſons for juſtifying treſpaſſes againſt reaſon. We who live under the goſpel light, and know the difference of good and evil: whether we like That goſpel, or like it not, we muſt be *tried* by it; and by it we ſhall be acquitted or condemned (*a*)." Of all the paſſions, none ſeem to lead us into *danger* ſo much as *anger*. What think you of the woman, who beat a poor girl, her apprentice, the other day, till ſhe died? She did not mean to *murder*; but ſhe was violent in her temper, cruel, and a ſtranger to meekneſs. Her crime, in the eye of the law, was judged to be *murder*; but in the ſight of God, it may be, that ſhe did not uſe the means of governing her paſſions, but gave place to her wrath.

M. "Thoſe

(*a*) Dr. Sherlock.

M. "Thoſe who treſpaſs, in any reſpect, in hopes of mercy, abuſe the mercy of God, and make the goodneſs of our heavenly Father a reaſon for diſobeying him."

T. When we examine into the hiſtory of men's lives and converſations, we find that the miſeries occaſioned by ungoverned paſſions, are ſo numerous, and ſo dreadful, even with reſpect to this world, that it is natural to conclude, the puniſhment for ſuch tranſgreſſions will be as intolerably grievous, as the juſtice of God exceeds That of men. If paſſion were an axcuſe, every one might plead *paſſion* for every evil he commits. What would you think of him who ſhould ſay, "I know that *Chriſt* died to deſtroy ſin; but I will keep my ſins, and truſt in his death?"

M. He might as well ſay, "I know that the promiſes of God are made to thoſe only who forſake their evil deeds; but I will depend upon his promiſes for the pardon of my evil deeds, though I forſake them not."

T. My dear *Mary*, this is exactly the caſe: this is the childiſh *concluſion* to which thoſe are reduced, who reſt ſelf-ſatisfied, carrying their ſins to the account of their paſſions; as if their *paſſions*, and not *them*, would be puniſhed for their miſdeeds. ANGER, which I have mentioned, is juſtly called a *voluntary madneſs*: and every one addicted to it, muſt know how ſuddenly it affects the brain; and if not checked in the firſt motions of the blood, how it deprives us of our ſenſes: there have been inſtances in which people have never been recovered. We often hear of a fellow-creature hurried to his laſt account by the hand of his angry companion; and ſoon after behold the offender paying the price of his guilt at the gallows. What conteſts in families, and among friends and acquaintance, attended by an endleſs train of evils, have taken their riſe from the ſame cauſe; in which the parties have generally been as *fooliſh* as they were *wicked*; and cut out work for themſelves, of which they have reaſon to repent all their lives after! How many fatal blows have been given in anger! I have mentioned the woman, who was the cauſe of the death of her poor apprentice: this very day, I heard as melancholy a ſtory of our neighbour *Achilles*. You have heard him ſpoken of as a good-natured, *paſſionate* man: I was always

always afraid ſome great evil would happen to him. Being angry with his ſon, who was about fourteen years of age, he gave the poor boy ſuch a blow on the head with his hand, that it killed hand.

M. Killed him!——

T. And now this unhappy man is plunged into the depths of diſtreſs! He would much rather have died himſelf; but it is too late: he cannot call his ſon from the grave; though he may learn to ſubdue his wrath, and prevent the ſame happening to him, in the perſon of ſome other.

M. Good God! killed the poor boy! Theſe are ſad inſtances indeed of the fatal effects of anger! We ought moſt earneſtly to pray for moderation and patience (*a*).

T. In the ſacred writings it is ſaid, "Anger makes men *give place to the devil.*" A temper inclined to this paſſion, is ſo dangerous, that it renders a man unfit for advice: no friend can do *him* a good office, who is ſo ſubject to be robbed of his reaſon; and conſequently to loſe all that is great and noble in his nature.

M. What ſort of people are the moſt eaſily wrought into anger?

T. The *proudeſt*; or, in other words, the *weakeſt*. "He that is ſlow to wrath, is of great underſtanding; but he that is haſty of ſpirit, exalteth folly."

M. I am much pleaſed with that noble declaration of our great Philoſopher: "He who is ſlow to anger, is better than the mighty: and he that ruleth his ſpirit, than he that taketh a city."

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(*a*) Almighty Father and ſovereign Lord! who haſt diſpoſed all things for the glory of thy wiſdom, and the ends of thy juſtice, by thy inſcrutable providence bringing good out of evil; I moſt humbly beſeech Thee to give me grace to govern my paſſions, and reſtrain every impetuous motion of my temper. Vengeance is *thine, O Lord!* I am duſt and aſhes! Teach me to be temperate in proſperity, meek and patient in adverſity, that with humble reſignation in all circumſtances, I may wait for thy conſolation; and, having no fondneſs for the vanities of this world, vex not my heart in vain. Grant that I may lay up my hopes in heaven; and with a firm and active mind devote my ſoul to Thee, through the merits of *Jeſus Chriſt* my bleſſed Lord and Redeemer. *Amen.*

T. Theſe are glorious encomiums on meekneſs! It is very obvious in what diſgrace anger has always been held, by the multitude of fine ſayings in praiſe of the contrary diſpoſition: But it is not *ſaying*, but bearing and forbearing, that makes the virtue. What an admirable proof of a temperate ſpirit was that, given by a certain philoſopher, when a fellow ſpit in his face. Being aſked if it did not provoke him to anger, he calmly anſwered, "No: but I am thinking, whether I ought not to be angry."

M. Should not ſuch evil deeds be puniſhed?

T. Yes: but the offended was not therefore to forſake his reaſon, and ſubject htmſelf to wrath, for an offence committed by another perſon. The moſt humble, are the moſt *patient* and compaſſionate: they are the moſt moderate in their reſentments to their enemies; and the moſt conſtant and affectionate to their friends.

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floor, killed by that *faithful dog*, whoſe courage and fidelity, in preſerving the life of his ſon, deſerved another kind of reward. Theſe affecting circumſtances, you may imagine, afforded him a ſtriking leſſon, how dangerous it is *too haſtily* to give way to the blind impulſe of a ſudden paſſion.

M. My dear father, methinks I could weep for the *poor dog*, as well as for the diſtreſs which the farmer muſt have ſuffered from a conſciouſneſs of his raſhneſs.

T. It is a plain narrative; yet the ſtory is finely imagined, as you may judge from what you feel on the occaſion. When innocence is *falſely accuſed*, the heart recoils with horror: when *puniſhed*, even the hand of tyranny trembles, as *Felix* did upon his throne, when his priſoner, St. *Paul*, reaſoned upon *temperance* and a judgment to come!

M. I have more than once heard people addicted to anger, excuſe themſelves by ſaying, *it is ſoon over.*

T. But do they conſider, that the ſhorteſt interval of time may be ſufficient to plunge a dagger into the breaſt of their friend, as the great Conqueror of the Eaſt once did (*a*), upon ſome free ſpeech that mortified the pride of the young man? And what difference is there between *one long anger*, and a *number of ſhort ones?* In the firſt caſe, the cauſe may be traced out, and the remedy found: in the laſt, the wrath, like the flame of a furnace boiling over, deſtroys if you come near it.

M. I believe we all find more comfort to ourſelves, and more reputation with the world, from gentleneſs and affection towards others, than in any ſatisfaction the ſufferings of thoſe who offend us can poſſibly afford.

T. You know, that by the Chriſtian law, the light of the day ſhould never leave us under the impreſſion of wrath. It is not ſaid, *be not angry*; for *anger* ſeems to be a kind of *inſtinct* in nature, an expreſſion of diſpleaſure, and has its uſes in life, as well as *fear* or *hope:* for it is ſaid, "be angry, and ſin not:" You may be provoked to diſpleaſure, but not therefore to commit ſin. Reſtrain your juſt reſentments within the bounds of religion, which will never forſake you, till you forſake it. If you make the *Chriſtian religion* the guide of your life, "Let all bitterneſs and wrath, anger, clamour, and evil-

(*a*) *Alexander the Great*, who killed *Clitus*.

evil-ſpeaking, be put far from you." However ſenſible you may be of an injury or affront, " bear no *malice* nor *hatred* in *your heart.*" This is the language of reaſon and religion. We naturally court *pleaſure*; but can there be *pleaſure* in *reſentment?* Is there really any joy in our nature, equal to that of *forgiving injuries?*

M. The Wiſe Man ſays, that " anger *reſteth* in the boſom of fools." Does he mean by *reſting*, that the fool encourages it?

T. This is his meaning; for he charges us not to be *haſty* in our words, alledging as a reaſon, that " there is more hope of a *fool*, than of a *haſty man.*"

M. The haſty, fooliſh man, is one of the worſt kind of fools. I have often obſerved, what a pother ſuch perſons are apt to make: and how *true* it is, that " hard and grievous words ſtir up anger."

T. As true, *Mary*, as that ſoft ones turn it away. Common-ſenſe and experience in all ages are the ſame: and what was ſaid two thouſand years ago, may with the ſame truth be pronounced to-day.

M. Theſe good ſayings fire my heart with the love of virtue, and of human kind.

T. I am glad to hear it: they give us high impreſſions of the *nobility* of our nature. The curbing of anger, hath numberleſs advantages, with regard to *prudence:* if you can make a calm reply to the angry, you will always be too hard for your antagoniſts.

M. For the moſt part, I believe it is the *ſecond word* that makes the quarrel.

T. When you obſerve your adverſary growing angry, be the more temperate: Your very pride, *Mary*, will be gratified, in ſeeing your ſuperiority, by the power of converting him into an object of *compaſſion*, inſtead of *wrath.* If *he* will be *evil*, let him adminiſter to *your good:* and be aſſured, that " the anger which *begins* with folly, will probably end with repentance:" and that thoſe who do not conquer it, will be conquered by it.

M. Your opinion is ſo flattering, one might act the virtuous part, even without virtue. Many, when they want reaſon to maintain their opinion, are apt to grow angry, unleſs they have art to ſuppreſs their ſentiments.

T. Cunning people often do That from a bad principle, which the generous do from a good one. But is it not better, to decline a diſpute, with perſons who ſupport their argument on terms ſo ungrateful? The worſt is, that thoſe who are tranſported by ſuch rage and tumult of heart convert themſelves, not improperly ſaid, into *devils:* and what if they fall dead in a fit of anger? The agitation is ſo violent on the heart, as really to kill on ſome occaſions.

M. We ſhould be conſtantly on our guard. Pride and anger appear equally as the children of the devil.

T. If you ſettle this point, you will avoid them both as you would the devil himſelf. What think you of REVENGE? Is not this the favourite child of *Lucifer?* Poets have repreſented the *furies* as *females:* which of the ſexes is moſt addicted to revenge, is not material, but of all the maladies of the ſoul, it is the moſt *grievous!* You have heard of *fevers*, in which people's brains have been ſo affected, that they have committed violence on themſelves, and become their own murderers: but the madneſs of revenge, is ten times more fatal: it ſpares not itſelf, nor friend nor foe. I have read a remarkable inſtance in our hiſtory (*a*), of Sir *Thomas Overbury*, who was a great friend to Viſcount *Rocheſter*. Sir *Thomas* adviſed him by no means to think of aſſiſting the Counteſs of *Eſſex*, in obtaining a divorce from her huſband; much leſs to marry her himſelf; not only becauſe of the difficulty of the thing, but that ſhe was an *infamous woman*. The Viſcount, however, was ſo infatuated with her, as to tell her what his friend had ſaid: and ſhe in reſentment, contrived firſt to get him impriſoned, and then *poiſoned*.

M. What a diſhonourable man, and vile woman! I ſee the power of women over men!—Thank God, we are not uſed to ſuch ſad works in theſe days! But what was the conſequence?

T. An apothecary's ſervant, who had prepared the poiſon, after ſome time, when the lady was actually divorced and married to the Viſcount, diſcovered the ſecret. The whole ſcene of guilt being laid open, the Viſcount, who had in the mean time been made Earl of *Somerſet*, and his Counteſs, were impriſoned.

M. I

(*a*) In 1609.

M. I hope they were hanged! ——

T. No, child: it is not uſual to hang *fine ladies:* ſhe and her lord might have been *beheaded*; but by the ill-timed lenity of the ſovereign, they were afterwards ſet at liberty; and languiſhed out life to a miſerable old age. Their guilty love being converted into deadly hatred, they lived ſeveral years in the ſame houſe, without any intercourſe or correſpondence with each other.

M. My good father, you bring to my mind a ſtory I lately heard of the force of revenge. A man at *Rocheſter* (*a*), taking a diſlike to his wife, who was the proprietor of the houſe he lived in, ſet it on fire: the conſequence was, that two other houſes were burnt down, before the flames could be extinguiſhed; and two perſons loſt their lives. The offender being taken, and committed to the hands of juſtice, as ſoon as he grew cool, and conſidered what he had done; in the torture of his ſoul, this poor wretch became his own executioner, by ſeizing an opportunity of cutting his throat.

T. Dreadful end, indeed! What a load of guilt did this miſerable Being die with! Are you ſure it was the conſequence of his ſeeking to be revenged?

M. Yes: I am told, the woman was not in fault; unleſs it was a crime to leave her huſband, after he had attempted to do her ſome great miſchief.

T. You ſee what a ſtrange madneſs *revenge* is! When it burns in the veins, not all the rivers in the land can quench it, but by the extinction of life! Implacable and relentleſs, it looks on *mercy*, as a ſoft, dull-ey'd fool; and *will* not hear. It's cry is havoc, blood, murder, fire, and flame!—and what but the flames of hell can it deſerve?—O my daughter, guard againſt its approach!—Let not hatred, nor loathing, lodge in your young boſom: nor when you are old, indulge a reſentment, leſt it ſhould lead you to *revenge*. You ſee in common life, ſome treat it as a humour to be flattered, to pleaſe the fancy! O it is a damned fancy, that, with a fiery brand, lights up the way to everlaſting death! We read the ſtory of a *Spaniſh* lady, who having been ſeduced under a promiſe of

(*a*) This happened in 1769, with the circumſtances related.

marriage, her lover not only forſaking her, but like a villain, diſcovering the ſecret to the world, ſhe cauſed him to be *murdered:* and not contented with this, contrived to have his grave opened; cut out his heart; tore it in pieces with her teeth, and in this rage of revenge, trampled it under her feet.

M. Was ſhe not mad?

T. Although he deſerved to be puniſhed for his villainy and indiſcretion; yet, being dead, and ſhe his murderer, ſuch an extremity of rage was frenzy indeeed!

M. If ſhe could carry her reſentment ſo far, as to cauſe her falſe lover to be murdered, the reſt might be eaſily reconciled.

T. Thoſe, in whoſe breaſt the lambent flame of mercy gives place to the raging fire of revenge, it is not to be imagined can feel compaſſion; or that their anger will ever melt into grief. Yet even to reflect on their folly and wickedneſs, is to mourn in anguiſh of ſpirit!

M. Can the generous-minded ever entertain thoughts of revenge? If forgiveneſs is eſſential to generoſity: if reaſon and religion are the true guides of human life, where are thoſe to wander who forſake them? If a return of injuries may be ſought, where are the bounds to be fixed?

T. True: but when it extends to blood, what is this but a daring attempt to pull *mercy* from her throne, and trample on her attributes?—Where is pity or compaſſion? Where is piety or human kindneſs? The links of the chain by which mankind are by nature bound to each other, are broken!

M. I believe the fierceſt of all the brute creation, are hardly ever ſeen to commit *ſecret* violence on others of the ſame kind. *They* fight, indeed, *like beaſts:* but how ſhocking to think, that *man* ſhould make himſelf a *barbarous* monſter! Yet are there not many caſes, in which we may do ourſelves *juſtice* for certain injuries?

T. Not ſo many as are imagined: he who claims the privilege of deciding in his own cauſe, as in DUELLING, for this reaſon, ſhews how ill he is qualified for the taſk. In proportion as *revenge* prevails, it deprives us of all that is truly noble, candid, or generous in our nature. The blackneſs of this crime, cannot be too ſtrongly painted: and it is no wonder we ſhould find it on record, "that he that revengeth, ſhall

ſhall find vengeance from the Lord; and *He* will ſurely keep his *ſins* in remembrance."

M. How dreadful muſt the lot be of that miſerable wretch who is revengeful!

T. The folly of this vice is, in many inſtances, as great as the iniquity of it. By no means wait till a ſmall ſenſe of injury grows to maturity; but ſtifle it in its infancy. The *burial* of an evil paſſion, is the *birth* of a *virtue*. Whenever you think yourſelf injured, reaſon thus: Either myſelf, or the party in queſtion, deſerves to be puniſhed: if I am faulty, I will mend my manners: if I am not, am I privileged, by the perverſeneſs of another, to be perverſe myſelf? If it were not myſelf who is now injured, but ſome other, ſhould I be ſo much offended? I certainly ſhould not: therefore my reſentment is an effect of my pride, not my reſpect to *juſtice*. Then let it paſs unheeded: why ſhould I torment myſelf?

M. This is *ſafe* reaſoning: but it doth not ſeem to be in our nature to feel injuries committed againſt *others*; nor can we be ſo much inclined to revenge them, as thoſe done to *ourſelves*.

T. Conſidering how ſelf-love prevails, I believe you are in the right, though there are many exceptions: this however may prove what motives we act upon. We can moſt eaſily diſcern, in the perſon of another, whether the injury be real, or only the effect of *fancy* or opinion. How many appeals are there to *law*, about things eſteemed trifles; and what is ſtill worſe, to the *ſword*, as in DUELLING? If the duelliſt avows his profeſſion of Chriſtianity, he is ignorant as dirt; or lies againſt his heart. If he is a Chriſtian in principle, he is run mad; for he acts directly contrary to his faith: he has loſt his ſenſes; he could not act a more inconſiſtent part, were he an ideot. What a hurricane of dreadful fears muſt he raiſe in his own ſoul! Whether we call it revenge, or a ſenſe of honour, names cannot alter the nature of it; but if he ſlays a man, he will feel himſelf diſturbed: if he does not think himſelf guilty of *murder*, his hands will be ſtained in blood.

M. O my father, I remember the ſtory you told me of the imprudent, dying penitent (*a*), cut off by this ſinful combat!

T. That

(*a*) Vol. I. p. 212.

T. That was a melancholy ſtory indeed! I have no argument to defend theſe champions, who, depending on law for their liberty, and the preſervation of their lives, againſt all arbitrary deciſions, appeal to their own judgment in their own cauſe; and under the influence of their paſſions, refer themſelves to their own private vindictive *juſtice*, in the great concern of life and death. Did ever the greateſt tyrant do more? I call it *juſtice*; preſuming that they give it this name. Whatever it is; they muſt allow it to be *private*, ſecret, and unauthoriſed by any law, to which the community hath given conſent: being without reference to eſtabliſhed precepts divine or human, it partakes of the nature of blind, wilful, deſpotic government. You and I, *Mary*, are Chriſtians; as ſuch we reaſon: we are of the human race; as ſuch, we love our own kind: we are ſubjects; we wiſh to preſerve our countrymen: we are rational; as creatures endowed with reaſon, we talk, and approve or condemn. We know of no other pilot than *religion*, to conduct us to the haven where we would be. They are bound to the ſame port: if they diſcharge her, they are a-float without ſail or compaſs: and how they will eſcape being wrecked, I know not!

M. But theſe fantaſtic heroes imagine they are privileged; and at the worſt, are only playing the fool with life and death.

T. It is well if they are not playing the ruffian alſo. They call it *fair-play:* might it not alſo be called fair-play, to propoſe to a mad-man, to leap off a battlement: but if he were to do it, and daſh himſelf to pieces, would it not be fair-play, that he who propoſed this exploit, ſhould be himſelf confined as a lunatic; or forfeit his own life as a malefactor? You have ſaid well: theſe people *are* Chriſtians, or they *are not*. If they profeſs to believe what they do not, they are not *honeſt*; if not honeſt, where is their honour? They profeſs to act upon principle; is not their principle, *revenge?* Do they not even hazard their lives, to gratify their paſſion? or are they dupes to the humour of others? Do they profeſs to be governed by reaſon? Why then do they not, as in other caſes, appeal to the ſober-minded, who are not under the impreſſion of anger, nor intereſted in the cauſe by any prepoſſeſſion, or

fantaſtic opinion?—Let us take the merciful ſide, with reſpect to the offender: is it juſt that he ſhould be put to death? If it is *not* juſt, would you be guilty of ſo atrocious a crime as to *kill* him?

M. Do the duelliſts *reaſon* on ſuch occaſions?

T. He that acts upon principle, muſt defend his principle by reaſon; but theſe doughty worthies, whilſt they *talk* of principle, think only how to gratify their opinion, their pride, or their *cowardice*.

M. Cowardice, my father!

T. Yes, child: cowardice!—Do you think that men of true ſpirit, and determined reſolution, will not maintain their principle in defiance of the *world?* Can he be called brave, whoſe courage is not ſuited to the occaſion? who acknowledges there is a divine law; yet hath not valour to defend it? who forſakes his Father and his Friend, his Saviour, his Redeemer and his God, to gratify what they call the world? Is it *courage*, or *madneſs*, to oppoſe God, whom it is our glory to fear; yet *dare* not oppoſe the *world*, which we ought not to fear; and which, if we do fear, from that moment we are cowards? What is true valour, but *thinking*, *ſpeaking*, and *doing* That, which a well-informed mind, a juſt and good heart, and ſteady principle of action, leads a man to? Let him depart from this rule, he grows hardened in viciouſneſs: he may have the *ferocity* of a *lion*, but not the *courage* nor *reaſon* of a *man*. His judgment will become darkened; "his eyes will be ſealed with his own filth;" and all the glories of *reaſon*, which makes man this *noble thing*, for whoſe *pretended honour* this mighty hero is ſo zealous, ſink him into a *ſavage*. "When *valour* preys on *reaſon*, it eats the ſword it fights with." Where is the difference in theſe caſes of private vindictive combat, between two *men* and two *dogs?* The dogs are irritated by hunger or luſt, or obedience to their maſter *man*; and uſe no other weapons than Nature hath furniſhed them with, their *teeth* and *nails:* the men are armed with more deadly weapons: they look back on what is paſt, and forward on what is to come; but obey not the law of their nature, as dogs are wont to do. In *our* humble rank and condition, revenge is ſeldom carried ſo far as among theſe politer ſavages.

They

They think themſelves more humane,—becauſe they uſe more deadly weapons. They eſteem themſelves wiſer, becauſe they are more laviſh of a precious jewel, which they melt down in the cup of pride; and like profligates drink and die! I am affronted;—therefore I muſt hazard my life! A thoughtleſs young man takes it into his mind to tell me, that *I lie*; and *lies* in ſaying ſo: he puts the palm of his hand to my cheek with the force of a blow; therefore his blood ſhall be ſpilt for the offence. Is this right?

M. No: the puniſhment is too great.

T. Would it not then be monſtrous that it ſhould be ſpilt? Is it not more monſtrous ſtill, that I who am innocent, ſhall be put to death by a fantaſtic law, which has nothing but wild cuſtom, and extravagant opinion for its ſupport? It is the cuſtom for proud and revengeful people, to appeal to the ſword: be it ſo; I am not ſo proud and revengeful. But I ſhall be deemed a coward, if I refuſe my compliance with this cuſtom:—by whom:—the proud and revengeful? No: by ſober and intelligent Chriſtians. I deny it: no ſuch opinion was ever given by any perſon deſerving the name of a Chriſtian, from the time of *Chriſt* to this day: Nor did the Jews or heathens adopt any ſuch principle. "He that ſheddeth man's blood, by man ſhall his blood be ſhed." This was the *Moſaic* law: but here the *offended*, could not be the *executioner*.

M. Can they pretend that their argument is conſiſtent with common-ſenſe?

T. Cuſtom is the guide: in ſome countries the injured or revengeful ſtab in ſecret: in others, they will not only *kill*, but *eat* their *enemies*. If I tranſgreſs, let me be puniſhed as the laws of juſtice and mercy will admit, but no farther. My humility and ſubmiſſion ſhall be adequate to my offence: I ſhall regain my credit with the world. If I go beyond this, I throw down every out-work, by which the ſacred ramparts of reaſon and humanity are guarded.

M. It is ſurpriſing to me that people ſhould attempt to vindicate this practice?

T. Yet nothing is ſo common: even to put reaſon to the bluſh: they are redundant in nonſenſe, to the great injury of our pure religion. Military men, being wiſe, hold their tongues; if others were to riſe in arms againſt the offenders, it would be

be happy for them. Alas! they forget themſelves: they muſt argue from principles derived from cuſtom, falſe notions of neceſſity, or from the pride and revenge they feel in their own hearts. *Cuſtom*, not ſupported by *reaſon*, is the law of fools; *neceſſity*, in this caſe, is but another word for *falſe opinion:* and if the proud and revengeful are to be judges, the cuſtom becomes the bittereſt calamity that ever fell on human ſociety. Will any one formally ſubſcribe to the promotion of it? if he will, he may as formally renounce the judgment delivered by *Chriſt:* and what is this, but trampling on the croſs? Behold, in what manner *revenge* and *folly*, *madneſs* and *inſolence*, unite againſt all that is decent, worthy, and humane, in a caſe which lately happened. *Valiant*, a young officer, had a captain's commiſſion given him by the favour of his uncle, the colonel of the regiment. The other officers were ſo diſguſted at it, that the Colonel found himſelf conſtrained to explain to them the nature of his right; adding, that his nephew was a brave man. The officers being all invited to dine with the Colonel, Enſign *Blade* took the opportunity to aſk *Valiant*, "Pray, Sir, did you ever fight a duel?" Being anſwered in the negative; and "that he never had occaſion:" "Then, ſays *Blade*, you ſhall have occaſion now:" and immediately gave him a ſlap on the face. Both parties were immediately taken under arreſt. The Colonel cauſed ſtrict enquiry to be made into their reſpective characters as officers. It appeared to all the regiment, that *Valiant* had fought in ſeveral campaigns with great gallantry: and that *Blade* had never diſtinguiſhed himſelf, except in bullying and quarrelling. How was this cauſe to be decided? By the law of vengeance, upon equal terms of hazard? No: the Colonel was the judge; not only as a *parent*, but likewiſe as the officer in command (*a*); and would not ſuffer his nephew to fight on equal terms with ſuch a man: nor would the other officers any longer rank with the offender, who had been guilty of ſo groſs a violation of the laws of gentility and good order.

M. There are caſes then, in which even an officer may be reſtrained from reſenting an affront, at the point of his ſword.

T. You ſee that *Blade* might as well have ſaid, "Pray, Sir, did you ever receive a ſtab from one you had no reaſon to ſuſ-

(*a*) This is now the rule in *France*.

pect?" and being anſwered in the negative, reply, "then, I will give you one:" and immediately ſtab him. The only difference, with regard to himſelf, would be, that for murder a man is hanged; but not for a ſlap in the face, which may occaſion the murder.

M. If this duel-ſeeking hero had been firſt baſtinadoed, and then drummed out of the regiment with a halter about his neck, it were no more than his due: and I would engage, that ſuch a reſentment, for ſuch a provocation given to this practice, would anſwer better than all the fine-ſpun vengeance of duelliſts.

T. Well, *Mary*, you have decided more according to juſtice, reaſon, and religion, than I have heard from the mouths of thoſe who, let the circumſtances that afford the occaſion be what they may, defend duelling. But in the caſe which I have mentioned, may one not ſuppoſe, that the offender was mad, and ſend him to *Bethlem?* Would not this be a better ſecurity to prevent the repetition of ſuch a crime?—The laws provide for the puniſhment of *evil words*, as well as *blows:* and *pride* and *cuſtom* conſtitute the cauſe why the laws are not appealed to.

M. Are all Chriſtian nations given to this practice?

T. I have been told, that the laws in ſome Chriſtian countries, are very ſevere, even to the draging a dead man, who falls in a duel, at a horſe's tail through the ſtreets, as a mark of infamy, and high reſentment of the crime committed (*a*). No religion inculcates the forgiveneſs of injuries like that of *Chriſt*; yet I never heard, that either *Jews*, *Mahometans*, or *Pagans* fight duels. They act according to the lights they enjoy; we extinguiſh ours, as if we meant to perform a work of *darkneſs*. Are *we* not worſe than heathens in this inſtance?

M. I am afraid we are!

T. But we give this practice the name of honour: the father encourages the ſon to *defend his honour*, without telling him what he means; unleſs it be that he may *kill* the man who offends him, provided it be done in a certain manner. Under this pretext, and the ſounding word *honour*, murder

(*a*) In *Ruſſia* this is the law.

murder often paſſes unpuniſhed. There is ſome regard paid to decency, in the formality of the trial of the ſurvivor; the ſolemnity of it being ſome check, but the common iſſue rather an encouragement to ſuch offences. In the true order of things, the trial ſhould follow the affront: this might prevent the fatal conſequences of men being their own judges. He who accepts, as well as he who ſends a challenge, is an accomplice in a murderous engagement; and ought equally to be deemed conſpirators againſt the *life of a man*; for neither by divine nor human laws, have either a right over his own life, or that of his opponent, more than over the life of any indifferent perſon.

M. They cannot have any ſuch right.

T. If the cauſe were heard before the parties proceeded to extremities, and the circumſtances were attended to, juſtice might be eaſily done, and ſatisfaction given to thoſe who only ſeek *juſtice:* if it is blood they ſeek, let them be treated as juſtice requires of thoſe who thirſt after blood; and let not the world be trifled with, by the word *honour*. No law can ſupport the rights of mankind, but ſuch as is founded in *reaſon* and *religion*. If the friends of the parties cannot make up the quarrel, the law muſt decide: it is ſo in all other caſes of offence between man and man: why ſhould it be declined in this inſtance? If the mind is ſeized with the rage of revenge, can we, by calling it *honour*, paſs it off as a virtue, though it be devoid of every *good principle* that exiſts in the human mind?

M. Your reſentments ſeem to riſe as high againſt this practice, as mine do. Have you no *compaſſion* for *duelliſts?*

T. I pity their tranſgreſſion: but there ſeems to be as little reaſon to clear them from the imputation of *murder*, when a man is killed in a duel, as to vindicate the man who commits a rape, from the imputation of lawleſs violence. Duelling is the effect of pride, deluſion, and the art of the enemy of mankind, under the dangerous appearance of reverence for truth and juſtice. The rape may not be *deſigned* to injure, but merely the impetuoſity of appetite; which might as well take the name of *love*, as the other of *honour*. They ſeem to ſtand upon the ſame ground: they are both ſo dangerous to

ſociety, that they deſtroy all the ſafety derived from laws. The raviſher is *hanged*; ſo ought the duelliſt. I grant, that when it is conſidered how frail man is moulded; what are his powers, his weakneſs, and his ſtrength; how he is ſubject to be aſſaulted by the malevolence of his own heart, or ſome evil ſpirit, the image of darkneſs; or the vile illuſions, which make *vice* appear as *virtue:* in theſe caſes, private compaſſion hath no bounds! But the *laws* are fixed, and not ſubject to ſuch change: they regard the *whole.* All the vaſt ocean of beneficence and love, is not too much; but mercy to injuſtice, is cruelty to juſtice. If miſery, the effects of falſehood and deluſion, claim ſo large a ſhare, what is not due to *virtue in diſtreſs?* If this *fell monſter, vindictive civil murder,* challenges the name of *honour*; and the friends and allies of virtue will not take arms againſt it, what can follow?—Tenderneſs to the wicked, may be cruelty to the righteous. God is wiſe and juſt, as well as merciful; and the guilty will be taken in their own net. Not *Lucifer* himſelf can plead with more helliſh ſubtlety, than to prove duelling *reaſonable,* when it is contrary to *religion*; or honourable, when it claſhes with humanity. Nor did it ever prove more, than that the man who will fight, be it in a right cauſe, or a wrong one, would be thought courageous. Hath it any ſhadow of juſtice? I injure a man once; muſt I for that reaſon injure him again, even to the hazard of taking away his life? I have injured him; I am ſorry for it: let me be puniſhed; but I will not hold up my hand againſt him. We often ſee conceſſions made upon this principle, after the hazard of a combat. When the mind is melted down to compaſſion, we ſee that done, which, were it conſidered before, would have prevented the bloody conteſt. The pretence of preſerving honour, by a wicked action, is a contradiction. What infernal arts, I ſay, hath the enemy to man contrived, to make him revolt againſt his Maker, and call his defection *honour?*—This ſpirit hath found the way even to the hearts of *kings,* who by conſent, are the fountains from which this *pageant* honour is derived. If theſe fathers of nations, look on with indifference, or ſubſcribe to the practice, as if the all-ſearching eye of God was cloſed in ſleep, and could not ſee the fond arrogance and preſumption of oppoſing

his

his decrees; when ſhall we ſee a reformation? If under a notion of more refined government, and civilized manners, or repairing the defects of laws, as applicable to certain claſſes of the people, themſelves are in ſecret rebellion againſt the King of kings, what can be ſaid? How is the cuſtom to be rendered diſgraceful?

M. What was your maſter's opinion?

T. It was he who taught me to reaſon on this ſubject. He was a man of honour, with this advantage above moſt others who pretend to that name, he was a *Chriſtian*.

M. But do you really believe that any Chriſtian prince thinks of his neglect in the light you place it?

T. I have ſaid, that only among Chriſtians, and Chriſtian princes, duelling ever received any countenance: what they think, I *know* not; how they connive, I *ſee*. When a great occaſion comes, by which they might prove their reſolution to maintain the honour of their God, by the true rule of religious conduct, they are *paſſive:* and the reaſon is plain: Their notions of honour are the ſame as thoſe of their ſubjects. Did you ever hear, in your time, that any Chriſtian prince has ſaid, "The great Lawgiver of the Chriſtian world, who is my lord and ſovereign, requires of me to inform both the *injurer* and *injured*, that I will not be an idle ſpectator, and ſee altars erected to the name of honour, ſteaming with human blood; and That breath, which is derived only from the power of God, and upheld by his mercy, taken away by violence, under the ſanction of a mere ſound. So far as I am entitled to judge, the offender ſhall not paſs unpuniſhed. If I am to decide, leave it in my breaſt; if the laws of the land, let them take their courſe: but I will defend the faith of *Chriſt:* and he that treſpaſſes againſt it, in this inſtance, ſhall be conſidered as my enemy, and an enemy to my people." The ſad ſtory of my *maſter's friend*, ſtill recurs to my thoughts.

M. So it does to mine, my father!—But things will go on in the ſame way, till religion is more known, or more attended to. The child inclined to *quarrel* with another of his own age, I ſuppoſe learns this doctrine of *honour*.

T. But he is whipped when he quarrels: and ſo ſhould men who fight without licence, whether they ſlay, or not.

This falſe notion would then be ſtifled, and the hearts of the higher ranks of a nation, ſet right in this weighty buſineſs. Decorum would be eſtabliſhed on the baſis of religion; and men learn wherein their true glory conſiſts. At preſent the thing depends on cuſtom. The boy who reads and underſtands the *New Teſtament*, in the loweſt degree, learns how to act. No Chriſtan ſtate allows of *national* ſchools, where men may be taught to oppoſe the doctrines of *Chriſt*.

M. If the boy, when he reaches to manhood, forgets what he hath learnt, it had been better if he had died a child.

T. So *you* would think, were you to hear even women among the gentry, defend the practice of *duelling*, contributing their ſhare to the ſupport of this cuſtom. I have known a mother ſhed tears at the breaking of a china cup; and yet declare, ſhe would not forgive her ſon, if upon being challenged, he ſhould flinch. What was this but ſaying, "Do not talk of Chriſtianity, for I am not a Chriſtian; or muſt take the liberty to diſobey on this occaſion, though I ſend my ſon, in the bloſſom of his ſins, to anſwer at the tribunal of heaven?"

M. Mighty *heroic*, truly! Women love courage in men, as being themſelves defenceleſs: but if there is no better courage than fighting a duel, I ſhould not chuſe to truſt to it. Does this cuſtom keep up the ſpirit of a warlike nation?

T. Much the ſame as a highway-robbery: the highwayman does a bold action, at the hazard of his life, becauſe he is idle and worthleſs, and wants money to gratify his vices; not having reſolution enough to gain honeſt bread. The duellift is in ſearch of *fame*, and the character of *courage*, and has reſolution enough to gratify his *pride*, but not to act up to his principles; or he hath no religion; and is conſequently a bad man, and a bad ſubject.——As to a warlike temper, the better *diſcipline* is preſerved, the braver are ſoldiers rendered: and as this is an undiſciplined practice, it muſt rather ſerve to deſtroy a true military ſpirit, than to promote it. Common ſoldiers do not fight duels: this is reſerved for gentlemen. One reaſon for countenancing duels, eſpecially among military men, (and every gentleman is ſuppoſed to be a ſoldier when called upon) is this: if a man will not engage in *private* combat, he will not do his duty in the field of battle. Now this is ju

the ſame as to ſay, a man who will not do a *wrong* thing, *will not*, for the ſame reaſon, do a *right* one; whereas the argument turns the other way: a man who will not do a wrong thing, *will* therefore do a right one: he will certainly do wrong, if he declines his duty in the field. I ſhould rather ſuſpect, that many who are the cauſe and abettors of duels, if they could, without hazard, leave the field, they would not remain there, becauſe it is *right* they ſhould. There are many inſtances of brave men declining a duel, and of cowards putting on a compelled valour. A ſenſe of ſhame, in ſome caſes, may drive a man to the ſame extremity, as a girl is driven, who murders her baſtard child: firſt ſhe does a wicked thing, and then does another ten times more wicked, to preſerve her reputation.

M. If the argument is reduced to right and wrong, ſo far as war is warrantable, of which private men are not the judges, it muſt be right to fight under a regular command; as it is wrong to fight where there is a command to the contrary, both from God and human laws.

T. You are certainly on the right ſide of the argument. But it goes much further. What can animate a people ſo much as the perſuaſion that they are acting agreeable to the laws of God? Either there is a God, whoſe laws we know and underſtand, or there is none. What is this halting between two opinions, taking That ſide as the beſt, which muſt be moſt offenſive, if there is a God? What is it but *cowardice*, or ſervile compliance with a fooliſh and iniquitous cuſtom? Is not this practice the effect of an infernal haughtineſs of ſoul, that diſdains the law iſſued from the throne of heaven? By parity of reaſoning, had theſe *honourable heroes*, been created *angels*, they would have made themſelves judges in their own cauſe, and in the gratification of their pride, rebelled, as the fallen angels did?——

M. Surely they do not act with that humility, which becomes beings ſo ſubject to err againſt each other; much leſs as creatures who are but duſt and aſhes in the ſight of God!

T. It were happy if they would conſider, whether this notion of *honour*, which, from the immorality of ſome duelliſts, we know to be *romantic*, may not have hurled many an offender, like thoſe angels, into bottomleſs perdition!

M. Alas,

M. Alas, my father, they will go their own way! Upon the foundation of mercy to each other, do you think that a gentle reply, ſuch as reaſon may furniſh, as ſevere a *revenge* as we ought to take for affronts, which the laws deem too trivial for their notice?

T. When they are ſo trivial: but you perceive, that I would alſo eſtabliſh a court of *honour*, if we muſt uſe the word; or I ſhould prefer the name of a court of *common-ſenſe*, for gentlemen, founded upon reaſon, religion, and good policy. You ſee with what eaſe Sir *George Friendly* makes up *our differences*, whether created by hard words or blows: and yet, I believe we have as much honeſty and bravery as theſe fine folks, who are ſo fooliſh they do not ſee, that this world is but a ſmall conſideration in the argument: and that a mild diſpoſition, and a vindictive temper, generally meet with ſuitable returns. If, in revenging, you do any great injury to another, you ſtand *condemned:* if you fail in the attempt, it will be retorted upon you with double violence. Thoſe, who unprovoked will do an injury, will, for the ſame reaſon, be active in attempting a revenge. The bear in the fable, who was ſtung by a bee, would have ſuffered very little, had he ſuppreſſed his reſentment; but he attacked the *whole hive*, determined to deſtroy them all; the conſequence of which was, that he was ſtung from noſe to tail, and with great difficulty eſcaped with his life; learning this ſad leſſon, that *revenge*, conſidered as a remedy, may prove a thouſand times worſe than the diſeaſe. You may perceive, how wiſely Providence has ordered things, that our *eaſe* and *ſafety*, in this world, generally depend on That portion of virtue, which beſt ſecures to us the proſpect of happineſs in the life to come: whereas, *revenge* is a ſickneſs of the ſoul, the offſpring of pride and ignorance. The world is not intereſted in what befals me, whether I ſink into perdition, or not: but what a vaſt intereſt have I at ſtake! O fools, and perverſe of heart! learn to be wiſe; treat indignities with ſcorn; paſs them over in the ſilent ſatisfaction of thinking, you conſult your beſt intereſt, in pleaſing Him, on whom eternal bliſs depends! Endeavour to avoid injuries; and do yourſelves juſtice, yet by juſt means. If any reproach falls on you

from the world, is not your own heart of much greater conſequence to you than the world? Is it not much ſtronger to defend you? Are you afraid of the nonſenſe of ſilly bablers; yet think you can ſtand the reproach of your own heart, and the frowns of Heaven? Our divine religion corrects and improves our nature: we are *commanded* by it, to *love our neighbour as ourſelves*; and to *judge ourſelves*, that we be not judged: revenge cannot poſſibly be admitted. The great object is, to be good; not only when there is no provocation to evil, but in ſpite of temptation. Good, as a Chriſtian:—Good, as a follower of the example of the Son of God!—Good, as a man, a ſubject, a friend, a parent, a child. Learn from *Chriſt*, to bear an injury with a mind as much ſuperior to all vulgar prejudices, and worldly intereſt, as light excels darkneſs, or virtue vice. You cannot be the worſe for forgiveneſs. If you contend with a bear, you muſt not uſe the weapons of reaſon. If you find men deaf to the calls of this charmer, make a virtue of neceſſity: give proof of That generoſity which triumphs over the world.—Revenge is a ſure token of a little mind, a ſick and diſeaſed ſpirit. Cheriſh your *reaſon*, and your *faith* in your bleeding Saviour; and pray for their forgiveneſs, who know not what they do.

M. This is plain good ſenſe, my father, and the language of a Chriſtian: and if you, who are a *man*, dare talk it, what have we poor women to do with *revenge?*

T. And yet your ſex is much given to it, though you do not ſhew it in the ſame way. I received much pleaſure the other day, from the chriſtian-like anſwer made me by our *John*. I had heard, that an old fellow in this neighbourhood, an uncle of his, a man of an infamous character, had endeavoured to propagate the moſt ſcandalous falſehoods, and moſt cruel aſperſions againſt this poor man. As he hath nothing to hope or fear from his uncle, I aſked him why he made him a viſit? His anſwer was: "Maſter, I am a great ſinner, as well as my uncle: he is very fooliſh, as well as old; and does not well know what he ſays of me, or of any body elſe: he is in a habit of talking ill of every body. I wiſhed for an opportunity to remind him of it; at leaſt to prove, that he has not ſo

much reaſon to ſpeak ill of me, as he may have imagined. Notwithſtanding he muſt be ſenſible that I hear of the reports which he hath made of me, I went to pay the duty of a nephew, to convince him ſo far, that I have no reſentments; and in hopes that he will hereafter be ſo much the leſs ſinful, as he will talk the leſs hurtfully of me: and after making him this viſit, I ſhall be the more reſtrained from giving my own tongue any undue liberty.' So far, my good maſter, I have gained him over to the good ſide; and you, who are never ſo happy, as when you are doing good, will ſurely not think evil of me, on this account." I anſwered, "So far from thinking the worſe of you, I ſhall think much the better: we pray, *forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*: and though prudence preſcribes bounds to keep ourſelves out of the power of an enemy; yet we are to forgive *ſeventy times ſeven*; that is, without bounds; otherwiſe, how can we be merciful, as our Father in heaven is merciful? As to juſtice, it is never to be neglected: but in judging in our own cauſe, there is great danger." To which he replied, "True, my maſter: and nothing of this is to be done in *words*, but in *deeds*. I would not ſeek to be offended; but if I had twenty uncles in the ſame circumſtances, I would go and ſee them all; or if I had twenty nephews whom I had offended, I ſhould wiſh to make my peace with them; not knowing the hour of my death: and if I had a nephew, who had offended me, I ſhould wiſh that he alſo underſtood his duty as a Chriſtian."

M. John, I find, has good ſenſe, as well as *virtue*.

T. Beware, dear *Mary*, and avoid the converſation of revengeful perſons: You have more reaſon, in this caſe, to be afraid of *women*, than of *men*; your ſex being apt to take affront, when none is intended; and not to know when juſtice is done them. Our true happineſs muſt depend, not on *revenging* injuries, but in *forgiving* them. If the throne of mercy were not acceſſible, the Saviour of mankind would have bled in vain. Our great Lord and Maſter conſtantly reminds us, that we are all creatures of one common nature, under one God and Father of all; and that he will not give up his right of revenging the cauſe of the injured, in the way

that

that he beſt approves. It belongs to us to be kind to others, tender-hearted, forgiving, as we hope for *Chriſt's* ſake to be forgiven. This, I ſay, is to be extended even to our *enemies:* and ſo far from revenging ourſelves upon them, we are to do them *good*, when they do us *evil.* Remember this.

M. I will remember it, my father; for I clearly perceive the rank iniquity of *revenge.* But are there not ſome caſes, wherein forgiveneſs and reconciliation is hardly poſſible? Suppoſe, that my mother, who was ſo good a woman, had not been true to you!——

T. Your mother, *Mary!*——Should I have forgiven her upon repentance, ſuppoſing me to love her as much as I really did? It is probable I ſhould have mourned till I knew not what to do; and then left it to other people to decide for me. There might be circumſtances, which would have rendered it baſe and contemptible, to have taken her again, polluted to my boſom: as on the other hand, there might be ſuch, as would plead ſtrongly, with a heart bleeding as mine would have done: and I might find it the leaſt arduous taſk to ſhew mercy and forgive; and not expoſe her ſhame!——

M. You look pale, my father!——

T. Do not regard it!—You know that I contend for mercy! Nothing ſhould be done, but as reaſon and religion dictate, with regard either to *mercy*, or *juſtice.* As to *revenge*, it is out of the queſtion, the actual puniſhment, in ſuch caſes, being in the hand of the law, divine, or human.

M. But does not affection, taking the ſide of humanity, ſometimes pervert our *judgment?*

T. I fear it does very often: and *juſtice* herſelf, who is repreſented blind, that ſhe may not ſee with partial eyes, ſeems to be moved to pity. *Sweet Mercy*, dreſt up in all her charms, pleading for *penitence*, might make *ſtern Juſtice* weep in That breaſt where love hath reigned; and blunt her ſword,—or let it fall.——There are ſome crimes, for which juſtice, by courſe of law, demands the blood of the offender: and not to take it, would be a high offence. Such has been the caſe in ages paſt, with reſpect to *adultery:* but where the matter reſts with a man's private judgment, and the dictates of his own heart, he muſt judge from circumſtances.

I might rather chuſe to *die*, than drink the bitter cup, of paſſing ſentence on a criminal I loved!——Your queſtion, *Mary*, calls your mother's tenderneſs and fidelity too ſtrongly to my mind!——There are ſome ſubjects, which can hardly be made a matter of enquiry:—Conſider what queſtions you aſk!

M. My dear father, I beg your pardon: you will not be offended when I ſay, that I knew not who to truſt with ſuch a queſtion, that I might learn how to act towards a huſband I loved, ſuppoſing he ſhould treſpaſs.

T. You have my free pardon: but do you know, from what I have ſaid, more of the matter, than you did before? The occaſion muſt teach you; remembering that the trial to a *woman*, is not ſo great, as to a *man*; the blot in a man's name, being ſo much leſs, than in a woman's.

M. The *ſin* is equal: and a woman may love as much as a man; and therefore her affliction is as great as his can poſſibly be.

T. No doubt: love, in the breaſt of your ſex, is ſuppoſed to be ſtronger than in mine. The firſt and greateſt leſſon is, bear and forbear. If you can do no better, die a victim to your huſband's unkindneſs; but never revolt againſt him, ſo as to meditate *revenge*, as too many women do; for this would fall with a double weight of iniquity on your own head.

CONVERSATION. III.

M. YOU have given me ſo intereſting a leſſon, my father, on revenge, and the danger of indulging any paſſion that may lead to it; I wiſh you would teach me *patience*. One of my friends has been lately tried very ſeverely.

T. You wiſh to know, in what manner you ſhould guard yourſelf againſt *impatience*. I anſwer, by religion, time, obſervation of our own infirmities, and reflection on the *pride* and *weakneſs* of others. People of a quick temper, eſpecially if they have the misfortune to be rich, without great aſſiſtance from religion, paſs their lives in a ſtorm, without enjoying the calm of *patience*. This virtue, my daughter, is the legitimate child of *reaſon* and *experience*; and always dutiful to her parents. You will find that youth, not well nurtured, is never fond of her. The young often ſlight good counſel, and ruſh on, reflecting as little on the conſequences, as the horſe that preſſes to the battle. They think that every thing ſhould be according to *their* own will; not chuſing to accommodate themſelves to the will of other people, as if they only had a right to dictate.

M. The proverb ſays, "haſty men never want woe."

T. Impatience hurries ſuch people continually into quarrels and difficulties. This may ariſe partly from temper; but *patience* is a virtue of the mind, as well as a proof of good ſenſe: our *experience* grows from time and obſervation. We are told, that "a patient man will bear *for a time*; and afterward, joy ſhall ſpring up unto him. He will hide his words for a time: and the lips of many ſhall declare his wiſdom." I lately ſaw an inſtance of this in my neighbour *Moſes:* he is one of the moſt patient men of my acquaintance: much diſtinguiſhed for this quality; and in other reſpects amiable. Often hath he chaſtiſed me: and I think myſelf deeply indebted to him for

it. I was preſent the other day, when his lawyer brought to him a paper to ſign. After reading it, he put it into the fire with great compoſure. The lawyer, who had taken ſome pains in digeſting it, ſtormed, and challenged him for acting the part of a man of *no temper*; or, in other words, an *impatient* man. His ſiſter joined with the lawyer: neither of them had patience to diſtinguiſh prudence from impatience.

M. What did he reply?

T. After they had ſpent themſelves in fruitleſs words, he aſked them, "Will you now give me leave to ſpeak?" "Then," ſays he, ſmiling, "would you have ſo abſurd a thing appear againſt you or me?" He gave his reaſons with a countenance which beſpoke a mixture of tenderneſs and ſorrow for *their* impatience, as well as falſe judgment. I received great inſtruction from this little incident: his ſiſter, conſcious that ſhe had erred, diſcovered it by her looks; and was aſhamed of the impatience, ſhe had imputed to her brother. Thus it is, *Mary*, when people of virtue are called upon to make trial of their patience for offences againſt them; whether in the expreſſion of their own juſt reſentments, or in the manner with which they are treated by others, they act ſo that "the lips of many will declare their wiſdom." It is eſſential to the character of the *patient*, to conſider before they ſpeak, as the readieſt way to get honour when they diſcover their thoughts. We are told, that "the ſinner ſhall not eſcape with his ſpoils:" and we may underſtand, that as That which is gained by violence, is not likely to remain long with us; ſo *impatience*, as it feeds pride, and generates folly, can bring no laſting comfort with it.

M. Have not *patience*, *calmneſs of temper*, and *compaſſion*, a great affinity with each other?

T. We ſee this in a thouſand inſtances. What noble and generous advice it is: "Be not aſhamed to *inform* the *unwiſe* and *fooliſh*, and the *extreme aged*, that contendeth with thoſe that are young; thus ſhalt thou be truly learned, and approved of all men living!" This is a work of patience! From the ſame authority we learn, that "the *patience* of the *ungodly* ſhall not be in vain:" as if this virtue would in time ſubdue ungodlineſs, and bring the foul into proper tune.

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Here you may perceive, that thoſe who will *anſwer* like people of underſtanding, muſt firſt *hear* what is ſaid to them; and conſider what reply to make; and not utter words of no meaning, or of evil tendency.

M. Many anſwer before they know the queſtion.

T. This is equally rude and undiſciplined: others, you may obſerve, *defend* before they are *attacked:* upon the whole, nothing can be a greater proof of the want of *civility*, as well as *underſtanding*, than the want of *patience*. Providence hath placed you in a condition of life, wherein it is impoſſible to live without a large portion of patience: and I hope you will learn it early, and with ſo much care and attention, as never to treſpaſs for the want of it: many have rued the day they were deficient in it, having expoſed themſelves to numberleſs calamities on this account.—You mentioned the patience of one of your friends being much tried: who did you mean?

M. Yeſterday I received a meſſage from *Jane Anguiſh.*—*Jane*, you know, is a woman of great ſenſibility, and generoſity of temper: ſhe loves her friends; is ſincere in her profeſſions; and true to her engagements. Her aunt, with whom ſhe hath lived theſe thirty years in great friendſhip, is dead; and has left her only a trifling mark of her kindneſs, though ſhe was her neareſt relation, and to all intents and purpoſes, her trueſt friend.

T. Was it vanity that made her expect too much; or indolence in not being attentive to her aunt's conduct!

M. I believe ſhe was as much too careleſs and confident, as her aunt was miſguided; and between them they have made a fooliſh piece of work.

T. There are many caſes, in which it is neceſſary to expoſtulate, in order to diſpoſſeſs the mind of falſe impreſſions. Many a perſon has been treated with cruelty and injuſtice, more by his own negligence, than the crime of the offender.

M. Would it not create more jealouſy, reſentment, and diſguſt, if the diſcovery of intentions were made, in regard to the diſpoſal of worldly goods after death; and eſpecially as ſo many reaſons occur for altering *wills?*

T. This depends on circumſtances. If people were more open, they would be leſs ſubject to be deceived by their own hearts,

hearts, or the art and deſign of others. The giver would act the honeſter part; fewer curſes would follow the dead; reaſon would be more attended to; children would not form *falſe hopes*; or their preſumption would be checked by their fears, that a *will* might be altered if they miſbehaved; and, as far as I comprehend, ſociety would be ſupported in greater harmony.

M. It may be ſo: I cannot ſo well judge of ſuch things: but I know that *Jane* hath met with a great trial of patience. As ſhe deſired, I went to ſee her: after ſome little ceremony, ſhe ſaid, "You have heard of my aunt's death. You, my dear *Mary*, have yet ſeen but little of the world; yet, I wiſh to know your opinion. There are but few, whoſe uprightneſs I have confidence enough in, to aſk their thoughts: I do not mean that you ſhould flatter. The *youthful*, who have underſtanding, and are not intereſted, ſometimes judge better than the *aged* who are. After living with my aunt *Martha* in the utmoſt harmony, till I am grown old myſelf, exchanging *mutual* great kindneſſes, ſhe ſeems to have forgotten both herſelf and me. This came to my knowledge ſo near her death, that out of love and reſpect for her, I neither knew how to expreſs my diſpleaſure, nor had I reſolution enough to expoſtulate with her in ſuch ſtrong terms as might have corrected what appears to be ſo falſe a judgment. I loved her much; and I had good cauſe. I love her memory; therefore I have cauſe to mourn: that ſhe died, is the common lot; and when we have paid the tribute of our tears, grief ſhould ceaſe. I mourn that ſhe died negligent of me; not ſo much for the ſake of any thing ſhe might have given, as that loving her ſo much, ſhe did not what ſhe ought to have done: and yet it was more my fault than hers: I was as omiſſive in my duty to her as a friend, as thoughtleſs of my own intereſt. It ſeems now as if I had been faſcinated."

T. Jane may, indeed, lament her own folly, as well as her aunt's. There is a meaſure in all things. The aged ſhould make youth happy when they can: but if, with reſpect to their equals in years, life is not rendered comfortable at its cloſe, what ſignify the friendſhips and affections of our youth? "Man wants but little; nor that little long:" but

the older he is, the leſs he ſhould depend on the world: *we* often work till the day of our death: and are ſometimes forced to be penſioners on the public. But this is not the queſtion at preſent.

M. I believe that people who once judge ill, in certain caſes, are not eaſily corrected.

T. We often perſiſt in an opinion, for fear of lying under the imputation, of having committed a miſtake: and thus, in ſupporting a ſmall error, we plunge into a great one: not that I believe *Jane's* complaints are ſo well founded as ſhe imagines: if they are, her repentance for her omiſſion, may be productive of good, if ſhe makes a proper uſe of it. As to the mere matter of money, *Jane* is ſaid to be very diſintereſted: and therefore the whole may be reſolved into an event that exerciſes her virtues. If ſhe had been covetous, ſhe would have expoſtulated with warmth: ſhe would have come to a rupture, even in death; or *Martha* would have made another diſpoſition. So far ſhe is right: yet learn from her, *Mary*, to exert yourſelf on all *proper* occaſions. Falſe reſerve, is but another name for *ſhort-ſightedneſs*, *irreſolution*, or want of *courage*. If *Jane* had imagined ſhe ſhould have felt half ſo much, ſhe would, for the ſake of her own peace, have been ſo much the leſs paſſive. You ſee, that preſence of mind, and reſolution to do a right thing, let the event be what it may, is of great conſequence to our tranquility, and the happineſs of life. No doubt there is many a trial of the ſame kind, occaſioned by the diſpoſal of worldly goods.

M. Jane went on with her complaints in theſe terms: "O, *Mary*, the ingratitude, or appearance of ingratitude, n one we really love, like a poiſoned dart, envenoms the lood: I feel the torture of it in my veins. My aunt's nkindneſs ſinks me to the grave! The loſs of money and oods; the violence of enemies; ſickneſs, pain, and the ter- or of fire, never created ſuch anguiſh in my mind. Is there wretch on earth, who does not feel an indignity offered by boſom friend?" Thus ſhe went on, till I begged ſhe would e compoſed.

T. I believe she is not so much in the right, as she imagines, because she is passionate. Is this such a case as lately happened between *George Prince* and his uncle *Henry? Henry* was a man of an excellent character, very affectionate, and ready to do good offices: but there is no accounting for the conduct of mankind, when they are under the influence of any particular passion.—*Henry* had conceived an opinion, that his nephew, though not extravagant, is of too generous a temper; and therefore—left him only a trifling legacy.

M. How did *George* bear it?

T. Like a *man* and a *Christian.* His affections are as tender as *Jane's*; but his understanding is manly. He is sensible of the evil, and sees from whence it sprang; how far he is punished for not being *rich*; how far for not being fortunate. He sees wherein generosity was imputed to him as a crime; and wherein he is neglected on account of his real infirmities. He talks without passion; not as *Jane*; but balances the account; and seems upon the whole to be a *gainer.* He says, "I can live well, if I am prudent; and if I indulge my pride, or give too great a latitude to my fancy, nothing that could have been left me by my uncle, would have been sufficient."——Thus he comforts himself, and excuses his uncle, supposing he acted for the best.

M. The case of *Jane* has some affinity: but she fondly imagined she had lived in her aunt's bosom. If the friendships of men are so precarious, what are we to expect from women? Whether these are inclined to *act* with as much levity as they sometimes *talk*, my experience does not sufficiently justify me to say; but I apprehend, when people grow old enough to be capricious, there can be no assurance of any thing. *Jane* says, "I am sensible of the infirmities of human nature, particularly in age and dotage; and I endeavour to suppress this weakness in myself. I stifled my resentments on this occasion; for indeed, *Mary*, my love for my aunt was sincere, beyond what is common in the friendships of women. Her conduct has, therefore, distressed me so much, that I have mingled my drink with tears!" Here she paused; and I saw the big tear trickling down her cheeks.

T. "Words

T. "Words weep, and tears do ſpeak" on ſuch occaſions. Her grief may be great, though the cauſe be little. What was your reply?

M. I bid her be comforted, and conſider the ſhare of happineſs ſhe had enjoyed, and might yet enjoy: that her proſpect would brighten, as ſhe looked forward: that her aunt ſuppoſed her to be in a comfortable ſituation; and therefore did not imagine that the diſpoſition ſhe had made, would have been conſtrued into neglect. I reminded her of the inſtruction, "Defraud not thine own ſoul of doing good:" obſerving, that ſhe was doing evil to herſelf, by a fruitleſs recollection of a paſt event; injuring her own health, and preventing her doing good to others. I alſo repeated to her the proverb which you taught me: "He that loſeth his *money*, loſeth *much*: he that loſeth his *friend*, loſeth *more*: but he that loſeth his *ſpirit*, loſeth *all*."

T. You ſpoke like yourſelf, *Mary*. What did ſhe reply?

M. She became more compoſed, and ſaid, "My dear young philoſopher, you teach me well: what you ſay is undeniable.

T. All tragical rants upon ſuch occaſions, rather prove the badneſs of a cauſe. I believe *Jane* has reaſon to complain: but we muſt always hear both ſides: and if ſhe being aggrieved, turns advocate for her aunt, ſhe may as well keep her ſorrows to herſelf. The greateſt misfortune is, when the living are tempted to curſe the memory of the dead. Let us not be paſſionate, leſt we ſend our judgment to the beaſt, and become a prey to *paſſion*. Judgment is ſober, calm, and upright. Whether it be grief or joy, anger or pride, love or hatred; ſtill it is *paſſion*, and requires a check. Cheriſh your judgment, *Mary*, on all occaſions: conſult your reaſon: you may be ſorrowful, or rejoice; you may love or hate; but all ſhould be within the bounds preſcribed. Your paſſions will thus be ſanctified: You will learn how to be happy, inſtead of teaching yourſelf the art of being miſerable. Patience will give you time to think, what *is*, and what is *not* good and proper for you; not judging according to the caprice of the world, but the ſteady approbation of your own mind, where happineſs centres. I have no wit nor words to

diſguiſe, much leſs have I a heart to deceive you, *Mary*, who are dearer to me than the blood which circles in my veins. Let no paſſionate repreſentation miſlead you; not even in love. Learn from others, how to conduct your own life: but let it be by profiting by their *miſtakes*; not by imitating them. If perchance any part of the happineſs of the bleſſed, ſhould conſiſt in ſeeing each other; you and I may then meet, where there is no ſorrow nor diſappointment!

M. O, my honoured father! I ſhall never be tired of confeſſing my obligations to you; nor of thinking that my days may be happy, if not long, in the land which the great Father of mankind hath given me, in the life which I enjoy. And I hope my obedience to you, will be ſuch a ſatisfactory proof of the ſincerity of my heart towards God, that he alſo will make me an object of his mercy and favour, as you have done. If thoſe are bleſſed, who have no expectations of worldly goods, becauſe they can never be diſappointed; I am of that number.

T. The whole life of the greater part of mankind, ſeems to be made up of anxious expectation, and tormenting diſappointment. My dear child, I am glad to find you have ſo true a ſenſe of your duty to God, to yourſelf, and to me.

M. The more I hear of the events of life, within the little circle of our acquaintance, and enjoy the advantage of your inſtruction, I find that things are even ſo: and yet I am not leſs convinced, that it is a duty to God, and to myſelf, to be as happy as reaſon and religion can make me, under the care of That Providence which governs all things.

T. Be ſteady in this principle, and I dare hope you will have a large ſhare of happineſs. You rejoice me much. We muſt take our lot as it falls. "Many things happen between the cup and the lip." When you entertain any falſe confidence, do not wonder at your miſtake. *Jane's* aunt ſeemed to be of a natural good temper, though in her old age inclined to peeviſhneſs: and this ſometimes leads us to do the thing which is moſt ſubject to be condemned. Perhaps you have not heard, that in her youth, ſhe married a young fellow, who was very handſome: like many other girls, ſhe did what I have warned you againſt; ſhe pleaſed her fancy, though ſhe plagued her

heart.

heart. His conduct diſtreſt her exceedingly. Happily he died at the age of thirty, leaving only one child; and a perverſe one ſhe was; but it pleaſed God to take her alſo.

M. It is not wonderful then, that *Martha* ſhould act with ſome inconſiſtency.

T. I ſuppoſe ſhe had reaſons for her conduct, which *Jane's* ſelf-love may have hidden from her eyes. It is true, as old age ſtands moſt in need of comfort, if thoſe who have actually fought the battle manfully, are expected to give place to them whoſe valour hath not been tried, and the poſt of honour is given to ſuch as have leſs title to be honoured; it is not acting agreeable to the deſign of Providence. The great principle, and leading motive to all action, ſhould be for men to render each other's lives as comfortable as poſſible. Thoſe who are in the decline of life, to take care of the young: and the young, for the ſame reaſon, of the old; that there may be pleaſure in *reverſion*, as well as in hand. Good or evil is generally retaliated. Beſides, there is a ſtraight line of duty by which we ought to walk, and from which we can never ſtray, without loſing the clue of life, hazarding our own preſervation, as well as that of others. A covetous temper *claims* more than is due, and is apt to change the colour of our actions, and make that which might be bright and ſhining, of a dark and lowering aſpect.

M. I agree with you entirely, my father; for though I am young, I hope to live to be old: and I would not pillage the grey hairs of one, though I could take advantage of the dotage of another.

T. I know an inſtance of a fortune offered to a more diſtant relation, in prejudice to one who is nearer: the gentleman begged to decline the acceptance, and that his intended benefactor would conſider further of the matter.

M. Such inſtances are rare: I ſuppoſe his generoſity is conſidered as a further proof of his deſerving the favour intended.

T. It is not common to diſcover deſigns of this kind: ſome conceal them becauſe their paſſions lead them a contrary way to the dictates of their reaſon: ſome becauſe they would enjoy the homage and reſpect which they might otherwiſe loſe.

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The laſt is a kind of artifice that I by no means approve: it is fit only for the proud and treacherous.

M. Happily *Jane's* expectations were but ſmall; therefore her diſappointment, in this view, cannot be great. And with regard to her virtues, ſhe muſt hope for That reward in heaven, which ſhe is not likely to find on earth.

T. Her caſe is not ſo ſingular as you may imagine. There are but few who are countenanced, even by their neareſt relations, merely on account of their virtues; it is generally for ſome other reaſon. *Generoſity*, with many, is but another name for folly. The world is too much abſorbed in the gratifications of pride and luxury, for the general joy to conſiſt in relieving diſtreſs. After all that can be ſaid, if *Jane* ſupports her character for generoſity, ſhe has a fair opportunity of cheriſhing the memory of her aunt, without regard to any thing that has happened, with reſpect to this filthy lucre, which is ſo apt to diſturb the peace of life. Tell her from me, that her aunt ſhould take her praiſe with her to heaven; but her faults need not be remembered in her epitaph: let them ſleep for ever in the boſom of forgetfulneſs. "The web of life is of a mingled yarn, good and ill together: our virtues would be proud, if our faults whipt them not; and our crimes would deſpair, if they were not cheriſhed by our virtues."

M. Jane ſays, a thouſand tender thoughts croud upon her mind, but that her grief is pungent, in proportion to the recollection of her affection.

T. O, my daughter! if there was not mercy in ſtore for the offences and infirmities of us poor mortals, how miſerable would the condition of mankind be! How many ſins do we daily and hourly commit?—Many ſinful thoughts invade the mind, making their paſſage ſo ſwift, that we can hardly recollect them: whilſt the follies of mankind proceed from ſuch various paſſions and inclinations; ſuch different degrees of tenderneſs and underſtanding, great allowance muſt be made. It ſhould be further conſidered, that there is a penurioufneſs which ſometimes ſeizes this inconſtant, inconſiſtent thing the mind of man; even on the approach towards that ſtate, where no worldly goods can poſſibly be of uſe. They die *inteſtate*; leave their heirs to inherit, divide, or quarrel, as

may happen; or make an abſurd diſpoſition. *Jane* muſt practiſe the leſſon of *forgiving*, which, hard as it is, I hope ſhe hath learnt; otherwiſe ſhe can have no real pretenſion to virtue; nor has ſhe lived to any purpoſe, to entitle her to the applauſe of God or men. If her aunt was ill adviſed; or made her *will* in a fit of covetouſneſs, *ſhe* may be conſidered as the unfortunate perſon. The ruling paſſion, whatever it be, operates on the heart, at the approach of death, as well as at other times. The human mind is often at variance with itſelf, dictating That *to-day*, which it repents of *to-morrow*.—The good, will therefore always reſerve a corner in their hearts to exerciſe *compaſſion* for the falſe judgments which are made, though they ſhould be the ſufferers in their own perſons: And is it not a leſs misfortune to ſuffer through *another's* fault, than for *our own?* You will be ſurprized when I tell you, that ſome act upon ſuch unwarrantable motives in the diſtribution of their fortunes after death, that I once knew a gentleman of diſtinction diſinherited for being a Chriſtian.

M. Is this poſſible?

T. Indeed it is: the gentleman was a particular acquaintance of my maſter; and a man of ſuperior talents. His relation was a perſon of large fortune: whether the curſe under which he lived, was owing to this or ſome other cauſe, he was a rank *unbeliever*. My maſter's friend had formerly held the ſame perſuaſion, or *no perſuaſion*; but at length his eyes were opened: a ray of light darted from heaven upon his ſoul; and by the ſtrength of his ſuperior underſtanding, the glories of the *Chriſtian faith* ſhone upon him. He wrote a celebrated book in vindication of it; which ſo offended his once friend and patron, that he ſtruck him off his will, for the very reaſon that he ſhould have given him a diſtinguiſhed preference.

M. You ſay he wrote a famous book in ſupport of Chriſtianity!—I am told, no book upon That ſubject is much read by the *rich*.

T. Nor I fear by the *poor*. If we do not attend to the ſacred writings, others can avail us but little.

M. Martha was a true believer, and a good woman. She did many charitable actions; and ſhewed her love for her fellow-

fellow-creatures, by deeds of generoſity worthy to be remembered.

T. I ſometimes devote an hour to the contemplation of the different characters of thoſe with whom I have lived in friendſhip; and find it eaſier to ſhed a tear of gratitude in remembrance of the love which I think they bore to me, than to weep merely from the remembrance of my affection for them: the former being the moſt flattering.

M. I differ with you in this, my father: it is my affections for others, which are the cauſe of my tears.

T. Gratitude in good minds, can have no tendency to any thing that is not tender, gentle, and generous; but hard treatment, in ſpite of tenderneſs, is apt to create diſdain, even towards thoſe we love.

M. As you explain it, gratitude and love have great affinity. Gratitude is a noble principle; but is not forgiveneſs of injuries, much nobler?

T. I believe they generally go together. The foundation of ingratitude is vanity, ignorance, and ſelf-conceit; all which are apt to choak up the channels of tender and delicate ſentiments: we cannot be too watchful to guard againſt all extremes! I think *Jane* will find moſt conſolation in forgetfulneſs.

M. She ſeems to think forgetfulneſs is a crime.

T. Nature hath been in nothing more indulgent to us: and is it not far better to *forget*, than to remember the thing which gives us pain? If her mind is divided between affection and indignation, it is an uncomfortable ſtate.

M. Her reſentments are loſt in the natural tenderneſs of her mind: and though her trial hath been more ſevere than you ſeem to imagine, piety, and the conſideration of the vanity of all human enjoyments, conquer in their turn. She ſays, "That life ſeems to her, a ſtrange mixture of tragedy and comedy; though the tragical part makes the deepeſt impreſſion on her mind." She hath often given this advice to her friends, "Remember thy end, and let enmity ceaſe: remember corruption and death, and abide in the commandments."

T. I hope ſhe will now follow it herſelf!—If there is anything intereſting to the human heart, it is the thought of

mortality: but the death of any perſon, for whom we ever had a great affection, adds force to the current of our tears: and the conſideration of hard treatment from *them*, makes our wounds bleed the more.

M. I believe nothing is more pungent than the thought of love deſpiſed.

T. To thoſe who really love, every neglect creates an alarm: on the other ſide, ſelf-love is apt to ſuggeſt as many abſurd conceits, as can be entertained by thoſe who are deficient in gratitude or affection.

M. What am I to do in ſuch a caſe to eaſe my heart?

T. Make uſe of your underſtanding. Conſider what degree of love you may reaſonably expect from thoſe to whom you are allied, according to *their* character; and not how much you *wiſh* to have, as agreeable to your *own:* and when you find no happineſs in one reflection,—ſeek it in another.

M. Your advice is *ſafe*, though it may not be eaſy to practiſe.

T. Happineſs is the object purſued, and it would be perverſe to renounce it, becauſe we do not find it in This or That particular circumſtance.

M. But is not this often the caſe, even with people of the *beſt hearts?*

T. I believe it is with many of very *good hearts*, but not ſtrictly ſpeaking the *beſt*; for the beſt are generally accompanied with *good underſtandings*. If we attend only to the dictates of the *heart*, and not to the *judgment*, we may be ſure of much *affliction*. Compaſſion is one of the nobleſt paſſions of the human heart, and is never totally ſtifled in generous minds, by any provocation. I hope *Jane* will be the *happier* woman for this event. I have told you often, that when evils happen, thoſe who have but little ſenſe, are apt to condemn *others*; thoſe who have more candour and underſtanding, are inclined to condemn themſelves: but people of the cleaneſt hearts, and beſt judgments, do not condemn themſelves nor others, but ſubmit to Providence and the events of life. They may be ſure of exerciſing their *patience*, and of their own righteous intentions; but they cannot be ſure that any thing, which hath not happened, would have been productive of the good they imagine. *Jane*, I apprehend, thought

ſhe had more ſtrength of mind than ſhe found upon the experiment; and therefore ſuffered the more for her *preſumption*. This alſo is a leſſon of inſtruction: many have fallen becauſe they thought themſelves ſecure: for ſecurity often proves man's greateſt enemy.

M. Nothing is more common, I believe: we pray that we may not be led into temptation.

T. When we act upon right principles, and are not *diſtreſſed*, have we not reaſon to be ſatisfied with our condition? We ſhould be always looking *forward*. Though there is a tide in our affairs, which being loſt, may never be regained; yet, neither can we tell, when we put to ſea with a fair wind, whether our veſſel will be wrecked: and let our lading be more or leſs rich, we ſhould conſider, if our *preſent* courſe be right, with regard to our *port*, or the *end* of the voyage of life; and not look backward to no uſeful purpoſe, or hazard the running aſhore.

M. True, my father: yet it may be natural, when the wind is foul in one courſe, to wiſh we had ſteered another.

T. Our judgment of the paſt conſtituting experience, we learn to avoid evil; and the more ſubmiſſive we are under it, the ſtronger proof we give of our belief in Providence. God is merciful to the *humble*; whilſt the pride of man confounds itſelf, and brings on moſt of the ſad events which embitter life: it plunges the ſoul into diſtreſs, and tinctures our beſt qualities with ſin. As to *Martha*, let her imperfections reſt with her aſhes: if ſhe did not reflect that ſhe ſhould be no longer remembered, on account of her pittance of wealth, than if ſhe had died in an alms-houſe; it doth not ſignify. She is to be remembered with gratitude and reſpect, for the ſake of thoſe ſhe hath relieved; for her ſervices in the cauſe of virtue and uſeful induſtry; and for the affliction which ſhe patiently ſuffered. Now let the ſilent tomb conceal her faults. *Unſpotted virtue* never was the lot of mortal: let the heart thirſt after virtue, with the greateſt ardor, and every pulſe beat a longing wiſh to live and die in her arms; yet there will be imperfections! Alas, my daughter! we ſhall ſtill find ſome groſs alloy, ſome foul mixture, to prove that we are *fallen*, and need more mercy than we can ſhew. Think of your

fellow-

fellow-creatures, rather according to the benevolence of your own heart; that is, as well as you poſſibly can, than with the ſeverity of judgment, to which ſome of their actions may ſubject them. Do this for your own ſake, that they may have no reaſon to judge with ſeverity of *you*; and that you may cheriſh the charitable temper, ſo grateful to the almighty Friend, the Parent, and Protector of us all! Remember, that if it were not for the paſſions, the frailties, the neceſſities of each other, there could be no room for the exerciſe of the virtues which make up the glorious character of a Chriſtian. Would *Chriſt* have died, if man had not needed ſuch a ſacrifice?

M. My dear father, I thank you: I ſtand corrected. I have heard you praiſe the native ingenuouſneſs of women, as if we excelled your ſex in candour.

T. In caſes where their *hearts* are intereſted. Men are perverſe, and ſometimes *will* not follow the truth they clearly diſcern: the prejudices of women are frequently ſo ſtrong, as totally to put out the eyes of their underſtanding; being leſs accuſtomed to *reaſon cloſely*, it hath been impoſſible to make them comprehend, *againſt their will*, the cleareſt and plaineſt argument. *Jane's* condition is deſirable in this reſpect, that ſhe hath had an opportunity of trying, whether her heart be of gold, or baſe metal: and the *pleaſure of forgiving*, may exceed any other which ſhe could have enjoyed. The true ſervants of God ſtand ſecure as rocks, when the ſtorms and tempeſts of adverſe fortune beat upon them. The mercies of the Almighty are fixt, and will endure for ever to thoſe who obey his laws: on *them* the healing rays of the Sun of Righteouſneſs will ſhine with tranſplendent glory, and diſpel the dark miſt and night of gloomy melancholy and diſcontent. If *Jane*, for inſtance, makes any pretenſions to Chriſtian virtue, let her conſider how much more ſhe hath offended God, than her aunt hath offended her. You might aſk her, if ſhe ever ſuffered ſo much for her ſins, as ſhe ſeems to ſuffer now? Perhaps ſhe will look ſtedfaſtly at you, and ſay, "O, *Mary*, your queſtion ſtings me to the heart! I will repine no longer. Give me your hand, my girl, and let us walk out, and talk of ſome other ſubject." If ſhe ſhould make this

anſwer, tell her, that your father thought ſo highly of her virtues, that he foretold what ſhe would ſay. All things happen for good, to the *good!* If this does not prevail, come cloſer ſtill. Tell her to conſider the conduct of St. *Peter*, even in *denying* of his Friend, his Maſter, and his God. Was not this a higher provocation than any ſhe has ſuffered? *Peter* was a *good man: Peter* repented, and wept: *Peter* was forgiven. When we conſider the corrupt ſtate of our nature, we eaſily find, that in proportion as we are conſcious of needing forgiveneſs, and do not forgive our neighbour, we become criminal, even in our own eyes, and convert our light into darkneſs.

M. This is very true, my father: for the ſame reaſon that we are unforgiving, we have the leſs reaſon to expect ſuch forgiveneſs as we ſtand in ſo great need of.

T. Nothing diſplays the *greatneſs* of the mind ſo much as forgiveneſs: nothing diſcovers its *bitterneſs* or *baſeneſs* ſo much as *unforgiveneſs*. It is a common obſervation, which I have ſometimes remarked to you, that *cowards* have fought: *cowards* have conquered: but *cowards* do not forgive. To do good to thoſe who deſpitefully uſe us, and perſecute us, is the ſummit of Chriſtian perfection. As to thoſe who only *neglect* us, we muſt ſet againſt them the numbers we neglect; for the complaint generally goes through the whole circle. Behold the conduct of the bleſſed Saviour of the world! See him mocked, and ſpurned, and crucified; his blood ſtreaming from his wounds; yet, amidſt the agonies of his pain, praying even for his murderers! Conſider the difference of That perſon, whoſe faith bids him lift his dagger to your throat; and *yours*, which commands you to forgive the wrong: his pride and revenge urge him to this violence; your humility and charity induce you to overlook the offence; to compaſſionate the wickedneſs of his mind; and to pray for his converſion. You behold human nature on one ſide, overcaſt in the darkeſt and moſt hideous ſhades; on the other, diſplaying its brighteſt luſtre, in apprehenſion, and love of truth and mercy, like the Almighty. This comes from trial: what mortal can be confident how he ſhall act, till the trial comes? In regard to the friendſhips of the world, it is the harmony of minds which

unites

unites hearts. The tenaciouſneſs of *Martha* in her old age, and the diſintereſtedneſs of *Jane*, make a ſtronger *contraſt*, than either of the parties ſeemed to be aware.

M. I have heard *Martha* often ſay, ſhe thought her niece one of the moſt diſintereſted perſons in the world.

T. This ſhe might think; yet moſt naturally grow fondeſt of her own likeneſs, wherever ſhe found it. The natural fruits of a generous diſpoſition, are humility, compaſſion, and the love of human kind: but theſe properties are not always attended with ſucceſs in this world: and it is ſucceſs which dazzles the pigmy race of mortals, who are apt to overlook every gratification but the luſt of the eye, and the pride of life: and therefore we often ſee, that thoſe who have moſt of the things of this world, to them moſt is given.

M. Is it always ſo?

T. It is cuſtomary; as if the rich were a peculiar commonwealth; rather chuſing to decline giving to thoſe who are poor, as if it were a reaſon not to give: or the poor not qualified to change their condition; though the mind, which makes the qualification, does not depend on fortune. Whether any general alteration in this reſpect would mend the ſtate of virtue, remains to be proved. Some have had their condition changed ſuddenly by the mortality of wealthy relations, who had it not in their power to alter the line of inheritance; and have behaved as well being rich, as they did when they were poor. "Set a beggar on horſeback, and he'll ride to the deuil," is the proverb with regard to ſuch as are devoid of every qualification neceſſary for the management of riches: I knew a man, who having a prize of *ten thouſand pounds* in a lottery, acted ſo fooliſhly, during the courſe of four or five years, as to be under a neceſſity of returning to his former office, at the inn where he had once ſerved as an oſtler. Others, who have gained by the ſame means, have behaved with propriety; and became more happy by the acquiſition of wealth, than they might if they had been born to fortune.

M. I am partial to *Jane*; but I muſt not ſay ſhe devotes ſo much to charity, as *Ann Saracen* does, out of her little income: or is *Jane* ſuch an enthuſiaſt in charity, as her aunt imagined, or pretended, as a reaſon for her conduct. Both *Jane*

and

and *Ann* have had good education, are both temperate: neither of them ſpend in food or raiment, more than is neceſſary. They are both generous and charitable: both acceptable to perſons of ſuperior fortune, who know them to be true friends to mankind. *Ann*, however, eclipſes *Jane*: ſhe lives in a cottage of *three pounds* annual rent; but it is as neat and clean as any palace can be. When ſhe dines at home, ſhe feeds on the value of about *three pence*: ſhe eats and drinks of any wholeſome aliment that comes in her way; but with ſuch moderation, that ſhe never hurts her health by any exceſs. From long experience, ſhe underſtands the quality of many drugs, and the uſe of kitchen phyſic, diſpenſing the former with great judgment and ſucceſs: from the ſuperiority of her underſtanding, ſhe gives the law to her poor neighbours, holding them in the reins of reaſon, by inſtruction, and the books that ſhe gives them to read. She viſits priſons, and converſes with condemnèd malefactors: ſhe puts children to ſchool, and employs them in needle-work, partly by making up old linen, which ſhe begs of her rich acquaintance. This ſhe again devotes to the uſe of the indigent, by aſſiſting them with child-bed linen; which is returned clean to her after it hath been uſed, and ſerves for the birth of many children. All this is performed within the bounds of forty pounds a year. Thus amidſt the frowns of a ſcanty fortune, ſhe acts like a gentlewoman, and a Chriſtian; ſhining like a ſtar, to guide the poor, the afflicted, and the weary to reſt and comfort.

T. Excellent woman! I have heard all this of her. In regard to grief for the loſs of a friend, who ſhould I meet laſt week in the market, but Captain *Cannon*, an old friend of my maſter. This gentleman uſed to ſhew me great favour; and gave me upon this occaſion, a ſhort hiſtory of his life, ſince he had ſeen me in *London*; particularly with regard to the death of his late friend and couſin Major *Pike*, of whom he ſpoke in terms very affecting. I ſaid, "You are ſenſible, Sir, that in the midſt of life we are in death;" ſubject to fall in our earlieſt days. The fruit which is not ripe, may be blown down; but at its full maturity, to-day or to-morrow it muſt fall. So in the autumn or winter of life, a year ſooner

r later brings us to the boſom of our parent earth." To his he anſwered, " Moſt true, my friend!——I am lately come from *Briſtol hot-wells*; where I ſaw many a young perſon with livid lips, and meagre jaws, tottering upon feeble limbs, eady to tumble into the grave. A motley ſcene it is:—for whilſt ſome are dancing, as if they meant to bring on a burning fever, and kill themſelves; others drink water to extinguiſh the hectic heat, or check the pining atrophy that exhauſts the ſprings of life. The whole of this tragi-comedy ppears as a dream. The viſion of the bridge, as related by n ingenious writer, preſented itſelf to me. Methought I ſaw umberleſs trap-doors, from whence thoſe who were paſſing ver, dropt through, and fell into the ocean below, which reſents eternity. I ſaw a great number languiſhing in *conumptions*, of which my couſin died. Many of both ſexes, in he flower of life, were drooping in this dreadful malady, rying in vain to ſtop the progreſs of the diſeaſe, by drinkng water. Some gained a reprieve: others nature had ondemned. Young women ſeemed to ſuffer moſt.—I have large ſtock of ſenſibility, my friend, yet remaining for the orld in general; but beauty in diſtreſs, claims a double ity!"

M. This is the caſe with moſt men, I believe; for I oberve a ſtrong partiality in this inſtance.

T. He replied, " Well, Mr. *Trueman*, it gives me the greateſt atisfaction to hear that your conduct does honour to the emory of my much-loved friend, who was once your maſter. He knew well what he was about, when he conſidered you as is friend, and a relation to whom he was bound by the ſtrong e of virtue; at the ſame time he ſhewed a proper regard to is own blood. I know he had a very true affection for you, nd am as ſenſible that you deſerved it."

M. This was a high compliment. What anſwer did you ake?

T. I felt a tear trickle down my cheek: the reflection f my maſter's kindneſs, indeed, deprived me of the power f ſpeech. The Captain ſaw it, and continued his diſcourſe. Mr. *Trueman*," ſays he, " you are a happy man; and I ay venture to ſay, a rich one."—You may imagine, *Mary*,

that

that I ſmiled at this, not knowing what he meant. I told him that I was not in want of any thing: that I paid my debts punctually, and lived comfortably with a few domeſtic animals; particularly one of my own kind, a young female; in the inſtruction of whom I took much delight. "Aye," ſays he, "ſhe is the riches to which I allude. I am told that you breed your daughter up in ſo virtuous a manner, as does you much honour: and that ſhe hath ſuch good ſenſe, and virtuous inclinations, as to honour herſelf, as well as you in return."

M. The old Captain is very kind in his good-opinion. How is he in health? Will he come to ſee us?

T. He expreſſed his inclination, but for the preſent was ſtraightened for time.——I made enquiry concerning his health. He ſaid, "I am well at preſent; and I thank God that a deep ſenſe of gratitude, for the many eſcapes which I have had in *peace* and *war*, make me the more humble and reſigned to the thought of my own approaching diſſolution. ——I have no infirmity of mind or body, which renders me petulent: my natural quickneſs of temper, urges me to reproach exceſſive careleſſneſs in domeſtics. You know what I uſed to ſay, if good words will not do, Maſter *Trueman*, I had rather clean my own ſhoes, than live in anger.—I have not been ſo much accuſtomed to command, as to grow inſupportably imperious; an evil which I have obſerved in ſome of my profeſſion!—I love my friends ſo much, that nothing can be more repugnant to my nature, than to ſay unkind things to them. In this diſpoſition I hope to die: for I am ſo conſcious that the contrary is apt to creep into age and ſour the dregs of life, I am determined to watch myſelf cloſely, intending *never to be old* in this reſpect. I would be careful of this fluttering, buſy, thinking thing the *ſoul*! And I find that temperance, whether in body or mind, is the grand preſervative of the *man!* This gives joy and peace, comfort and hope, and makes every object pleaſe. I expected the departure of my couſin; yet I feel his loſs, as if one of my limbs were lopped off. He drooped and languiſhed for a long time; and often wiſhed it would pleaſe Heaven to free his ſpirit from ſo crazy a tenement. I could, not in his

ſituation, wiſh to retain him, though he lived in *my boſom*. We had exchanged many and great kindneſſes. He was prudent, benevolent, and lively. How often have I met him riſen before the ſun, active as light, and buſy as the ant!"—— Here he pauſed.—His heart ſeemed too full to go on with what he meant to ſay! In a ſhort time he proceeded. "The Major has left a legacy to you, and likewiſe to your daughter, whom he remembered from a child: it is but ſmall, indeed too ſmall! but it is a mark of reſpect to his friend, your former maſter, as well as to you." I told him, that I was ſenſible of the Major's goodneſs, and how deſervedly he was entitled to the character he gave him; and eſteemed myſelf and daughter much obliged to the Major for his kind remembrance of ſuch poor folks.

M. What may he have left us? It was very good of him. I thought that *gentlemen* never conſidered people in our ſtation.

T. Some I believe imagine, that the name of a poor man, were he ever ſo wiſe and virtuous a perſon, would diſgrace their *will*.——The Captain reaſſumed his diſcourſe. "Yes, my good friend, the Major was ſo active, that Nature ſeemed reluctant to keep pace with him. He never ſpared himſelf: though drooping and dying at one hour, you might often ſee him at another the moſt active in the buſieſt ſcenes. His fellow-ſoldiers often complained, that he was beyond meaſure urgent to complete his work. His zeal in the ſervice of the king, and the duties of his commiſſion, could be exceeded only by his induſtry: he never thought he had done any thing, whilſt any thing remained *undone*; nor that any buſineſs could be executed by ſparing ſteps, ſo well as with vigour and activity. His men were always clean, and in good humour. He talked them into a high opinion of Providence. He gave them a little tract entitled the *Soldier's Friend* (*a*), well calculated to give his men juſt notions of their importance to themſelves and the community. Though he found many of them extremely reluctant to religious exerciſes; yet, by frequent admonition, providing ſeats for them at church, and ſeeing them attended at the hoſpital

(*a*) Vol. I. Introduction, page xliv.

by a ſenſible clergyman, the regiment was at length brought to a ſenſe of duty to God. Whether the men will walk in the ſame path, now he is gone, God only knows. He ſhamed his inferior and junior officers into a ſenſe of religion, inſpiring them with juſt thoughts of their own dignity, as *men* and *chriſtians*; proving that it is neceſſary to the compoſition of a good ſoldier, to be reſpected; but that no profligate man can be ſo. That it is a moſt miſerable circumſtance, to be of a profeſſion of ſo generous a nature as That of a ſoldier, who is ready at call, to die for his country, yet knows not how to live for himſelf; but ſullies his honour by a vicious or careleſs behaviour, diſgraceful to the meaneſt of every occupation. The Major delighted in his duty, even to the talking of his exploits, beyond meaſure. His military virtues, in this inſtance, degenerated into a fault, not uncommon to ſpirited men."——

M. I have heard much ſaid in favour of the Major; but was the *Captain* faithful to him, as a *friend*, in confeſſing faults before they were enquired after?

T. Whenever you hear a man deſcribed without a blemiſh, you may be ſure that it is not a true character of him: and as to vanity, *Mary*, I never yet met with any perſon, of either ſex, with whom I had the leaſt degree of intimacy, particularly if they were of active diſpoſitions, without ſome portion of this foible. The *beſt* are a compound of humility and pride, diſcretion, folly, and vanity. The worſt differ in this, that the evil overbalances the good. The Captain's account of his couſin, is the more to be depended on, for the candour of his acknowledgment: he often ſpeaks of his own defects, with the freedom of a ſoldier, and an honeſt, ſenſible man. Beſides, his diſcourſe was in the confidence of friendſhip, though not ſecret. You will judge of his affection for the *Major*, by what he mentioned further on this occaſion. In ſpeaking of his military atchievements, he ſaid, "How often hath he met the flaming arms and fiery ſteeds of a fierce enemy, ranged in the dreadful pomp of war: The ranks moving on with equal, ſolemn pace, led by the ear-piercing fife and warlike drum, or the more ſonorous wind inſtruments of theſe poliſhed days.—O, my friend, the braveſt muſt confeſs it

It is a dreadful occupation! Now the ranks preſenting front to front, extending their wings over many an acre, the earth trembling at the approaching havoc of her children. We ſee the colour of men's eyes: we level our arms, purpoſing death, though not in perſonal enmity! The battle joins:—The cannon roar from every quarter, formidable alike in ſound, when undiſtinguiſhed, whether it come from friend or foe. The well-placed battery mows down the pigmy race of human animals. What arm of fleſh can reſiſt ſuch meſſengers of dreadful death! Theſe, my friend, are the inventions of men to deſtroy each other: theſe great guns ſend forth their huge hard emiſſaries of mortality with ſuch rapid haſte upon each other, that they ſeem diſappointed when they find no object to mow down. More than once have I attacked a battery, and turned the enemy's cannon on themſelves. Here blood, and brains, and entrails, mangled carcaſſes of men and horſes, lie ſcattered in wild and horrible confuſion!—— The groans of dying men, which might at another ſeaſon pierce a heart of ſtone, are now no longer heard. The fury of contending ranks, and their briſk fire, is often followed by warmer work. We preſs forward with bayonets fixed, and decide for the minute, as if it was not meant to give or take quarter. Suddenly we are attacked in flank or rear: the fire of cannon, or a freſh body of men pours in upon us. The event is ſtill doubtful: one part of our army is victorious, another is repulſed. Many a brave man, who might otherwiſe have tilled our own lands, now lies extended upon the earth, enriching a foreign ſoil with his rich blood!—Thus it muſt be, my friend, with us *ſoldiers:* and for the event of many a bloody day, hath "expectation ſtood in horror!"—Why am I entertaining *you* with this detail?—You will excuſe me:—My couſin's brave exploits are yet before my eyes; and my mind finds relief in ſpeaking of them!"

M. This is a terrible deſcription! What fools mankind are to go to war!

T. Juſt ſuch fools as men are in private life, when they puzzle their cauſe in ſuch a manner, that there is no coming to rights, without a tedious and expenſive ſuit at law, in which both parties are ſometimes ruined: ſtill worſe it is,

when we proceed to blows, and are moſt ſurely hurt; ſometimes looſing our *limbs*, ſometimes our *lives*. You know, *Mary*, as to nations, the laſt reaſon of *kings*, is their great guns. What do you think occaſions wars?—Covetous of a neighbour's poſſeſſions; or fearful that he meditates taking our own. The *pride* of arms, for pride there is in all things; or the deſire of employment, though it be in concerns of blood, make many ready to take up the occupation of a ſoldier. Theſe, and various other cauſes, work on the minds of nations, and they quarrel; inſomuch, that in this quarter of the globe (*Europe*), where the people are moſt civilized, very few ſucceſſive years paſs without ſome bloody conteſt: and as to individuals, *fear* is the leaſt conſideration. Lucre, plunder, crowds, diſſipation, all the pomp and circumſtance of *glorious* war, for ſo the ſoldier calls it, ſtrike the fancy of a brave people, ſuch as we are, with a *deſire* of war, rather than the *fear* of it: ſo that it often requires great political prudence to reſtrain us, that we may know *when we are well.*

M. If war is neceſſary for *ſelf-defence*, this is ſo far happy. Pray did the Major or Captain ever fight a *duel?*

T. No, child: I believe not: they have been too virtuous and ſenſible; and reſerved their courage for the field, againſt their *enemies*. I recollect that I once heard the Captain ſay, he was in danger of ſuch an encounter. There *was* a time, when *Iriſh* gentlemen were more inclined to give and take offence, than is conſiſtent with the notions that ſuch poor folks as you and I entertain of the Chriſtian religion. Being at quarters in *Dublin*, and at dinner with a number of gentlemen, ſome of them played upon the honeſt, blunt heart of the Captain in ſuch a manner, that he had no room to doubt they meant to provoke him to reſentment. Upon this he beckoned to his ſervant, and ordered him to load his ſhort carbine, and bring it to him, with the belt belonging to it. This being done, he ſlung it acroſs his ſhoulders as he ſat at table. You may imagine, that the company were inquiſitive to know why he did it; and he anſwered, "Why, gentlemen, I apprehended from your manner of talking, that ſome of you might be ſo polite, as to entertain me with a *cool thruſt*: whenever I am engaged in ſuch adventures, this is my weapon:

pon: and I thought it but civil to be ready." Some of them were conſcious that they had not been civil to him; others laughed at the humour of the device; but none of them choſe to pick a quarrel with a man who made it a preliminary article of peace, that if he was *obliged* to fight, he would chuſe his weapon; and that he meant to fight in good earneſt, and to ſuch effect, that his *antagoniſt* might never have the trouble of fighting a *ſecond* time, whatever his *own fate* might be.

M. I think he acted ſo far like a man of ſpirit and underſtanding, to keep his company within bounds: and if this were the practice, there would be fewer duels; for I underſtand, in many of them it appears, that neither party have a ſtomach for the digeſtion of lead or iron. If the Captain had left his company, he might have acted leſs agreeable to *cuſtom*, and the reputation of a ſoldier; but more like a *Chriſtian*.

T. He ſeems to have taken the middle way, and ſo far a right one, that it might chaſtiſe the mad ſpirit of the times.——But I muſt tell you what *now* paſſed between us. He went on with his diſcourſe thus: "My couſin was ſome years my ſenior; and, if we may judge from his arduous conteſt with mortality, by much the ſtrongeſt man; but in the general habit of our lives, I have been the moſt temperate. He had his humours, which alloyed the perfection of our friendſhip: I alſo have mine: where ſhall we find perfection in any one? Let us draw a curtain over his infirmities. We all need much mercy and compaſſion from the hands of God and men!"—— Here he ſtopped, and gave me an opportunity of ſaying ſomething in his praiſe. I told him, "I believe, Sir, that you, and all the children of men, need *mercy* and *compaſſion*; but the world often does juſtice, and wiſdom will reward her children!" "Mr. *Trueman*," ſays he, "you are my friend; nor do our conditions differ ſo much as you may imagine. Fortune is a leſs diſtinction than virtue. All of us are learners in the ſchool of wiſdom; and he who is leaſt a fool, is the wiſeſt man. My couſin was more a man of the world than I am, though perhaps as much deceived in his opinion of men, and more ſubject to be mortified. We were both the children of Providence; both enterprizing; both taking our bread as Providence led us on, the world open

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before us. He had fortune on his ſide. He was in ſeveral actions victorious, whilſt I got many a wound. By the kindneſs of Heaven, here you ſee me, weary and old in ſervice; yet not left a prey to poverty and want, as many a better man than myſelf hath been. I ſearch in wider fields for deeds of peace, than my couſin was wont to do; yet his virtues were more tried than mine. He was naturally impatient, a habit of command added to it; yet he ſuffered with *reſignation* the moſt tedious infirmities, and diſtreſſes of mind. That he was charitable, the *poor* can witneſs. He had a ſtrong inclination to pleaſe: and I believe his piety was ſincere. If you can join a tear to mine, for the *good* which you know he *did*, and for the evils which he *ſuffered*; we will make up the reſt in pity and compaſſion.——If he was a man in frailty, ſo he was in tenderneſs of heart!—When he erred, he mourned: ſhall we now refuſe him a tear? Let the evil be buried with him; the good ſurvive! He *was a man!*—O may his ſoul reſt in the boſom of Almighty Mercy! If I had taſted the cup of pride, or poiſoned my heart with any bitterneſs, during the years of our friendſhip, ſo much the more unhappy I ſhould be. I hope God will forgive my ſins, and aſſiſt me with the ſovereign medicines diſpenſed by the great Phyſician of ſouls. You are a religious man; therefore honeſt and wiſe. I feel my heart lighten, as I unfold it to *you*. I have loſt my much-loved relation and friend!"——Here he pauſed: though an old man, and a ſoldier, he was not aſhamed to ſhed a tear: but recovering himſelf, he went on. "Many a time, when I believed he was near his end, (for he had frequent and violent attacks) I felt myſelf willing to reſign my own breath, could ſuch a ſacrifice have ſaved him from the grave: fain would I now recall the friendly embrace whenever we met: we ſeemed to have but one ſoul; and from a likeneſs of conſtitution, my body conſtantly ſympathized with his. In what terms ſhall I deplore my loſs! Do you think, my friend, that Heaven has ordained that the ſouls of the bleſſed ſhall meet again in a ſtate of immortality, to know each other? May not the opinion, at leaſt, give vigour to the cauſe of virtue? But he is gone!—This gallant ſoldier is no more! *Death* hath a thouſand artifices: his darts will ſurely ſucceed

at laſt. The morning of his departure, I beheld That once comely form, with pale and meagre jaws, lifeleſs as this ſtick, —more ſubject to putrefaction. I kiſſed his livid lips, and ſhed my briny tears on his cold cheeks. O, my friend! what is the world, ſince all muſt come to this! What will avail this ſwelling of my heart! Were it to burſt its tenement, and deliver me alſo into the cold arms of death, my couſin would be lifeleſs ſtill!" Upon ſaying theſe words, the tears trickled down his ſilver beard; and I could not help mingling a tear with his. I am not ſorry when ſuch ſympathy ſeizes my heart: I often do good things under ſuch impreſſions. I deſired him to take comfort: that himſelf had aſſigned the beſt reaſons why he ſhould: adding, "Your friend was, in the general tenor of his life, kind, amiable, virtuous, and pious. It would be a crime to think his ſpirit is not repoſed: and I am ſure that your grief is ſo juſt and true, whilſt it beſpeaks your couſin's virtues, it gives proof of your own. I hope a ſhort time ſpent in buſineſs and amuſement; the ſight of others whom you love; and the variety which the kindneſs of your fortune preſents you, will take off the edge of your ſorrow. I know that your extreme ſenſibility, will not allow you to forget your friend; but you ſhould ſtrive to make him leſs preſent to your mind." He anſwered, "I thank you heartily. If you had lived ſo many years in friendſhip with your neareſt relation in blood, when you recalled a thouſand incidents which endeared him to you, it is not in your nature to refrain from mourning!"—I told him, I believed it was not; but that were I in his caſe, and he in mine, he would probably give me the ſame advice as I had given him: adding, that phyſicians, when they are ſick, call in the aſſiſtance of others of the faculty. After ſome pauſe, he ſaid, "True: I ought indeed to be calm, and not to grieve immoderately. Uncontrouled paſſions, whether tender or auſtere, are the diſgrace of man that is born to die. I ought to think, how ſoon it may be my lot to follow my couſin, and implore the Almighty to teach me to prepare my ſoul to appear before his judgment-ſeat! Many are the infirmities which I have yet to conquer: many are my errors and ſins! I muſt conquer them, or periſh. This is a buſineſs which requireth time and labour: and yet,

yet time, of all things the leaſt certain, now grows very ſhort with me; though by the help of God, we may labour, and conquer our work. I lament the loſs of my friend; can you teach me to lament my ſins?"——

M. The manner in which he ſpoke of himſelf, affords good reaſon to believe, that God will give him grace to ſubmit to his loſs. Are ſoldiers uſually ſuch *good Chriſtians* as he ſeems to be?

T. There is much reaſon for their being ſo. Soldiers engage to ſerve a prince, who is the head of the national church, which is *Chriſtian*. They give proof of their fidelity, by receiving the ſacrament of the Lord's-ſupper. They acknowledge, that they fight under the banners of *Chriſt*; and for a prince, who is defender of the faith of *Chriſt*. As the Captain obſerved, they devote their lives to their country: they are ready to die for it, whenever they are called upon. The Captain hath gone through much greater trials. He once told me, that from his earlieſt days, he had been familiarized to danger and diſtreſs.—He always ſeeks the houſe of mourning, whenever he can do any good. And though he never loſt a friend he loved ſo much, and this kind of tenderneſs affects him moſt; yet, from a natural ſober vivacity of ſpirit, and activity of genius, I make no doubt but he will ſoon be himſelf again! If it were not for this, a man of his turn, could not laſt ſo long. Rational temperance, and the providence of God, which ruleth over all the affairs of men, preſerve thoſe who are anxious to preſerve other people!

M. Yet the rain falleth, and the ſun ſhineth, on the juſt and the unjuſt.

T. I do not ſay any thing to the contrary: but ſtill I believe in a *particular*, as well as a *general* Providence; though I do not preſume to draw the line, nor call for proof of any particular diſtinctions. The Captain ſaid, in very familiar terms, "When do you believe, my friend, that you or I ſhall follow my couſin? We are nearly of the ſame age. I narrowly eſcaped to-day: I might have followed quick at his heels. Penſive as I urg'd my way, regarding not a ladder, at the top of which bricklayers were working, their companion below, ſtupid as oxen, and indifferent whoſe brains might be beate

beaten out, gave no notice of what was doing above, within the ſpace of two yards before my face, a number of tiles came clattering down, the edge of any one of which, might eaſily have fractured my ſkull, and ended my ſorrows."

M. Good Heaven! this was a narrow eſcape, indeed!—I am glad from my heart!

T. Providence protects us every hour from danger, which we do not ſee; as well as from ſuch imminent perils as the Captain eſcaped.

M. He ſeems to have had a great affection for the Major. You ſaid, though an old man, he was not aſhamed to weep: the temperate and virtuous are never old whilſt they retain their ſenſes. If they grow ill-natured, and loſe their ſtrength alſo, then I conſider them as in a ſecond childhood.

T. Do you ſay this to compliment me, *Mary?* There are many kinds of old perſons, as well as of young ones: it is the property of age, to blunt the edge of the affections: though I believe with you, that we do not always diſtinguiſh between the heart, and furrowed countenance; but ſometimes impute That to dotage, which is affection, ſuch as we find in youth: but ſtill the remembrance wears off quicker.

M. I have ſome doubts on that head: for the youthful are now ſo intent on their pleaſure, that they forget every thing that is not pleaſant.

T. We have been talking ſo much of our more diſtant acquaintance, that we forget our griefs nearer home. Perhaps it will afford ſome relief to poor *Louiſa*, if we leave our habitation for ſome days. I have been long meditating a journey before you go to *London*. What ſay you, *Mary?* Suppoſe we make a viſit to our couſin *Goodman*. He hath daughters well educated, and from whom you may learn ſomething uſeful. I do not like to quarter myſelf on any relation, becauſe he is richer than I am; but I think he will be glad to ſee us for a few days, before harveſt begins. He lives in a fine country, not thirty miles diſtance: *Jolly* will carry us both with eaſe in a day.

M. I have no objection, if *you* approve. I have heard that the character of one of his ſons is not without blemiſh.

T. I am ſorry for it! There is hardly a tree, which hath not ſome defective branch. Our couſin the father, is a man of virtue: he hath been trained in the ſchool of affliction. His father died, leaving him yet under two years of age, his mother being poor, for a gentlewoman. She was involved in a law ſuit, for the recovery of her right: and many a pang it coſt her, before ſhe could obtain it. The party who was caſt, went ſo far, as to attempt ſelf-murder, in hopes of evading payment. She afterwards married her eldeſt daughter to a man, who had the reputation of being a perſon of ſubſtance, but a great enterprizer and ſpendthrift; ſo that after ten years, he was obliged to fly, leaving his wife and children in diſtreſs. Her eldeſt ſon ſquandered away his fortune alſo, which, independent of his mother, was conſiderable; and was at length obliged to a relation for a ſcanty ſupport in an obſcure village in the Weſt. Death ſoon decides all theſe matters. She was unfortunate with two other of her children; ſo that *Robert* was trained up in affliction. This hath given his mind a philoſophic turn: and I hope to find that he hath given his own children good inſtruction in ſobriety and uprightneſs of life.

M. Being under your protection, I am ready to ſet out when you pleaſe.

T. We will go to-morrow.—Finiſh your work!

CONVERSATION V.

On the Road out, &c.

T. THE clouds are dying faſt; we ſhall ſoon have broad day. You know that the lark is called the meſſenger of the morning. Hark how ſhe begins her carols! See how ſhe vaults with joyful wings, as if ſhe meant to greet us! If we were as great as emperors, ſhe could do no more.

M. The ſun is peeping: I hope we ſhall be happy in a fine day.

T. Conſidering the inequality of our climate, it is a circumſtance of joy to travellers to ſee the ſky ſerene.

M. Poor Louiſa! I have been thinking of her, and of my own folly, inſomuch that my ſleep hath been interrupted. If ſhe knew what a wretch ſhe hath ſet her heart upon, her tears would flow apace.—I fear he will turn out a careleſs profligate!—

T. We ſhall hear more of him on our return: in the mean time, let us forget our ſorrows!——The earth ſeems to be covered with plenty. How glorious it is to ſee this diſplay of the bounty of Heaven!——

M. And yet we are generally inclined to the grumbling ſide!

T. We ſee more of our own faults, than we do thoſe of other nations; and ſuppoſe that we have leſs virtue, though we pretend to more ſenſe, than the people of other countries enjoy.

M. What a delightful ſcene is this!—

T. The lake is beautiful, and the rocks that ſurround it ſtupendous! I have heard that the land under them, around the lake, encompaſſes near eighteen miles.

M. What a fine wildneſs and irregularity! The height of the rocks ſtrikes me with awe, though the higheſt of them are ſo diſtant.

T. Do you obſerve the more pleaſing part of the proſpect, yon cultivated fields, and the hanging woods of oak, affording ſhade above ſhade in a moſt enchanting magnificence!

M. They make one wiſh to be an inhabitant of them.

T. Beautiful appearances, as you know, may deceive; and the eye is not always ſo pleaſed with objects very near, as at a proper diſtance.

M. Do you allude to *James?* He is handſome enough, if he had virtue. We are all delighted by the eye.

T. But we long to approach the object that pleaſes. Here, as the eye wanders, the more pleaſing the ſcene appears; and as we vary our poſition, the variety enchants. Do not thoſe cliffs, which hang broken over the lake, look noble?

M. Horribly noble!

T. The trees which climb up their ſhaggy ſides, increaſe the grandeur of the view! Do you ſee a *bird*, which appears hardly bigger than a ſparrow? it is an eagle; which, from the vaſt height, muſt be of the largeſt ſize. She delights to ſoar in the upper region of the air; and here, where no mortal foot hath ever trod, ſhe builds her neſt. Eagles are called the ſovereigns of the feathered kind: but they are terrible to their ſubjects. Beſides birds, they kill lambs and other animals, and bear them off in their talons.

M. Are not children expoſed to danger from them?

T. I have heard of a *child* being killed by an eagle. Some of the large kind are ſo ſtrong, as to be formidable to *a man*: but theſe are not numerous. What adds moſt to the grandeur of this ſcene, are thoſe water-falls, tumbling down from rock to rock in vaſt ſheets. You ſee that many of the cliffs run into the lake, forming bays; as if Nature meant it as a reſemblance of the wide ocean, where ſhips navigate.——Look! there the land opens; and at a diſtance new mountains appear, and lead the fancy beyond the power of ſight.——

M. It is great and beautiful, indeed! far beyond what I ever ſaw!—Have *you* been here before?

T. Frequently, at different ſeaſons, and different times of the day, which make very different repreſentations, all *pleaſing* amidſt their horror. When the ſky is calm and ſerene, they ſeem to be then moſt delightful. Theſe woods and water-falls; the cliffs and valleys; the lawns and mountains in one view, conſtitute a variety, ſcarce any where to be ſeen. I once ſailed round this lake with my maſter. During the ſpring, the lawns look gayer: now you ſee the woods are clothed in a deep green. When the water is clear and calm, and theſe vaſt objects appear inverted in the ſhadow, the grandeur of them enchants the fancy. Whilſt the ſolemn ſilence which reigns, ſtrikes the mind with ſuch religious awe, one cannot forbear crying out, "O God! how wonderful are thy works!"—I remember to have heard my maſter ſay, that in one of the viſits which he made to this magnificent ſcene, his mind was enraptured beyond any thing he had ever experienced in his life. It was on a ſummer's evening, by the moon's glimmering light, when all was ſilent as the grave. The gloomy ſhadow from the lofty cliffs; the ſtately woods and mountain-tops, raiſed like the ſteeples of cathedral churches, gave him all the ideas of religious worſhip: here he walked, accompanied only by his own heart, which he offered up to God.

M. You make me think of the great Patriarch, who retired to the mountain to offer up his ſon.

T. My maſter had not ſuch trial of his faith. It was at That hour, when only the watchful ſhepherd, liſtening near his fold, was waking. All elſe was dead in ſleep, locked in the arms of deep repoſe. No voice, nor any other ſound was heard, except the diſtant falls of water from theſe lofty cliffs. Here he indulged his meditations.

M. What was the ſubject of them?

T. According to what he committed to writing, it ran thus:

Here, in this gloomy ſilence, do my thoughts
Find reſt!—No fond officious fancy roves,
To raiſe my paſſions, and diſturb my breaſt!
Here are my ſenſes armed againſt ſin.

Calm

Calm in this ſolemn ſcene, no airy ſhape
Freezes my blood, or terrifies my heart!
No child of fancy plays before my eyes,
With ſad preſages of dire ills to come!
What! are my thoughts then ſo approv'd, as leave
No ſpot, or blemiſh foul! O grant my ſoul
May look with horror on its former guilt,
Nor tamely give conſent to wound herſelf
With the ſharp daggers of iniquity!
I have full cauſe to clothe my heart in grief,
And my offences range in full array:
Yet ſhall my ſorrows know their bounds; for Thou,
O mighty Lord, art never ſlow to ſave!
Frail as I am, O ſhew me thy bright paths,
That I may walk in humble piety!
Let Hope, adorn'd with ſweet and gentle ſmiles,
Bring peace and comfort to my longing breaſt!
And whilſt this thinking ſubſtance is in heav'n,
And now again on earth, with earthly thoughts;
O may it come at laſt to reſt with Thee!——
How ſtrange it is, that Man, poſſeſs'd of pow'rs
So great and noble, ſhould yet ſeek for bliſs,
In wild Ambition's endleſs hopes and fears!
" Spying ſome diſtant ſhore, whereon to tread,
" And wiſh for feet as nimble as the eye;"
When the ſweet zeſt of life is in his cup,
And only aſks the appetite to taſte!
O ſons of earth! let not your babbling tongues
Talk of your mighty acts, and feats of arms!
He only is the ſov'reign Lord of Hoſts,
Whoſe goodneſs is the theme of angels praiſe!
What is Ambition, dazzling the eye
With mere illuſions and deluding hopes?
O could I ſympathize with Nature's God,
And feel the joys of moral rectitude!
The life that's gentle, " where the elements
" So mix, that Nature may ſtand up and ſay,
" Here is a man." This would be happineſs
Worthy the firſt and greateſt ſon of earth!

Whilſt I look forward to my proper home,
I ſee the tear ſtand big in the fair eye;
Drops precious iſſuing from their cryſtal ſluice,
Were they but ſanctified with godly grief!
But vain and fooliſh when they run to waſte.
O! had I words to ſpeak thy mighty praiſe,
My gratitude would climb to higheſt heav'n!
Through all the various ſufferings of my life,
And ev'ry comfort of my paſſing hours,
It was my firſt, and laſt, and ſweeteſt joy,
That ſtill Thou wert not abſent from my thoughts!
How doth my mind now labour to conceive
The vaſtneſs of my debt! How doth it long
To ſhew by deeds of pure and grateful love,
My lofty ſenſe of thy great mercies paſt!
O Father Supreme! Parent of all good!
Ever benignant, merciful, and kind!
Beyond all pow'r of language to deſcribe;
Let all creation offer up thy praiſe!
" Ye miſts and exhalations that now riſe
" From hill, or ſteaming lake, duſky, or grey,
" Till the ſun paint your fleecy ſkirts with gold,
" In honour to the world's great Author riſe!"
With joy I think on the Firſt Cauſe, from whence
This animated frame feels vital warmth!
The life deriv'd from thy great pow'r, O God,
To Thee alone is due! And what ſhall I
Return? How ſhall my ſoul exert her force,
To ſhew her true devotion to her God?
Angels and archangels offer up their thanks!
Around thy throne enraptured they ſtand,
Chanting celeſtial ſongs of praiſe!
To Thee, O Father! omnipotent God!
To Thee all creatures cry aloud in heav'n:
Shall man, endow'd with reaſon be remiſs?
The bright meridian ſun proclaims thy name;
And the pale moon joins in one common voice,
Thou Firſt, thou Laſt, thou ſelf-exiſting God,
Incomprehenſible, Original!

" O Sun! of this great world both eye and ſoul,
" Sound forth his praiſe, who out of darkneſs call'd
" Up light; air, and ye elements, the eldeſt birth
" Of Nature's womb, that mix and nouriſh all;
" Let your unceaſing change call forth new praiſe!
What are thy glorious works, which meet my eyes?
What is the frame of this majeſtic world?
Thy deeds, diſplayed to the mental eye,
Shine far beyond the hill, or vale, or rock!
In this enchanting ſcene I view the moon,
Her ſilver viſage ſhining in this glaſs,
To which fond man, in days of ignorance,
As poets feign'd, aſcribed chaſtity.
Virtue can ſee to guard herſelf from ill:
Her own firm ſtrength ſhall ſerve her as a ſhield.
Can this pure element purge away my ſins?
This was a work accompliſhed by blood!
Thou, *Chriſt!* who ſitteſt by th' Almighty's throne,
Amidſt the glories of celeſtial bliſs;
To Thee this ſovereign office was aſſign'd!
O Lord of Nature, ſhield *me* with thy pow'r!
By Thee the worlds were made; thy outſtretch'd hand
Gave firſt exiſtence to this awful ſcene!
Whether refreſhed by a gentle breeze,
Or labouring under a fierce burning ſun,
Thy arm can ſtill protect my trembling life!
Here, at the feet of thy exalted throne,
I now devote myſelf!

This, as I remember, was the contents. I did not think it proper to aſk the favour of a more perfect copy: he would have ſaid, " You may read much better things."

M. Is it not pious, muſical, and lofty?

T. Some of the lines are borrowed from our two greateſt poets (*a*). His ſubject threw him into this blank verſe; otherwiſe he did not make the leaſt pretenſion to poetry.

M. You have an excellent memory!

T.

(*a*) Shakeſpear and Milton.

T. I remember ſome hundreds of lines, which I learnt when I was a boy: I could not now learn a ſcore without great labour.

M. Your maſter was religiouſly inclined: had he any tincture of *enthuſiaſm?*

T. Do *you* imagine then, that there is any thing more in his verſes, than the pious thoughts of a ſober man, affected by an awful ſcene, where he indulged his devotion? Any perſon, of a lively fancy, in the ſame circumſtances, contemplating his Being and his end, under this canopy of the heavens, more grand than all earthly temples, might worſhip God, and expreſs his ſorrow for the evil of his paſt life, and reſolution of amendment for the future. This religious act, he ſaid, made an impreſſion on his mind, which he never forgot to the day of his death.

M. If pious rich men were to make annual viſitations to ſuch places, it might be of ſervice to the cauſe.

T. Do you mean of devotion, or curioſity?—It might help to purge off the ill humours and pollutions which are generally contracted in the various buſtle of city reſort, ſurrounded by ſmoke, brick walls, or lighted tapers.

M. How do things appear here in the winter?—I ſee, now autumn approaches, the fields are clothed in all the variety of colours with which Nature ſeems deſirous to pleaſe us at this ſeaſon.

T. Sometimes we find a very ſerene air: and when the ſky is clear, the tops of the higheſt hills appear: at other times, the clouds deſcend almoſt to their very bottoms, and roll along the vallies: when I have paſſed this way, I have ſometimes heard the winds roar among the cliffs and caverns, like repeated claps of thunder.——

M. That was terrible!—I ſuppoſe in the evening, this ſide is ſhadowed by the oppoſite hills, and makes the reflection from the water, which you mentioned. . . . . .

T. What a beautiful variety borders this road!

M. This is a different ſcene from the rocks and lake we lately paſſed!

T. Here inſects and reptiles abound. The croaking of frogs, and the bites of gnats, to people not accuſtomed to them, partake of an *Egyptian* plague. The inhabitants however

bear it like thoſe, who lodge in the ſhops of working-pewterers, cheeſemongers, or perfumers, in great cities.

M. It is happy that Nature and Providence are ſo indulgent to us; or how could a great part of mankind *live?*

T. Do you ſee that ancient moſs-grown ſteeple? there many an owl has uttered her complaints.

M. And I hope many a peaſant offered up his prayers.

T. It would be well indeed, if all the prayers offered up, were the pure incenſe of the heart!——Theſe elms are haunted by the croaking rooks, who take their lodging in ſuch vaſt abundance, one might almoſt think this was their ſeat of empire. Here they build their neſts, the only caſtles which *their ſtate* requires; and with united voice you hear them proclaim the praiſe of their Creator!

M. Do you like this noiſe?

T. Only as I conſider their cries as a kind of appeal to Nature for ſome want, or the gratification of ſome pleaſure. When one begins, you find others join the concert, as if they were pleaſed with the ſound of their own muſic.—This I take to be the caſe of many birds and beaſts: ſome *men* are never ſo well pleaſed as when they are talking!.....We are on higher ground: the air begins to ſmell ſweet. The ſcene on this mountain is delightful!—The valley below, which ſeemed ſo diſagreeable as we paſſed, looks beautifully from hence.—Do you ſee a ſmall houſe?—they call it a hermit's cave. There lives an old man: they ſay he was once a gentleman: and he talks like one. He ſpends his time in reading and prayer, planting and gardening. He has ſhade in ſummer, and protection from the wind and cold in winter:—and ſays he would not venture into the world again, to be maſter of it.

M. Has he been croſt in love?

T. He ſays nothing of his ſtory, but that he would rather pray for mankind, than truſt his happineſs to their keeping. Some calamity hath happened to him: but he rather chuſes to let concealment feed on his hoary cheeks, than tell his griefs. He is never obſerved to ſigh, or heard to complain, except he is in pain;—and then he cries, "O God, when will it be thy pleaſure, that my pains ſhall ceaſe!"

CON

CONVERSATION V.

At their Couſin Goodman's.

T. WELL, *Mary*, how do you like my couſin *Robert Goodman?*

M. I think very highly of him: he is above flattery, with reſpect to himſelf; for he ſhakes his head when I praiſe him: neither doth he diſtreſs one, with an exceſs of civility: he ſeems only to wiſh to be as agreeable as he is kind. Every word he utters conveys inſtruction.

T. He is a good man, *Mary!* His own mind being at peace, he is poſſeſſed of a marvellous power to make every one happy. He hath long been eſteemed a man of the moſt equal temper, and ſtricteſt probity. All the farmers apply to him to decide their quarrels: and he hath the art of ſending them away contented. He promiſes with caution, and keeps his word with honour.

M. Our couſin muſt be a happy man, to keep peace, and ſee juſtice done in his neighbourhood.

T. He lives within compaſs; and his family enjoys all that is neceſſary: ſuperfluities he cannot afford; therefore neither himſelf nor his family ever viſit great cities. He ſays, ſuch journies anſwer no good end: people only learn to increaſe their wants, without acquiring the means of relieving them. This family is always employed in work, or ſtudy of ſome uſeful kind; but not without their hours of recreation. They ſing with the birds; ſmile with the verdure of the fields; and expreſs their gratitude and thanks to Heaven, as often as the ſun riſes and ſets.

M. The conſtant morning and evening prayers, which the family offers to the Almighty, are moſt pleaſing.

T. More than the ſacrifice of *time* to theatres, and other city amuſements. They are not vexed with a train, but enjoy

the ſatisfaction of being able to ſerve themſelves: and therefore, as you perceive, keep no ſervants, except for the loweſt drudgery. The neighbouring gentlemen conſider the maſter of this family, as a man of great virtue and reſolution; above partiality to any party; and of ſo great moderation, as to be able to reconcile their ſeveral intereſts. Would you think it poſſible, that a man of ſuch conſequence, ſhould be employed in any of the laborious duties of the field? yet, he ſows his own corn. He is more truly a *farmer*, than any one who calls himſelf a GENTLEMAN FARMER: but he is alſo a REAL PATRIOT. The other day, there was a great tumult in the next market town; upon which, the magiſtrates deſired him to repair thither. Though his fortune is not ſuch as to make him of any conſideration, in point of wealth; yet as a virtuous underſtanding man, he is eſteemed and honoured. He harangued the people with ſpirit, in theſe terms: "Conſider, my friends, that your own welfare is inſeparable from the public good, which can never be advanced by a turbulent behaviour, from whence you can gather no other harveſt, than poverty and diſtreſs." Turning to the gentlemen, he ſaid, "The indolence of ſome of you, or want of courage, on ſuch occaſions as this, involves you in theſe difficulties. I recommend to you, to provide uſeful labour for theſe honeſt men, whoſe intereſt it is to make you their patrons. Thus you will make a diſtribution of your good things, in ſuch meaſure and degree, as Divine Providence ſeems to have required at your hands. You are the maſters; theſe are your ſcholars in the ſchools of induſtry: and by their induſtry they muſt live; not by loſing their time in riotous meetings." He then appealed to the mob, for his own conduct. "You know," ſays he, "that I am a friend to *all*, gentle and ſimple, lord and tenant. In wealth I am but little ſuperior, to the meaneſt of you; nor in labour am I leſs abundant: I have nothing to hope, but from my love to God and man: and I fear none but God. You all know that I would hazard my life to preſerve yours; but I would not countenance any turbulent humour; for That, in the end, muſt deſtroy you." His diſ-

courſe

courſe was with ſuch authority from reaſon, humanity, and common-ſenſe, and his grey locks ſo venerable, even the mob ſtood ſilent, gaping with aſtoniſhment. All the ring-leaders knew him, and his *character*. They ſaw that he ſpoke from his heart; and at the moment he treated them as turbulent and thoughtleſs, hazarded his life. He courted no applauſe: it was of no ſignification to him, who had no private end to ſerve. In a word, he appeaſed their tumults. They ſhouted applauſe, and promiſed to return to their own homes. Upon this he bowed his head, and ſhed ſome tears; as if he mourned for the occaſion, whilſt he rejoiced at the happy event. He begged leave of the gentlemen, to recommend ſome regulations in behalf of the poor, with reſpect to the price of corn. "Gentlemen," ſays he, "I entreat you to conſider, whether in the iſſue yourſelves may not be gainers, whilſt wheat is at a high price, as the poor are taught to think it, to diminiſh the expence of your own tables. This will enable you to contribute to the cultivation of *waſte lands*; and conſequently lower the *poors rates*. It will increaſe the circulation of property, and in no reſpect hurt the individual; it will be the ſafeſt prop of the ſtate, as it will diminiſh the prices of the neceſſaries of life. You keep ſuch a vaſt number of horſes, and feed them ſo highly with oats, they *devour the land*. I reckon that you have at leaſt *ſixty thouſand* in the kingdom, for mere pleaſure and parade, *more* than you had *forty* years ago: theſe conſume as much grain, as a tenth (*a*), or at leaſt a fifteenth part of the people of *England*. What are we to come to? Is it not obvious, that a people may be extravagant like a private perſon, and eat themſelves up? To hear complaints of want, and at the ſame time to diſdain the bread that Heaven ſends, as if a third part of the flour of wheat might be rejected, inſtead of eating it all, is ſuch an inſult to common-ſenſe, as well as to Providence, as ſhocks reaſon and humanity. Is this garden of the world; this granary of the earth, to be diſtreſſed for grain by our wantonneſs? Is it not apparent, that if you were now to convert a quarter part of the oats, which

(*a*) Reckoning ſix millions of people only, and ten quarters of oats for each horſe, annual conſumption.

which your horſes conſume, into grots, or good kiln-dried oatmeal, you might have removed all foundation of juſt complaint, with regard to the exorbitant price of grain in this neighbourhood? Compute how many quarters this ſuperfluous food amounts to, within a circumference of five miles. *Fine oatmeal*, with water and a little milk, all the world knows makes admirable food for children and aged perſons; or indeed for any body.—Diſcountenance the uſe of butter: let not ſo much be eaten in your families. Give your ſervants the milk. Be arbitrary in your good works.—If any become wantonly turbulent, and diſturb the peace, ſend them into ſolitude, and bring them to their ſenſes. There are but two ways of doing this. Reaſon and religion for men who have not loſt their wits: and rods for the backs of fools. If reaſon will not operate on ſome minds without a degree of ſeverity, let that ſeverity be well weighed and conſidered. Will you ſend delinquents to public priſons, to aſſociate with offenders, ten times more wicked than themſelves; where you are ſure they can receive no inſtruction for the correction of the error of their ways? Is this a rule of conduct fit for a wiſe, free, and intelligent nation, under the glorious light of the goſpel? I do not mean to extol my country, as if it were the centre of probity and honour: it were happy, if we were as *upright* as we are *ingenious:* but do we not live more in terror of robbers, thieves, and murderers, than any people on the *civilized* earth? Why is it ſo? Are *proper* means taken to prevent it? You complain, that the terror of death is not ſufficient to reſtrain offenders. Is it that they are ſo ignorant, or ſo undiſciplined? We are a daring people, daring in wickedneſs, and requiring a ſtricter curb. The mildneſs of our government, in this caſe, operates againſt us. You perceive, that the number of malefactors increaſes annually, and is now reached to a moſt enormous height. Let us try the force of ſolitude to bring men to a right ſenſe of their condition. As *evil* communication deſtroys morality, *good* will cheriſh it. Divide your priſons, and houſes of confinement and correction, into cells. Avoid expoſing offenders, till crimes become atrocious beyond bearing. Keep up a ſenſe of ſhame. Shew that you are friends to virtue, and feel the force of humanity

and

and religion: You will ſoon communicate the ſame ſentiments. If you have not room, build till you ſtrike the wicked with terror: if a *thouſand* cells are wanted, prepare them: the more there are, the fewer will be tenanted. You ſee theſe poor wretches ſuffer death, with a gaiety of ſpirit, as if there was no hereafter; yet they tremble at *ſolitude*. The laws, in capital caſes, will take their courſe. Let the time of confinement for crimes, be proportioned to the offence; let them have proper food and lodging, light, ſpace, and ſweet air; let them have books, but *no company*, except for the time they are daily attended by pious and intelligent clergymen. Let all the perſuaſive arts of humanity be employed, and all the terrors of a judgment to come, ſet before their eyes! If they continue *impenitent*, ſee who will be tired ſooneſt: you, who by authority of the laws *confine*; or they who are thus *confined*. Are any of us ſafe without *repentance?* But the evils now in queſtion, demand temporal puniſhment: can any puniſhment be deviſed more humane, than That which I am now propoſing? Does any promiſe to be more effectual? I repeat, if you had a thouſand ſuch priſons, and by the force of the terror of them, they were all empty, would not the ſpace be ſanctified, and the rays of righteouſneſs ſhine on you in reward of your mercy? Let us bluſh to talk of the glory of our government and laws, whilſt we are ſubject to ſuch numberleſs calamities, which our ignorance or indolence, our luxuries and exceſs, give birth to and cheriſh! Let us ſtrive to ſtop the current of iniquity, leſt it ſhould become ſo powerful, as to trample on every effort of piety and humanity: and that noble ſyſtem of laws, which coſt our anceſtors ſo much blood, and which they have tranſmitted down to us with ſo much zeal and care, be rendered of no uſe. To talk of *liberty*, without promoting *peace*, is not leſs abſurd, than to talk of *religion* without *virtue*. I have lived more years than ſome of you gentlemen, who are now preſent. Such as my talents are, I have not hid them under a napkin. It would be great conſolation to me, in my laſt hours, which are near at hand, if my experience and thoughtfulneſs could be of any uſe to you, or to your children!——God knows my heart! If you judge of my diſcourſe, by the ordinary rules of modern civility,

civility, you may may be tempted to take offence, or think I preſume too much upon my grey locks! But I love you all! I have many children of my own; and ſhould rejoice to think I left them in a proſperous land; nay, I hope ſome of you will conſider my numerous family, for my ſake. I hope by your means, that liberty and virtue will walk hand in hand. Let us hope to ſee every one diſcharge his duty with propriety, according to the power and condition in which the great Lord of nature hath placed him: and that no one, when the hour of death ſhall come, may ſuffer a painful thought in looking back on his own indolence, or want of care, to anſwer the great ends of his creation!"——This was the ſubſtance of his harangue.

M. And a very noble one it was: but did they *mind* him?

T. Yes: they acknowledged that our priſons, as now managed, are ſchools for pick-pockets, highwaymen, houſe-breakers, and murderers: that nothing is ſo terrible to the perverſe part of mankind, as *ſolitude:* that nothing can be more ſafe, humane, or pious, than the doctrine of cells: and that a week's confinement might operate more on the minds of young offenders, than any device that could be thought of: and as to thoſe who are incorrigible, and muſt fall victims to juſtice, it would be the beſt preparative for their ſouls: that in all probability, the plan would operate happily in reforming the manners of the people; and ſhew an example to parents how to keep their children in due ſubjection, by following the ſame method toward the refractory, even in their own houſes, as is now ſometimes done with good ſucceſs: that the commitment to ſuch cells, being in the hands of the magiſtrate, they need not have more or leſs authority than they now poſſeſs; but that they might exerciſe judgment and juſtice with a greater mixture of awe, as well as mercy and tenderneſs; and be leſs ſubject to convert their office into a *traffic.* The gentlemen in the commiſſion of the peace, will probably have fewer vexatious applications made to them, as the terror of the cells would ſpread its influence far and wide. Theſe conſiderations determined them to apply to the next quarter-ſeſſion, in order to engage the county to build a priſon of large extent, divided in the manner my couſin has recommended.

commended. As to the *oats*, ſeveral of the gentlemen conſidered it ſo reaſonable and humane a propoſal, they promiſed they would try the effect.

M. If I remember right, you once told me, that we were importing of oats: we then can have no overplus for this fine oatmeal for milk-porridge.

T. It is very true, that we are *importing* of this grain; which is a proof of our extravagance. Notwithſtanding all our induſtry, and the high price complained of, which in its ordinary conſequences ſhould encourage the growth of this, and every other kind of grain; yet you find it is not ſufficient.

M. This ſeems to be a proof, that we light our candle at both ends: and what is to be the event?

T. That we ſhall one day be obliged to alter our expenſive way of living.—Upon this occaſion, the magiſtrates invited my couſin to partake of a ſplendid dinner: he deſired to be excuſed, alledging that he had ſons and daughters at home, who expected him with impatience, not knowing what might befall him. Beſides, that he never choſe to ſit down to more than one diſh of meat; not chuſing to teach his children to become *riotous* livers; or to imagine themſelves to be *in want*, when they had enough of the good things of Nature. Nor did it ſeem to him conſiſtent, at the moment that the poor were in diſtreſs, to make any ſumptuous repaſts: that he was ſenſible this is not the language of modern times; but it appeared moſt conſiſtent with the principles he had adopted.

M. Have we many ſuch men, who adhere to their own principles, and will not go out of their way?

T. In truth I know of no other: our modern affected patriots and demagogues, conſider how they ſhall turn the job to account; and employ their abilities in managing their paſſions: not with an uniform diſintereſtedneſs, or flexible regard to the poor; but with a vanity and oſtentation, which make honeſty redden with ſhame at their meanneſs, and the proſtitution of true honour.

M. Virtuous men cannot *court applauſe*.

T. No: they aſpire at ſomething higher: They look up to conſcious rectitude, and ſincerity of heart; the fear and

love of God, the great ruler of the earth, who ſtilleth the madneſs of the people, as he doth the raging of the waves! Theſe are higher motives than ſeeing dirty caps thrown up.

M. Is it true what the news-papers tell us, of horſes being taken out of carriages, to be drawn by men?

T. Yes: not as the *dutiful ſons* I told you of; but, in a wantonneſs of mad applauſe, harneſſing themſelves like beaſts! ——Upon this occaſion, the town offered my couſin a *preſent* of a piece of plate. To this he anſwered: "I do not chuſe to have my throat cut by robbers; nor yet to pay a tax, which I think a bad one: nor, with ſubmiſſion, do you judge well, if you hope that I may be of uſe to you on a like occaſion. I do not mean to ſhew any diſdain of your favour; but the offer of a preſent is not for *your* credit; nor would the acceptance of it be for *mine*. I think you have a *right* to all my poor ſervices, as a member of the community, under whoſe laws I and my family are in a ſecure and flouriſhing ſtate. Be aſſured, that I will defend your rights in common with my own, whenever I think we are juſtly offended. This is my rule of conduct: I think all others are childiſh, and without the leaſt degree of ſtability. The laborious life of a yeoman, who is feeding many mouths by his own induſtry, appears more glorious in my eyes, than the moſt ſhining indolent magnificence!"

M. Is not *his* a kind of romantic diſintereſtedneſs?

T. Not if you examine things to the bottom. Inſtances of this kind were not rare among the ancient *Romans:* but without regard to *their* peculiar circumſtances, and the notions in which they were bred, it is not difficult to diſcern, that our couſin has a more exalted ambition, than even the ſtar of gartered man, who ſleeps till noon, and does no earthly good in the remainder of the day. The greateſt difference in the manner of our living is, the ſatisfaction which one man feels in his breaſt, and his calm expectations of death, compared to the thoughtleſſneſs of another, or his apprehenſions of life to come. Whether the covering of his bed be a common blanket, or velvet embroidered with gold; the comfort and warmth is the object. Our couſin conſiders life only as a paſſage to a country he is nearly arrived at; and conſequently whatev

whatever contributes moſt to his hopes of happineſs, That is, for this reaſon, the beſt thing for him. He knows, that amidſt the luxuries and corruption which reign in great cities, virtue is become rare: and that he ſhould find it almoſt impoſſible to live in peace and innocence, ſupport his dignity, maintain his character, and educate his children, when ſurrounded by people of ſo many oppoſite opinions, different habits, and claſhing intereſts. He eaſily conceives, that the *weak* would not be able to ſee the purity of the principles on which he acts; and the *wicked* would reject him, and his principles, as a conſtant reproach to them: and that the wiſe have work enough on their hands, without regarding him. If he could have obtained a place at court, to bow to lords and ladies, he ſays he ſhould not think himſelf the happier; but perhaps he might find himſelf in a ſtate of ſervility, which not being accuſtomed to, might be very irkſome.

M. Do *you* think diſhonourably of ſuch a condition?

T. No: but, upon all accounts, he prefers his preſent ſtate, in which he gratifies his reaſon; ſecures his virtue; indulges his generoſity; and triumphs in his love of freedom, without interruption.

M. Do you apprehend that pride hath any ſhare in his conduct?

T. We muſt not enquire too deeply, nor even examine our own hearts too nicely. A conſcious *humility* excites ſome triumphs in the breaſt. Let us give pride its true bent, and it becomes a common friend.

M. Did he never live in a city?

T. I believe not: he ſays his heart doth not betray him: he hath now continual opportunities of thinking calmly; but what he might do in the buſtle of a multitude, ſurrounded by magnificence, is hard to ſay. Pride is ſo infectious, that I have ſeen a footman to a lord, inſult a gentleman: but his inſolence and impertinence degraded him, and he loſt his place. You know my thoughts on pride.—Now tell me, Mary, What have *you* remarked among the *young people?*

M. I was ſurprized to find them ſo communicative. They know a great deal more about books than I do: but I obſerved, they never laughed when I diſcovered any ignorance;

nor overbore me in argument: on the contrary, they were very attentive to what I ſaid, and informed me of what they knew, as far as I was able to comprehend. The eldeſt ſiſter, *Elizabeth*, has great underſtanding, and good memory. She is well read in the ſcriptures; and, as I hear, conſtant at the Lord's-table. She is alſo ingenious with her needle; very polite; and of a heart ſo tender, that the tears almoſt ſtand in her eyes at every detail of miſery: yet, I think, ſo pure, ſhe will never invite miſchief to come to her; nor will ſhe ever go to it. The mother of theſe young people has not been dead above a year: and ſhe took great pains with them. They had no other maſter, than her and their father. *Maria*, the next, is more comely in her perſon: her complexion is fair, and her eyes black and ſparkling, with great harmony and ſweetneſs of countenance and ſpeech: but the more ſhe is conſcious of the ſuperiority of theſe charms, the more regard and affection ſhe ſeems to ſhew her ſiſter. She likewiſe is very ingenious with her pencil; and reads charmingly. She appears to be very humble. The humility and ſincerity of theſe young women, will make them great prizes in the lottery of wedlock, to men who are in ſearch of happineſs. As to little *Caroline* and *Suſan*, conſidering their age, they are amazingly quick of comprehenſion. Their father is ſo fond of them, it is well if he does not ſpoil them.

T. They are all charming girls: but, you obſerve well, as great a philoſopher as their father is, too much tenderneſs to the young ones, is a kind of flattery which often ſows the ſeeds of AFFECTATION. Your ſex, *Mary*, is prone enough to ſet too high a value on your own charms: and the fondneſs even of a father, I have known to have a bad effect on the mind of a child. The *beſt* are apt to over-rate their own value; and preſuming upon their power to charm, *act a part*, and make their manners artificial; rendering themſelves deformed, inſtead of beautiful; or mean and cunning, inſtead of *generous* and *ſincere*. Such are often catched in their own ſnare: they ſee that ſome ſucceed, whom they think inferior to themſelves; and therefore conclude, they *ſhall*.—But they are often miſtaken in the compariſon. The eagle in the fable made a ſtoop at a lamb, pounced it, and bore it away

her young. The crow, whoſe neſt was in a cedar-tree, near the foot of the rock, obſerving what had paſſed, with the ſame intent, darted down, and fixed her talons in the fleece of another lamb; but ſoon found herſelf unable to carry it off, or diſentangle herſelf; and became an eaſy prey to the ſhepherd; convinced, as ſhe was, that had ſhe kept in her proper ſphere, as a *crow*, ſhe had not betrayed herſelf into ruin. We have all as much vanity, as we want underſtanding. The vain and affected of your ſex, tempt danger: for where there is a great ſhew of want of underſtanding, there but little reſiſtance is expected.

M. I am acquainted with a young woman, homely enough, a little deformed, with no more than a common ſhare of underſtanding, or ingenuity; but with ſuch a high conceit of herſelf, as to look down on her acquaintance: and what contributes to her pride is, that ſhe has more money than any of her companions.

T. Thoſe who are of the moſt importance in their own conceit, are generally of the leaſt conſequence in the eſteem of other people. The caſe of your acquaintance, is exemplified in the fable of the aſs carrying an image in proceſſion, in a popiſh country: ſeeing the people fall down on their knees, the *ſilly animal* fancied they worſhipped *him!*—But we muſt not be too ſevere upon thoſe who find ſatisfaction in their own imaginary importance, provided they are not miſchievous to others. Even vanity is not given in vain; for this is oftentimes the thing that keeps up the ſpirits of a great part of mankind. You may perceive a harmleſs kind of inſignificant importance in the characters and manners of one part of the world.

M. Where humility and ſincerity of heart are not cultivated, vanity and affectation ſeem to grow up like weeds.

T. There are doubtleſs many fools of their own making: and they who are drunk with vanity, are in a worſe ſituation, than thoſe who are overcome by wine; for the latter may be moſt eaſily reſtored to their ſenſes: it is the degree of the vanity, in which the miſchief conſiſts. It is a pretty conceit, contained in the fable of the *echo* and the *owl*. As ſhe ſat in the hollow of a blaſted oak, ſurrounded by awful ſilence;

" Whence

" Whence comes it," ſays ſhe, " that all is ſo ſtill, unleſs it be to hear the melody of my voice. When I ſing, all Nature liſtens." *Echo*, reſounding from an adjacent rock, replied, *all Nature liſtens*. She went on: " The nightingale has uſurped the ſovereignty of the night, but my voice is ſweeter far." *Echo* again replied, *ſweeter far*. Rouſed by this empty phantom of applauſe, ſhe reſolved to join the tuneful choir; and on the morrow mingled her *hootings* with the harmony of the groves: but the tuneful ſongſters, diſguſted with her noiſe, and affronted by her impudence, drove her from their ſociety; and continue to purſue her wherever ſhe appears.—

M. This is an admirable leſſon not to depart from our natural character, nor pretend to be any thing that we are not. The vain muſt ſooner or later feel their folly. The loſs of beauty by ſickneſs, or time, muſt open their eyes.

T. Pretenders to merit, are always more vain than thoſe who poſſeſs it. None of us are in fault for being what we are; the evil conſiſts in deſiring to be eſteemed what we are not. A philoſopher once told a conceited perſon, " I wiſh I was what you think yourſelf to be; and that all my enemies were ſuch as you really are."——Our ignorance of ourſelves, frequently runs extremely high.

M. If poverty itſelf cannot ſecure us againſt vanity and affectation; how ſhall I guard myſelf againſt this fooliſhneſs of the heart?

T. Obſerve what is abſurd, deceitful, or diſguſtful in others; not that you may treat them with contempt, but in order to avoid ſuch defects in yourſelf; and give them advice with candour and charity: commend their good qualities, whilſt you correct their bad ones: and as all perſons love flattery, according as it is more or leſs artfully inſinuated, you will ſometimes ſucceed. You may eaſily find the way to their hearts, by urging the impropriety of borrowing any thing from *Art*, when *Nature* hath been ſo indulgent to them.

M. Would not this be an artful way of going to work?—

T. There are numbers of affected young women, who have a ſhare of underſtanding, as well as perſonal charms:—and

take away their affectation, they would be amiable. If these were corrected in a gentle manner, they might be reformed: turn the praise to that which is praise-worthy; for still the chief motive to affectation, is the immoderate love of ADMIRATION. This being directed towards *good*, has its use; if to *evil*, nothing can be more dangerous in a female breast: it leads a woman *into* temptation, instead of defending her from it; and makes her laughed at, instead of esteemed, beloved, and respected by the discerning world.

M. Is affectation then different from vanity?

T. They have great affinity, and generally go together: but vanity reigns most in the *opinion* of our own worth: and affectation shews it in our *manners*. Whenever I have seen a woman vain of the charms of her person, dress, wealth, or title, I have concluded that she is weak, or ill-taught; ignorant of things wherein her real merit consists; striving to render herself amiable by the very means that expose her to laughter. Affectation seems to be like the tricks of a monkey, when he imitates a man; with this difference, that *Nature* has given the power of imitation to this animal; but the affected rational Being, is a *monster* of her own making. What would you think of her who should say, "I am not bound by the same rules as common mortals: I have a right to think, speak, and act, in a manner peculiar to myself. I disdain all vulgar forms, and what you call a *decent, natural behaviour:* I am the most charming creature of all the race of mortals: the earth is too rough for my feet, and the sky too rude for my covering. I am so exquisite a Being, that mankind should adore me!"

M. Do you think it possible, that any woman can be such a fool as to make so ridiculous and impious a speech?

T. I have never heard so much *said*; but I have *seen* a behaviour that implied as much. Vain people are self-satisfied: they only think that others do not shew them the respect which is their due. When I left the great world, I did not find so many affected silly fine ladies, as formerly; but I observed a new species of creatures; who whilst they were railing at the *affected*, were insolent with a supposed superiority of understanding, and freedom from affectation.

M. What

M. What does the Preacher mean, when he ſays, that *all is vanity?*

T. Not that all perſons are fantaſtically conceited, but that men are careleſs of the true end of their Being; that they vex themſelves vainly about trifling objects and events, entirely out of their power; heaping up riches, and *not* knowing who is to gather them.——Before you are much older, *Mary*, you will diſcover how vanity and affectation ſhew themſelves. Gentlemen harangue like lords; and ſome domeſtics,—like gentlemen: the inferior abuſing the ſuperior, as if it were according to the order of Providence, though nothing can be more repugnant. It is common for people to diſcourſe of things which they do not underſtand; the affectation of wiſdom proclaiming their folly. *Grimace* and *geſture*, *particular phraſes*, *forced laughter*, *ill-judged cenſure*, or *ill-timed reſerve*, are the ordinary effects of this kind of vanity, in every part of life. Wherever this exiſts, you will find the ſame run through every claſs; for vanity has its certain characters, as well as wiſdom.

M. My youngeſt couſins have given us a fine ſubject. *Poor girls!* they are too young for us to form any opinion about them. Their ſiſters will keep them in the right way. The leſſon which you have given me, will not be the leſs uſeful to me.—But pray what think you of the young men?

T. *George* hath an excellent heart, very attentive to his book; and in his ingenuity and exactneſs, the very image of his father: and I dare ſay will do honour to his family.

M. *Harry* is a fine boy, very ſprightly, and no leſs ingenious; but perhaps may require a ſtricter eye. He is never eaſy but when employed. *Thomas* and *James* are alſo very ſenſible, manly boys, with ſuch candour and ingenuouſneſs as win the heart. They are both very ſober, humane, and tender, obſerving every rule of decorum. *Tom* is not yet fourteen; but he made an oration upon temperance and frugality, expreſſed in a much better manner than I ever heard; for I not only underſtood every word he ſaid, but I felt the force of the argument alſo in my heart. His father taught him.

T. Do you recollect what he ſaid?

M. I cannot repeat it ſo well as he did, if you would give me the world; but I remember a great deal of it: it was to this effect: "TEMPERANCE is the friend to reaſon; the companion of religion; the child of virtue; and the parent of health: it is another name for *virtue* herſelf; for the command of the paſſions depends upon it. Wine for the aged, or melancholy, taken as a cordial, is good; in common uſe, is hurtful; when abuſed by exceſs, introduces every enemy that can invade the human ſoul. On the one ſide, it bringeth gladneſs of the heart, and chearfulneſs of mind; on the other, "bitterneſs and brawling; increaſing the rage of the fool till he offend, diminiſhing ſtrength, and making wounds." He that pretendeth to be valiant in wine, will deſtroy himſelf, or others. Let us rejoice, my friends, that we are happy, in moſt parts of this fertile iſland, in excellent water: this is the great bleſſing of Nature, the grand preſervative; the ſovereign balm that comforts the thirſty traveller! It is this which gives life to him that ſitteth upon the throne, or treadeth the earth with naked feet!—Beer is our *common liquor*; and when good in its kind, is excellent for thoſe who work hard, as it both nouriſhes and cheers; but the pure element which Nature affords, being likewiſe ſalutary, is the grand *medicine*, as well as *aliment* of life. It removes the fatal effects of *intemperance!* What crowds of the *miſerable rich*, go to water-drinking-places and recover! But ſuch are the ſad conſequences of a habit of intemperance, they return to their former way of *living*, and die ten or twenty years ſooner than they might, entailing the gout and other diſorders on their children. Now mark me well, my friends! Though water is the beſt *preſervative* from diſeaſes, we may drown our bowels by drinking it *beyond due meaſure*: and this ſeems to be the reaſon why it is more in eſteem in theory, than in practice. Bad water may be rendered wholeſome by boiling, and infuſing ſuch herbs as experience proves to be medicinal (*a*). If we take a thouſand young men, of the ſame age, of the ſame kind of parents and employments,

(*a*) Particularly ground-ivy, ſage, or roſemary: when dried the ſalts are moſt eaſily extracted by infuſion: the great fault is, that they are generally made too ſtrong.

and uſing the ſame exerciſe; let five hundred of them drink wine, according to the cuſtom of the gentry; and five hundred drink ſmall beer, ale, water, milk and water, (or any thing except cyder, wine, and ſpirits); and there ſhall be *fifty* attacked with the gout, to *three* who abſtain from wine. Whether the real wine, or the coloured liquor they often give us, be the worſt, I know not. Let us allow to Nature, That which Nature needs: and the cheaper we make the ſupport of life, in health, ſtrength, and comfort, the more happy we ſhall become; as better able to ſuccour mankind; and by example teach them to know, that to one diſtreſs occaſioned by the ordinary events of life, and the courſe of Nature, fancy creates an hundred. The wealthy make a parade in covering their tables with ſuperfluous food, and take much thought what they ſhall eat, and what they ſhall drink. Thus they invite diſeaſes, and nurſe mortality! — Hunger is implanted in our nature for the purpoſes of preſerving life: but the pleaſure of *eating bread* when we are *hungry*, is beyond that of feaſting on all the dainties with which the tables of the rich are ſpread. Chearfulneſs and refreſhment are beſt conſulted by ſimple food, and the agreeableneſs of ſociety. My father has formerly been a gueſt at great tables, for the purpoſes of charitable meetings, or to cultivate a good underſtanding with the *great*: "I have, ſays he, as often obſerved, in what manner the countenance hath betrayed the diſapprobation of the heart, in thus *labouring through a feaſt*, while they deſpiſed the ſtate and ceremony of a pompous dinner." They feaſted for the purpoſe of charity; they ſhould have *faſted* for the good of the poor. Some time muſt be devoted to the ſuſtaining of life: and a pleaſant meal is comfortable to the body, as piety is to the ſoul. It is ſomething preparatory to a nobler end; not valuable in itſelf, yet of high importance with regard to the continuance of life. Thoſe who live in ſubjection to the pleaſures of eating and drinking, put themſelves on a level with *ſwine*. My much-honoured friends! need I remind you, what ſound ſleep cometh of moderate eating! What advantages from the early hours of the temperate! How much their wits are with them! — On the other ſide, contemplate the pain of watching; — the conſciouſneſs

of offence againſt reaſon and nature;—the pangs of the bowels, which ſo often attend the intemperant! Will not *he* fetch his wind ſhort upon his bed, who knows not when he hath eaten enough? How irkſome it is to ſit long at meals! Let us be quick, my friends, that ſickneſs may not come upon us. I do not mean that we ſhould eat faſt, for the contrary is conducive to health; but not to ſit to provoke an appetite. How very indulgent is Nature to us! There is ſcarce any thing which the earth produces, of the animal or vegetable kind, from which nouriſhment may not be drawn, when *neceſſity* calls for the means of ſupporting life: and it is wonderful how little ſatisfies nature! Whilſt exceſs wounds the purity of the ſoul, it ſends us to an early grave: it leaves a foul ſtain on reputation! it ſullies the luſtre of a good name! The ſight of a poor man, even where famine appears in his cheeks, and need ſtares in his looks, is not ſo ſhocking as *diſeaſe*, ſwelled up to an enormous ſize by exceſſive meals; groaning under a load of complicated wretchedneſs, brought to maturity by the abuſe of plenty! The poor man drops gently into the grave, in the ſweet arms of ſleep, unconſcious of any crime injurious to himſelf or others: he choſe to die, rather than ſteal. The *rich glutton* expires in racking pains; and, if he hath virtue enough to *think*, tortured with the reflection of having devoured the food, which might have preſerved his fellow-creatures!—How many thouſands, and tens of thouſands, never enquire who is in want; nor how much they ſpend in a profuſion of ſuperfluous viands. When nature is relieved by a little food, taken in time, we grow ſtrong and healthy; while eating or drinking, above meaſure, deſtroys health, wounds peace, and baniſhes comfort from the heart! Where, O man, is thy reaſon? What pity it is that ſo many are deaf to the calls of temperance! O Temperance! how doth thy charms excel all that art or nature can produce by oſtentatious profuſion!"—He ſaid more, which I do not recollect: but I think this was the marrow of his diſcourſe.

T. I am glad to have heard ſo much from *you*. Had he action as well as voice?

M. Yes: he extended his arms, and put his hand upon his breaſt, occaſionally looking up to heaven, as if he felt the force of his own words.

T. My dear boy!——Nothing is more true, than that every morſel we eat moderately, is as ſweet as it is wholeſome: but from a habit of eating four meals, and ſometimes five, on the back of each other, ſupported by great affluence without labour, it often happens that nature hath not time to do her office: and thus we periſh in our rebellion againſt her. I am perſuaded, that intemperance brings a large portion of mankind to the grave; ſome ten or twenty years ſooner than nature, in a moderate climate, ſeems to have intended.

M. What ſort of aliment would you recommend for long life?

T. I have often obſerved, that about one third part in meat, one third in vegetables, and one third in good bread, with good ſmall beer, without any other fermented liquor, hath afforded me moſt health and freedom of ſpirit, and ſubjected me leaſt to indigeſtion.—I am not ſo happy as ſome are in ſtrength of conſtitution; but I have attended numbers of ſtrong men to their grave: and I have obſerved, how many of them have been hurried to their grave, by the *quantity*, rather than the quality of their food; and by their immoderate *paſtime*, rather than their *work*. I have alſo obſerved, that though the moſt healthy among *men*, as well as *beaſts*, have the beſt appetites, and eat the moſt; yet in general the *quantity* depends on *habit*: the proverb ſays, "Light ſuppers make long life." It is very common, even among thoſe who *talk of abſtinence*, to eat and drink too much at night: and conſequently, while they think they are going to *reſt*, they ſet nature to work, and prevent her repoſe.

M. My ſleep hath been ſometimes interrupted, to all appearance, by what I have eaten at night: although I preſume that labouring people will not riſe ſo well ſtrengthened, by ſleep *without* a ſupper, as by ſleep *with* it.

T. I believe you are in the right. It is not poſſible for the poor, more than the rich, always to judge exactly: we muſt allow for ſome miſtakes: *our* lives depend more on *food*, and leſs on *reflexion*: but both rich and poor, when they err, it is moſt often on the ſide of *eating* and *drinking* for their pleaſure.—In regard to ſleep, it is the great reſtorer of nature: all the food in the world will not counter-avail the want of it.

M. You

M. You know, my father, that I do not indulge myſelf beyond meaſure: nor do I retire to *ſleep* before I pray. I have often thought, that there is ſomething *ſacred* in ſleep, as a relief from care. When I live in peace with myſelf, by keeping fair accounts with health and virtue, ſleep and death ſeem to be the ſame. Sorry I am, if perchance I am awakened by watchful dogs, or cackling geeſe! The ſtorms which rock the trees, ſeldom diſturb me.

T. Sleep is the ſweet repairer of decay: this is the *medicine* for the *weary* world, and the balm which renews my limbs: it is the "chief nouriſher in life's feaſt:" it is "the counterfeit of death:" but it ſtops the mouth of want; it makes the villager, whoſe dreams are undiſturbed, as much more happy than the wealthy glutton, as pleaſure is preferable to pain. Thus you may perceive, that the bounty of Nature belongs to the *induſtrious*: for thoſe who labour, and *riſe early*, bid faireſt for ſound ſleep. In regard to temperance, my maſter informed me, that in ſome countries in *Europe*, but more in *Aſia*, the people eat but twice in a day; about eleven in the morning, and four or five in the evening. This would not ſuit us; yet have I many a time obſerved, that after a *plentiful* meal at dinner, a little ſupper hath proved too much for *me*; eſpecially ſince I grew old. General rules, drawn from particular circumſtances, are not always to be depended upon. The ſtrongeſt of mankind may with ſafety eat the moſt: and thoſe who have lived long, have generally had the greateſt appetite.

M. You can give me ſome general rules, ſuppoſing me to be in ſtrong health, how to remain in that happy ſtate.

T. Health cannot be ſecured by the *will*, as virtue may: ſo much is the mind ſuperior to the body: but our manners, as well as health, often depend on temperance.

1. I conſider as the firſt rule to be laid down, that in caſe of decay, the manner of life and diet ſhould be altered. Change is often a *remedy*, in *food* as it is in *air*, though ſeemingly from better to worſe.

2. Although the belly hath no ears, and mankind are reluctant to take good council; yet they always *feel* the ſad effects of *intemperance*.

3. The

3. The proverb, "quick at meals, quick at work," is good: but I underſtand it to mean, that we ſhould ſpend no unneceſſary time; nor be long at table, leſt we be tempted to eat too much; yet in general we eat too faſt: this acts doubly againſt us; for by ſuch means we are the moſt eaſily betrayed into immoderate eating: we rather devour our bowels, than nouriſh them.

4. Eat ſlow, as the leſs will ſuffice, and give you health: our bodies are not common-ſewers, to receive every thing that may be thrown into them.

5. "Eat as becometh thee, ſuch things as are ſet before thee, and *devour not*, leſt thou be hated." Here you may obſerve the diſtinction between *eating* and *devouring*: and that the Wiſe Man ſuppoſes all food uſed by men, to be plain and ſimple.

6. "Lick honey with your *little* finger." This is admirable inſtruction for *health* and decency: *Sugar* to young people, is inflammatory.

7. Do not indulge your taſte: rather acquire a habit of *indifference*: hunger will reliſh the *plaineſt food*; and you will take the more proper quantity.

8. Daintineſs in diet, in people of fortune, makes them *contemptible*: it is much oftener a proof of a ſickly mind, than required by a ſickly body.—When *ſervants* are dainty, and not contented with common food, they betray their depraved inclinations; they lay the foundation of their own miſery, and become a nuiſance to a family.

9. *High-cooked* diſhes are poiſonous; they inflame the blood: feed on bread and ſalt rather than eat them. In large and rich families, a great deal comes from the *cook*, as well as the *apothecary*, which had much better be thrown out of window.

10. In eating at table, conſult the pleaſure of others as well as your own; and be not impatient to ſeize your food. Shew your ſuperiority by your *civility*, and ſhame others into decency.

11. There are many ſtrange cuſtoms, which have crept into the world, in my time. What think you of a gentleman challenging a lady at table, to *drink wine*; as if *ſhe* did not know

know what is good and proper for her; or that it is a ſhame to call for wine, unleſs invited; though it is no ſhame to drink it when aſked? This now begins to be exploded as vulgar, as well it may be. Servants ape their maſters: and in great cities they often procure wine, or other ſtrong drink. By all means avoid taſting ſuch liquors, and comply not with any ſuch fantaſtical faſhions. There needs no provocatives to intemperance!

M. There are none of your rules, my dear father, which I do not heartily approve: nor indeed do I ſee how I can act contrary to them, without doing myſelf harm.

T. We have talked ſo much upon this good boy's oration upon *temperance*, that we ſhall forget the virtues from which it ſprang; namely, the *good-ſenſe*, *piety*, and *induſtry* of their father, who conſults nature, and the human heart. He looks up to the God of *his* fathers, and contemplates the lives of thoſe who were moſt diſtinguiſhed in their time; endeavouring to ſeparate his children from the iniquitous part of mankind, as much as any patriarch of old could do; hoping for ſo much divine aſſiſtance as may be neceſſary. The noble diſintereſtedneſs of theſe children, flows from their ſenſe of religion, and the example of their father: and whilſt his precepts improve their morals, their tempers are rendered ſweet and mild. The rational reſtraints which theſe young perſons have been under from their birth, have rather contributed to cultivate their native freedom, than to render them ſervile. Their father's love for them, is chiefly ſeen by inſpiring their hearts with a love of virtue: and whilſt he inſtructs them in the arts of living happily, during their abode in this world, he conſults how to ſecure to them the happineſs of the life to come. Though he cannot give them eſtates, he enriches their minds with ſuch knowledge, as will, to all appearance, render them proſperous: and the perſuaſive manner in which he keeps them in mind, that they are heirs to a glorious immortality, fills their hearts with a pleaſing confidence, that no earthly riches can produce! They have enjoyed an advantage, *Mary*, which it did not pleaſe Divine Providence to grant you. It is not yet twelve months ſince their mother died. In talking upon this ſubject laſt night, my couſin,

with

with tears in his eyes, expreſſed himſelf in theſe terms: "You know that I have lately had the misfortune to loſe my wife!—I had the ſtrongeſt reaſons to believe ſhe loved me with great tenderneſs: ſhe adopted my opinions; ſhe followed the rules which I had laid down for the education of our children; and, as ſhe had the trueſt affection for them, ſhe was equally attentive to their inſtruction, in every circumſtance that was pious, generous, and uſeful. Upon her death, my cares were doubled: but I have the pleaſure to tell you, that in return, my ſons and daughters have acted towards me, as if they meant to contend with each other, who ſhould excel in filial piety and obedience, to render the current of my remaining days calm and peaceful; I might add, delightful! My girls are ever attentive to my wants. The ſweetneſs of their tempers; the innocence of their amuſements; and the manlineſs of their diſcourſe, diſpel the miſts of melancholy, which might otherwiſe invade me. They know nothing of the wickedneſs of the world, but from what I tell them: yet by this means, they tremble at the thought of vice, and are the more captivated with the charms of virtue. They chant their hymns of praiſe to the Great Father of mankind: and whilſt they attend to the good of their own ſouls, they comfort mine. They enliven my hours when I am in health, and by their aſſiduity render even ſickneſs pleaſing. They wear no vizor maſk of virtue, or ſecretly wiſh me dead, as if I ſtood in their way to the pleaſures of youth, and obſtructed their enjoyments; they have joy in the expreſſion of their gratitude to me, who they acknowledge to be the beſt of fathers. I ſpeak of my daughters more particularly, as they are chiefly concerned in the domeſtic œconomy of my family, and are my handmaids in every office proper for a woman. You are to know, that my wife nurſed all my children. She was a woman of the ſweeteſt temper, with a great ſhare of underſtanding and vivacity: and I have the pleaſure to find, that they have not contracted any diſeaſe of mind or body. They were not nipt like unripened fruit, nor tranſplanted from their native ſoil to wild and uncultivated ground, in which they might have withered. It pleaſed Heaven to give her health: and ſhe was not of that claſs who plead indiſpoſition

in order to decline an office, which prevents their purſuit of amuſement; and thank God her health was equal to the *duty*; for ſo ſhe underſtood it to be. Thus have my children throve, not like a graft on a different ſtock; not as a hen nurſing young ducks; or a lamb ſucking a goat, to change its very wool, as I have obſerved it to do; but from the pure order of Nature, and the laws of Providence. My attention to the nurture of theſe plants, promiſes to render them the moſt valuable oaks in the foreſt. What a noble creature is man, when he comes forth from the hands of God! What a ſtrange animal, when deformed by the fantaſtic devices which have crept into ſociety: his body often deſpoiled of its external beauty and comelineſs; ſometimes, by the careleſſneſs of a mercenary nurſe, *loſing the uſe of a limb*; and much oftener, I believe, great injury is done to the temper, and frequently to the underſtanding alſo, by irregularity in the nurſe. How may the purity of the ſoul be thus hurt by a ſtranger!—I have been the more free in talking of my girls on this occaſion, as you have a daughter who ſtands ſo deſervedly fair in your eſteem and paternal affection. You will eaſily conceive, that amidſt my ſorrows for my loſs of the beſt of women, I have felt a pleaſure, which you, as a parent, can more eaſily underſtand, than I deſcribe."

M. I thank my couſin for the expreſſion of his regard to me, upon ſo intereſting an occaſion, as the praiſe of his own daughters, who are ſo much my ſuperiors.—But does he *really* think that good and bad tempers, virtue and vice, as well as health and ſtrength of body, depend ſo much upon the *nurſing* of children?

T. So it ſeems: and I agree with him in opinion: but as this cannot be ſo eaſily proved, and there muſt be many exceptions, many perſons *diſbelieve*. You will find, when you get to *London*, that it is a common practice, for the greater part of the women, whoſe huſbands can afford to pay wages to a ſtranger, to ſend out their children, as if they were puppies, to be reared in their neighbour's kennel; though it may not be half ſo clean and commodious as their own. The common people of *London* are ſo careleſs and profligate, that three of their children in five, die under two years of age.

M. Three in five! Is it poſſible?

T. In *general* eight thouſand die annually under this age, and only twice as many are chriſtened: among the *higher ranks* of people, the mortality is not half ſo great. (*a*)

M. I underſtand, that only thoſe who can *pay*, part with their children.

T. Yes: but the vices and cuſtoms of the poor, deſtroy many infants through ignorance and careleſſneſs; and the wealthy hire nurſes, who for the ſake of lucre, are tempted to give their own child to a ſtranger, poorer than themſelves: by this means, one may have a worſe chance of life than the other; but I believe it often happens that they both die, when they might have been both preſerved. My maſter, who uſed to attend hoſpitals and the poor, once made the ſame remark as my couſin, founded on more experimental knowledge.

M. Let this be as it may, I agree with him as to the value he ſets upon his daughters, now they are paſt infancy; and am glad he is ſo happy in them. His ſons alſo deſerve his praiſe: I do not mean that I have a very high opinion of *Charles*: he talks too much of himſelf and his exploits. Whether it ariſes from his preſumption, as being the eldeſt ſon, or from having lived ſome time in *London*; but he is not ſo humble, nor ſo civil, as his brothers and ſiſters. People may talk of their *London* breeding; but *Jonathan* is worth an hundred of his brother. *Charles*, upon ſome occaſions, makes fawning ſpeeches; whilſt it is eaſy to diſcover, that he thinks of us with contempt, becauſe he lives at the ſame place where the king reſides. I believe his majeſty has many better ſubjects than him, living in the country. *Charles* is very courageous in words; but I have a low opinion of his deeds.

T. You are rather ſevere; though I am afraid the caſe is as you repreſent. Where truth and ſincerity prevail, there needs no tricks: hollow men, like horſes of falſe mettle, prance and make a gallant ſhew; but bring them to the trial, they fall their creſt. *Charles* ſeems to have poliſhed away great part of his ruſtic ſimplicity; an ounce of which, is worth a pound of courtly grimace. The ſituation of mankind, is apt to affect their manners, as well as their morals: therefore

(*a*) Therefore I venture to call it 3 in 5; *i. e.* of the poorer ſort.

when you get to *London*, *Mary*, I beg you will take care of yours. Through a long courſe of obſervation, I have not found a numerous family, where all the ſons were equally brave and pious.

M. Nor I fear where all the daughters are ſo virtuous and prudent as my couſins. As to *Jonathan*, he is very ſober and decent!—a fine young man!——Yet,—I do not much care to talk with him.

T. What do you mean? I hope he has not offended you.

M. Nor I him, that I know of. I only mean, that whilſt he is talking, I am apt to forget there is any body elſe to talk to.

T. You ſay he is very decent.

M. Very much ſo: I mean no harm of him. I would not for the world you ſhould ſay any thing to his father, to his diſadvantage.

T. I will not: take care, my dear *Mary*, of FLATTERY: honeſt men, when they talk to women, are more guilty of flattery, than they are aware of: and this is ſo much like the ſmiles of knaves, or the nurſe's ſong to lull the babe aſleep, there is danger in it: the infant may *get reſt*, and you may *loſe* it. Even children who are growing towards the exerciſe of their reaſon, ſhould not be ſoothed by any art which may corrupt.

M. It is impoſſible not to be pleaſed with ſome people more than with others.

T. True: but when you get into the world, you will find as many forms of flattery, as there are kinds of men; for as pride and vanity ſeek for their proper food. I dare ſay, that *Jonathan* ſpeaks the language of his heart: but his diſcourſe may therefore be the more dangerous.

M. Shall we then condemn *Charles* for being inſincere; and *Jonathan* for being honeſt?

T. Even ſo, *Mary*. Homely, but decent words, in a leſs perſuaſive ſtile and voice, are better calculated as a barrier to purity, than all the *candied tongues*, or bended knees that ever paid homage to wealth or greatneſs.—*I might have put beauty* at the head of the liſt, for this, like the ſun's enlivening warmth, cheers the beholder, or ſcorches him to death.

M. Jonathan has ſurely an honeſt heart. It is a high entertainment to ſee how dutifully attentive all theſe ſons and daughters are to their father!

T. And you may add, how induſtrious! Theſe girls are bred up with ſuch notions of houſewifry, that they ſometimes go into the field, when the ſun is not too hot, and help to make hay.

M. They conſtantly attend the dairy; and are good cooks, though not exerciſed in *made-diſhes*. They can embroider, but my couſin ſays it is enough to know it: their time is ſpent in more uſeful *needle-work* for the family.—They ſpin, weave, and even dye ſome colours: ſo that with very little aſſiſtance, they are able to provide their own clothing: with all this, they have hours for reading: and he has taught them to play on the guitar: this they accompany with their voices, which are melodious, which contributes much to his joy.

T. I have juſt told you, that he thinks himſelf one of the moſt happy of mankind. He hopes to ſend the boys into the world very ſoon: but in the mean time, they learn even to hold the plough, and drive it. They imitate their father; and pride themſelves in being able to perform every office that relates to agriculture; giving proof of their ſtrength and agility, according to their ſeveral ages. He ſometimes ſends *Jonathan* to market with his corn: and though he has ſo much more the air of a gentleman, than moſt farmers, who often affect to deſpiſe ſuch appearances; yet, his method of dealing being candid and upright, millers and corn-factors give him the preference; as they are ſure that his grain will rather exceed the ſample, than fall ſhort of it.—Theſe young men are alſo taught ſuch parts of mechanics, as relate to huſbandry: ſo that in all fortunes they may be able to draw their ſupport from the bowels of the earth: and if they have no eſtates of their own to improve, they will be well able to take care of the eſtates of others. My couſin reaſons thus: "I have obſerved, that the ſoldier and ſailor, the lawyer and divine, the merchant, tradeſman, and mechanic, all find pleaſure or profit from their knowledge of the power of Nature with reſpect to agriculture, though they ſometimes begin to learn at threeſcore. My ſons are better maſters of the prin-

ciple-

ciples of vegetation, than landlords of large property generally pretend to be. I have early taught them a reverence for husbandry, as the most ancient and honourable employment in the world. These boys distinguish the different soils; the nature of the several manures; and their various operations. I sometimes remind them, that men born to the highest fortunes, have been trained up to a right understanding of the several inferior duties of life, on which the superior depend. I go back to the time of the ancient *Romans*; and from thence, to the beginning of this century, when *Peter the Great*, Emperor of *Russia*, shewed the world, that knowledge of every kind, even the duties of a common soldier, gives the best title to empire. To act a part well, whether it be high or low, entitles to the superior station: and though we should be moderate in our wishes and desires, we should not reject the smiles of fortune."

M. My cousin will make all his sons *heroes*, as well as *farmers*.

T. HEROISM is not confined to any rank or condition: virtue, supported by resolution, carries us through all difficulties: *worth makes the man:* true honour is common to those who are really worthy. The covetous and artful cannot do a *generous* action, nor avoid a *base* one, where a temptation is thrown in their way. As for the rest, it is the mere accident of fortune, which mounts up one, and throws down another.

M. But all farmers cannot breed up their sons in the same manner.

T. No, child: who imagines they can?—this depends on the parent. The more knowing the father is, it is to be presumed, the better instructed the son will be: just as it is in other trades or occupations. We find the bulk of mankind fit only for labour: these are happy, that they can even snore upon a bed of earth. Some understand only the theory or science; others are versed in both. You perceive, that my cousin, who hath been well educated himself, aspires at giving his sons the greatest advantage possible, by making both the theory and practice familiar to them. But his first consideration is their humility, that they may shew due honour

to

to their fellow-creatures, and not deſpiſe the meaneſt of mankind. You ſee with what kindneſs they treat us; not only as they are our kinsfolks, but likewiſe as friends to virtue, and to human kind. In regard to the education of theſe boys, my couſin is ſingularly happy. The VICAR, who contrary to cuſtom, reſides in his pariſh, has taken a particular liking to this family: it is ſuppoſed that he will marry *Elizabeth*: he is a comely man, and in the prime of life.

M. Virtue, fed by *good ſenſe* and *underſtanding*, wedded to *love*, nurſed by *meekneſs*, *induſtry*, and *frugality*, will make a happy match!—What can exceed it?——

T. It will be moſt agreeable to my couſin, as this gentleman is a truly reverend and religious man. Though his *living* doth not exceed the income of *one hundred pounds* a year, his great temperance makes him rich. Free from the moroſeneſs of falſe zeal, his *ſanctity* is pleaſing. He has a peculiar ſweetneſs in his manners. His ſpeech is accompanied with ſuch mildneſs, as naturally draws the attention of all his hearers, particularly among the youthful. His precepts are pure, and ſtrictly agreeable to the great law of *Chriſt*. He preaches with the majeſty of a judge: and whilſt he alarms the paſſions, he appeals to the underſtanding, as to a jury, ſitting to give a verdict in a cauſe of life or death eternal. He requires no aſſiſtance from enthuſiaſm: the law of righteouſneſs is his guide. His life is ſo ſtrictly conformable to his doctrine, that even his pariſhioners honour and reſpect him: as a proof of which, they conſtantly attend divine-ſervice; and liſten to his inſtruction, as if they meant to follow it. If any wrong hath been done him, he bears it with patience; being in nothing more careful, than not to return an injury; yet he is guarded, not to invite any. He ſays, that he would gladly obey his Lord and Maſter; and apprehends this can only be done by imitating him. He is always ready to viſit the ſick; and, as far as his ſlender income will allow, to ſuccour the hungry and naked: he reproves the reprobate, let his condition be ever ſo ſplendid; rather hazarding reſentment than departing from the great duties of his office. The gentlemen of the neighbourhood are well acquainted with his character: and as often as they come to hear him preach, they receive

receive new impreſſions in favour of the Chriſtian faith. Such is the character of the man, who honours my couſin with his friendſhip; and teaches his ſons the learned languages. The hours which country gentlemen generally ſpend in various ſports and jollity, my young couſins employ in agriculture. Their time is divided between uſeful labour, which ſerves as exerciſe; and books, as innocent amuſement: you have ſeen, that their work is a delight. Their knowledge being applied at once to real life, gives them the ſtrongeſt impreſſions, how much learning, ſupported by practice, excels That which is merely ſpeculative. The more uſeful the purſuit, the more my couſin endeavours to inſpire theſe young men with hopes, that the world will be as much in want of their ſervices, as they may be of the favour of perſons of ſuperior fortune: and that no way is ſo ready to obtain ſuch favour, as by ſuch application; adding, that if our knowledge were not communicable, it were juſt the ſame as if we had it not. Heaven beſtows nothing on us, that is not for common good, as well as our own. He cannot be a true ſaint, who cloiſters himſelf up, not meaning to *do* good, as well as *think* it.

M. If they go on in this way, the woman whom they marry, will ſurely be happy.

T. My couſin lays it down as a maxim, That there is more toil and uneaſineſs in *ſloth*, than in *induſtry*. And indeed it is amazing to conſider, how the beſt underſtanding, the beſt memory, the moſt lively genius, and the trueſt benevolence of heart, may be rendered as uſeleſs to all intents and purpoſes, as if a man were dead. He thinks that what ſlothful people conſume, is a robbery committed on thoſe who would have done ſome good. *Sloth* undermines all the virtues which flow from the head or heart.

M. It muſt be true, that he who doeth no good, is good for nothing. To intend to do good, and not do it; is much the ſame, with reſpect to others, as to intend evil, and not to do it.

T. Very true: the beſt which can be ſaid of a ſlothful perſon is, that it does not ſignify what he *thinks*: his ſloth can hardly expoſe him to much temptation; for as he hath not ſpirit enough

enough to do any thing, he can do no miſchief. This is the contemptuous manner in which he ſpeaks of the ſlothful, for whom he hath a moſt cordial contempt. My couſin talks thus to his children: "Conſider, that although the race is not to the ſwift, nor the battle to the ſtrong, but the whole government of the earth is under the direction of one great Lord and omniſcient Sovereign over all; yet from the nature and conſtitution of things, ſkill, prudence, and induſtry, generally, *not always*, ſucceed: ſo far, and no farther, men may be ſaid to be the carvers of their own fortunes. You have learnt the fable of the lark and her young ones. In matters which concern yourſelves alone, rely principally on your own diligence. The lark, whoſe neſt was in a field of ripe corn, upon her return to her young ones, they reported to her, that the farmer and his ſon had been there, and had appointed the next day to cut down the corn, depending on the aſſiſtance of their neighbours: this did not alarm the dam. Being diſappointed of their neighbours, the day after they determined to ſend for help to their friends and relations: neither did this report give the lark any great fear. At length, they determined to cut it down *themſelves*. "Nay then, replied the lark, it is time for us to remove: for, ſays ſhe, when people reſolve to *do their own buſineſs*, it will undoubtedly be performed." Thus are theſe ſons and daughters bred up, in truſt that the Almighty will befriend their endeavours to promote their own happineſs.

M. This was good advice. Do you not think that my couſins appear as ſo many of their father's *friends*, rather than his children?

T. They are his friends in the beſt ſenſe, when they act like true children. When he *commands*, they conſider him as their lord and ſovereign. You ſee, they are all free ſubjects, under a juſt prince, who would die rather than injure them. Yet, when his commands claſh with their apprehenſions of right and wrong, he recommends to them to aſk him queſtions concerning the reaſons of his conduct: and he anſwers in an open and ingenuous manner. *Suſan*, drooping in her health laſt year, was recommended to bathe in the ſea at *Margate*. When ſhe took her leave, he told her, "You are going

going, child, in ſearch of health; without which there can be no happineſs, in this world. You will be under the care of a ſenſible lady of my acquaintance, a woman of good nature. I know that ſhe will be more inclined to indulge your youthful inclinations, than to check them. It is the cuſtom at theſe places of reſort for bathing, to DANCE, though in the heat of ſummer: and many have I known, who in the evening *danced away* all the good effects of bathing in the morning. They meet in what they call the *long-room*: but I never yet ſaw a room half long enough to contain the multitude that often aſſembles. Thus young women, under a notion of health, often lay the foundation of ſickneſs, whilſt they make their *perſons cheap*. They have not wit enough to find, that the woman who dances to divert us, differs but little from the man who makes himſelf a buffoon to amuſe his company: neither of them engaging our *eſteem on this account*. Dancing is deemed an accompliſhment: You deſire to dance well: yet thoſe who dance the beſt, are *ſtage dancers*: and theſe are generally of a kind I muſt not mention. I mean only to tell you, that dancing well is not ſo excellent an accompliſhment, as walking gracefully: and I have obſerved many women, who could dance well; yet, notwithſtanding, were affected in their gait." *Suſan* replied, "I ſhould be ſorry, if you imagined I have any paſſion for dancing: I muſt confeſs I like it, as other girls *better* than myſelf, may do. Dancing is the faſhion: my ſiſter has taught me; and ſhe ſays I ſhall make a good figure. I will take care for my own ſake, not to hurt my health: and therefore I hope, my father, you will leave this matter to the diſcretion of the good lady and myſelf." To this he replied, "My dear *Su-*, you know how much I love you; and I hope you will now, that I have not lived ſo long without being able to judge for you, better than you can judge for yourſelf on this occaſion. I only mean to check that deſire, which I am too ſenſible prevails in the breaſt of moſt women: and the more they pride themſelves in ſuch kinds of excellencies, the leſs attentive they are to the accompliſhments of the head and heart." Upon this ſhe looked a little ſorrowful, as if ſhe had been convinced againſt her will. "Alas! my friend,"

continued he, " the propenſity of women to ſhew and parade is ſo great, I ſoon found, by ſome expreſſions ſhe dropt, that ſhe thought I ſhould ſtand in her light, in regard to the promotion of her fortune: as if ſhe could not make ſuch a diſplay of her perſonal charms any other way, ſo well as in dancing." He ſaid this with a ſmile; adding, " Cuſtom is the law in all ſuch caſes; but people are wiſe or fooliſh, in proportion as they diſtinguiſh what is exceſs, and reſtrain themſelves from it."

M. And pray, my father, what was the iſſue of this curious conteſt? My couſin ſeems to be pretty much of your opinion about dancing.

T. Yes: but I know, that let us fortify ourſelves ever ſo ſtrongly, the old will be too obſtinate in opinion, and the young too much ruled by habit, and the vanity of the heart. As to girls *making their fortunes by dancing*: ſince theſe public dancing meetings have been in faſhion, I believe the number of marriages, among the gentry, have decreaſed; for good huſbands like to keep their wives to themſelves, and not hazard the dancing them into the arms of other men.

M. You are ſevere in your conjectures.

T. I do not mean to be ſevere, but upright. My real opinion is, that this entertainment makes too large a deduction on the native modeſty, reſerve, and gentleneſs, which are the greateſt ornaments, and moſt lovely properties of your ſex. You will grant, that the girl who is fond of dancing to-day, will be fond of it to-morrow: and if ſhe gains a lover by dancing *before* marriage, ſhe may, by parity of reaſon, and likeneſs of blood and affection, gain one *after* it. I never choſe your mother ſhould dance, except in a private family way: and ſince I have ſeen more of the world I more diſlike this cuſtom, unleſs it be under the reſtriction of parents, whoſe vanity does not betray them.

M. What ſucceſs had my couſin yeſterday at the aſſizes in his attack upon the POACHERS?

T. Some of them have fled the country; others have been ſo wary, as to evade the law. I am afraid he will be able to puniſh but few of them. He tells me, he finds it difficult to preſerve any game from poachers. They have many ways of

contrivances; and improve the arts of poaching, in proportion to the difficulties they are under; insomuch, that I question if there is now so much game in *England*, as when there was no *game-act*.

M. Do not these fellows look on themselves as thieves and robbers?

T. What *they* may think, I know not: but I see no difference between a man's taking my money from me, or my partridges, which, if I eat, I must purchase with money.—Some of them are desperate fellows, who care not what evil they do to others; nor what happens to themselves.

M. I have heard people say, that this game-act is contrary to our *liberty*.

T. Contrary to our liberty!——Why, does not liberty secure our *property*? And if we have property in the ground, have we not property also in that which feeds upon the ground? I agree with those who think, that the landlord should shew some degree of indulgence to the *tenant*; and make it his interest to preserve the game to the utmost of his power, by his having a share in it himself. The devil will not then be able to tempt him to crush the eggs; nor let hawks and kites destroy the young birds, when he may easily destroy *Them*: but he cannot do this, if he is not suffered to carry a gun. I am sensible by what tenure I hold my land; and that as an honest man, I am bound to do no harm to the game: but it is understood, that there shall not be so much of it, as to do any considerable harm to me, or to the produce of the land which is mine, while I pay for it. If I had a reasonable allowance in game, I might think the hardship the less, if the quantity was greater than usual; whereas I may be now induced to think it great, when it is not so.

M. While they are so zealous of their right to a hare, or a partridge; I wish landlords would preserve us from being

FALSELY IMPRISONED.

T. What is the matter?

M. Have you not heard, that your old friend *George Goodwill*, was mistaken the other day, for another man, and a bailiff dragged him away to a prison, and detained him till he could find bail. His son *Harry* was present, and would have

knocked down the officer, but his father told him to forbear, for that *violence* was not permitted on ſuch occaſions. This young man however inſiſted, that he would attend his father; declaring that he did not underſtand what they meant to do to him; and that he would not leave him, whilſt he had any breath in his body. Is there no puniſhment for ſuch offences?

T. The offended perſon is entitled to *damages*; but it is difficult to make them appear. *Fear*, *diſquiet*, *indignation*, the anxiety of friends, and the impreſſions which the world may receive to one's diſadvantage, are of ſuch a nature, in ſome caſes, that a jury cannot eaſily decide upon them. And after all, who is to be proſecuted? A beggarly bailiff, or his followers?

M. It is provoking to be treated in ſuch a manner.

T. So it is: but it cannot happen often: and we muſt take the good and the bad together. We live under an admirable government; but it is not perfect. If we could ſeize no perſon for a real debt, we muſt not give any credit; and could not carry on trade. Do you think, *Mary*, that young *Goodwill*, did well in not leaving his father?

M. Leave his father! he ſhould rather have died upon the ſpot! Want of courage, in ſuch caſes, is a blot which never can be wiped out. Thoſe who do not defend their parents, muſt be cowards indeed, and inſenſible of kindneſs to any other relation or friend.

T. The undutiful, muſt expect to be paid in kind: and their own children will retaliate their diſobedience: whether this happens by an act done in the face of the ſun, or by any groſs neglect, the caſe is much the ſame.

M. I conſider my obligations to you, as ſacred as any friendſhip, heightened by the trueſt affection.—You are the wiſeſt, and moſt agreeable man of my acquaintance: your converſation is more pleaſing to me, than that of any other perſon: and in this I have a ſatisfaction not to be deſcribed, from a perſuaſion that I am acting agreeably to the pleaſure of our great Lord and common Father, who is in heaven.

T. My dear *Mary*, I rejoice to hear you talk! I expect nothing from you, but what is reaſonable. You know that

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avoid any ſhew of rigour: and it would pierce my heart to ſee my love loſt upon you. The anxieties of parents, *Mary*, can hardly be repaid by the duty and affection of their children: and though great partiality to their infirmities, may appear weak or ridiculous; yet this is ſo pardonable a fault, that it ſeems to be a virtue. I can recollect what I thought when I was young. Do you remember the fable of the oſtrich and and the pelican? The oſtrich took notice of the pelican's bloody breaſt, and expreſt great ſurprize; deſiring to know what had befallen her. The pelican ſaid, ſhe had been only feeding her young with ſome of her blood, according to her conſtant cuſtom. The oſtrich ridiculed her extremely; alledging, that *ſhe* laid her eggs in the ſand, and gave herſelf no further trouble, whether they were hatched by the heat of the ſun, as generally happened, or cruſhed by the feet of men or beaſt: and if they were hatched, ſhe gave herſelf no concern about her young ones. "Unhappy wretch, replies the *pelican!* it is thou who art *cruel* to thine own fleſh, not I: if I ſuffer any *pain*, the *pleaſure* I receive is the moſt exquiſite that Nature hath indulged us with; and the pain only ſerves to heighten the enjoyment."

M. This is beautifully deſcriptive of the tenderneſs of parents. I remember well, how my mother uſed to take me in her arms, with ſuch fondneſs, that one would have thought ſhe could, with pleaſure, have ſhed her blood for me: nor have I any reaſon to think of you, but as my guardian, my protector, my father, and my friend!

T. The days were, when a ſon or daughter would have periſhed, rather than ſhew the leaſt mark of diſreſpect to father or mother.

M. How comes any change in our manners, in this inſtance?

T. We are not ſo virtuous in this reſpect; rather more civilized, but with leſs ſimplicity, and honeſt ſincerity of heart. Falſe glory, and falſe greatneſs, captivate our poor hearts: and if the *great* are defective, it is no wonder *we* ſhould be ſo. Dreſs, equipage, titles, ſplendid tables, and ſuch pleaſures, harden the affections of the rich. Among *us*, a merry meeting, a handſome coat, a purſe of money, or

ſome conſideration of *intereſt*, or ſenſual gratification, rubs off the impreſſion of thoſe duties, which our forefathers prized above all other things in the world.

M. Was our religion different then from what it is?

T. Our *notions* of it may differ: many hardly know what it requires, or in what the true charms of life conſiſt; and are not ſo ſenſible of ſhame in each other's eyes, for being neglectful in duty to parents. We do not meet the ſame applauſe for obedience, as in paſt times: ſo that the motives to ſuch actions are not the ſame as they were.

M. Shall we not ſuffer for this in the *end?*

T. We do not enjoy ſo much happineſs in this life as we might; nor have we this ſecurity for the joys of the life to come. To give you an inſtance, how far love towards parents has been carried, even by pagans: It happened, in the civil wars of the *Romans*, that the father (*a*) was on one ſide, and the ſon (*b*) on the other. The ſon's party was victorious: and he happened to be appointed by the Emperor (*c*), as a judge over the priſoners (*d*). The father, loaded with years and infirmities, diſfigured by a long hoary beard, and his clothes grown ragged and dirty, by the hardſhips he had gone through, was not immediately known to his ſon. But as ſoon as he recollected his features, he wept bitterly, and ran to embrace him. Then turning towards the victorious emperor, he ſaid, "My *father* has been your enemy, and *I* your *officer:* he deſerves to be *puniſhed*; and *I* to be rewarded. The favour I deſire of you is, either to *ſave him*, on my account; or to order *me* to be put to death with him."

M. O worthy ſon!—What was the event?

T. The judges were all touched with compaſſion; and the Emperor granted the father his life.

M. This was an action worthy the beſt of ſons! But were thoſe *Romans* ſo *fond* of life as we are?

T. I believe they had not ſo many terrors; and were more *manly* in their notions. Not that I think, we are without generous ſpirits, when theſe are called into action. As *Chriſtians*, we have done, and may ſtill do, more than was common

(*a*) Metellus. (*b*) Antonius. (*c*) Octavius Cæſar.
(*d*) At *Samnos*, after the battle of *Actium*.

common in the heathen world. My maſter uſed to talk of ſtories, related by their hiſtorians; obſerving, that many acts of generoſity and humanity, which the wiſeſt of them ſaw with aſtoniſhment, are now common to the meaneſt of real Chriſtians. It is not that we have better underſtandings than thoſe nations; or more reſolution than ſome of the leſs cultivated people of the earth; but that the Son of the Moſt High God came down from heaven to viſit this earth, condeſcending to be himſelf our *teacher*.—Chriſtians are not only poſſeſſed of more divine truths, than any other people who *have been*, or *are* now upon the earth; but all ſteady believers, whenever called upon by the events of life, act as if moved by a divine ſpirit, to enable them to perform their duty.

M. I believe this of all who are warmed with the true ſpirit of Chriſtianity, and have heaven in their view. But pray, my father, are there any inſtances, among the *Romans*, of great love from daughters to parents?

T. I remember to have heard of two. One was of a woman condemned to be ſtrangled. The jailor thought it leſs cruel to let her die of hunger. He often ſuffered her daughter to ſee her; firſt taking care that ſhe carried in, no kind of nouriſhment. After ſome time, the priſoner ſtill living, he watched the daughter, and found that ſhe nouriſhed her mother with her own milk. This was looked upon as an act of ſo much piety and ingenuity, that the woman was not only pardoned, but ſhe and her daughter ſupported at the public expence: and a temple dedicated to *Piety*, was erected near the priſon, in memory of this deed.

M. A *Chriſtian* would not think much of this.

T. The other ſtory is of a young woman (*a*), who fed her aged father (*b*) at her breaſt, while he was in priſon, under ſentence of being ſtarved: of this there are now many pictures and ſtatues.

M. I think, my father, I could do this, and more, if I were in the ſame circumſtances.

T. Serve your God with zeal, and you will prove, that the milk which you have ſucked at your dear mother's breaſt, has given you no inclinations, but ſuch as do honour to human nature:

(*a*) Zantippe. (*b*) Cimonus.

nature: and that the true love of parents, like true ſelf-love, is the firſt law of nature. We are *animals*, compoſed of bodies, requiring ſupport from thoſe who have the natural power, and by the appointment of Providence, the *inclination* to ſupport it. As ſpiritual Beings, we are endued with *reaſon*, and accountable to the great Parent of all, for the diſcharge of our duty: and if, under God, we owe our preſent life to the care of our earthly parents; ſo long as we value life, we can never over-pay the obligation.

M. I am ſure you will allow my *couſins* are dutiful to their father.

T. And we may add, moſt AFFECTIONATE IN BROTHERLY LOVE: as coming from the ſame ſtock, the ſame blood ſeems to flow in their veins: and they are animated with one ſoul.

M. This is not always the caſe among brothers and ſiſters.

T. No, *Mary:* other paſſions work ſtronger in baſe minds. Some outlive their reaſon: others, by diverſity of tempers, and weakneſs of underſtanding, are perverted, and pull different ways. Where there is real love, it muſt ripen into friendſhip, and give That friendſhip ſo much the brighter luſtre. There is a celebrated ſtory of brotherly affection: A *Portugueze* ſhip, bound from *Liſbon* to *Goa*, being caſt away, only nineteen perſons out of twelve hundred, were ſaved in the boat. Theſe, finding their proviſions would laſt but very few days, agreed that every fourth man ſhould be thrown over-board; and caſt lots for this purpoſe. One of the four was a *Portugueze* gentlemen, who happened to have a younger brother in the boat. The gallant young man embraced his brother, and with tears beſought him that he might die in his room; alledging, that himſelf was a ſingle man, and his brother had a wife and children at *Goa*, beſides the care of three ſiſters, who depended on him. The elder, melted with ſuch generoſity, inſiſted, that as Providence had appointed him to ſuffer, it would be wicked in him to permit his brother to die for him. Thus they diſputed for a while; the elder deſiring the younger to be a father to his family, as he would inherit his eſtate. But nothing could make the younger deſiſt; and he was accordingly thrown into the ſea.

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There is in Nature a kind of inſtinct, which operates to the preſervation of life: the young man ſwimming well, followed, and held the rudder of the boat with his right hand, which one of the ſailors cut off. He then ſeized it with his left, which was alſo cut. The people in the boat ſtill ſaw him ſwimming, by the help of his bleeding ſtumps, and legs. So moving a ſpectacle raiſed their compaſſion, and they cried out, "He is but one; let us ſave him!" They accordingly took him up, and bound up his wounds. The next day, as the ſun aroſe, they diſcried land, which proved to be the *Portugueze* ſettlement of *Mozambique*, in *Africa*; where they happily landed, and the young man was cured of his wounds, though with the loſs of his hands.

M. This ſurely was ſufficiently providential, to excite the higheſt gratitude; and to make a life, which was offered up in ſo generous a manner, moſt highly acceptable to the great Giver of life! I can eaſily conceive the ſtory to be true, both with reſpect to his offering to die; and yet, being in the water, ſtruggling to ſave his life.

T. The notion of the poſſibility of deſcrying land, might keep ſome ſpark of hope alive in his breaſt; or he might ſtruggle, becauſe he could no longer reaſon. The ſtory is well teſted by a writer of credit (*a*), who declares, that the two brothers, being conveyed from *Mozambique* to *Goa*, in a *Portugueze* ſhip, he ſaw them land, and ſupped with them that very night.

M. I know not, whether *Jonathan* would do ſo much for *Charles*: though if *Charles* had as much virtue as himſelf, I believe he would. I hope they will all be happily wedded; and their children behave to them, as they do to their father.

T. They bid fair for it. The daughter inured to a ſenſe of FILIAL DUTY, will make the beſt *wife*, as the ſon the beſt huſband: The Wiſe Man ſays, "Whoſo honoureth his father, ſhall have joy of his own children; and when he maketh his prayer, he ſhall be heard."

M. Theſe are high promiſes of great bleſſings: but whilſt he bids us honour a father, with our whole heart, he adds theſe ſweet words, "And forget not the ſorrows of thy mother!"

T. He

(*a*) Huighen Van Linſchoten's Voyages, A. D. 1598.

T. He alſo reminds us of the *curſe* which attends *undutifulneſs:* "The eye that mocketh his father, and deſpiſeth to *obey* his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it."

M. This is a beautiful alluſion to that perverſeneſs, which inclines ſo many to forget, and ſome even to inſult their parents.

T. And they denounce the judgment to be expected, either by ſome temporal calamity which will befall them; or by the vengeance of Heaven, which will overtake them in the next world. Such offences are of ſo black a dye, that nothing but true repentance and amendment can wipe them out.

M. The proverb ſays, "*God*, our *parents*, and our *maſters*, can never be requited."

T. Such is the nature of our obligations to them: and what can thoſe expect, who are ſo unnatural as to trample on the venerable decays of human nature? They act like *fools*, as well as impious perſons; for they do but expoſe their own future condition, and laugh at themſelves before hand. If I ſhould ever need *your* help, I am ſure you will aſſiſt me, *Mary!*

M. Even to my laſt breath!

T. Nature ſeems to have ordered it ſo, that the parent ſhould be attentive, in the firſt place, to the child. The hungry canibals feel more humanity to their infant children, than to ſhed their blood: and he that without a falling tear can ſee his children languiſh in pain or miſery, is not fit for human ſociety.

M. This I muſt grant: but ſhe that frets her father's cheeks with tears, and adds wrinkles to his brows, by any marble-hearted ingratitude, is a monſter in human ſhape: and well may ſhe expect the eagles to pick out her eyes.

T. You talk like a good girl: yet it is not the cuſtom of our days, for children to be ſo attentive to their aged parents as is required by the laws of God, and the obligations of ſociety. In *our condition* particularly, I fear ſome old people are thrown on the parochial charity, whoſe children might provide for them, and do not. I had ſome diſcourſe with *William* the other day, when I met him: he is now fourſcore

I ſee in him, the chearful man, and the good Chriſtian. His children are long ſince grown up, and ſome of them become old: they live in different parts of the kingdom. I aſked him, if he ever heard from them. He told me, that all of them ſent him preſents occaſionally, as much as he believed they could afford: adding this obſervation, "They conſider their own children and poor neighbours. I am happy in thinking, that they *remember me:* and I hope they will do ſo as long as I am alive. I chuſe to live in the workhouſe, for I am well treated there. Indeed there is good reaſon why they ſhould treat me well; for I ſtill work as much as I can. I might plead my age to be excuſed from any labour; but I can ſtill thraſh out a ſack of corn in a day; and they pay me a ſhilling a quarter: ſo that for a conſiderable part of the year, I get ſix-pence a day, which makes me ſo much the leſs expenſive to the pariſh. I ſpend what I get in clothes, and the neceſſaries of life. How long this will laſt, I know not: but I find labour contributes ſo much to my health, that I ſuppoſe when I can no longer work, I ſhall die:—I ſhall go to *my fathers:* and as I have endeavoured to ſerve God with ſingleneſs of heart, I hope he will have mercy on me, and make me completely happy for ever and ever!" (*a*).

M. Good old man! He ſeems to be a reſpectable character in his poverty; and I dare ſay will die as greatly as the the firſt miniſter of ſtate can be ſuppoſed to do.

T. There are many countries, where the inhabitants are far ſhort of us, in other reſpects, yet excel us in the *duty* of children *to parents.*

M. O my father! I truſt in God, that I ſhould rather chuſe any evil, than neglect you.—I hope from my preſent diſpoſition, that I ſhould remember the conduct of the good daughter, who ſuckled her father! God knows my heart: I hope for the beſt!

T. I know you are ſincere. Now we are on this ſubject, I recollect that my maſter uſed to ſay, that the *Gallicians,* who are labourers in the great cities of *Portugal*; and the *Ruſſians,* who do the ſame offices in trading towns, are never ſo happy,

(*a*) This is almoſt literally the ſpeech of an old man, who I met with, not far from Mr. *Medley's,* in *Suſſex.*

happy, as when they carry home their gains, to assist their aged parents; or buy a cottage or land for themselves. This may be more difficult with us, where *land* is dear, and requires expence to improve; and where *labour* is so well paid for, as makes such a practice less necessary to our happiness.

M. But in the mean time, we are sure that children ought to honour their parents, that *their* children may help *them*; and the *great Father of mankind* be their friend; and their *days* long in the land, wherein God hath given them life and health to enjoy these blessings, in the stations which his providence hath appointed them.

T. Heaven knows I have but little to leave, but my good spirit; yet that little, might induce some to think I lived too long: and thus perverting their hearts, turn their eyes from heaven. The riches of the wealthy, I fear, often prove temptations to wickedness of this kind.

M. With such young rich persons, as are impatient to possess the goods they are to inherit from their parents; but it may be hoped that we who are poor, are safe from such iniquity.

T. Human nature is, in most respects, the same in all; and in all is corrupt. The difference is, one languishes for *ten pounds*, and another for *ten thousand*. The best way to curb such evil desires, is to live so as to have no wants to gratify, beyond what is daily necessary to Nature, and is daily supplied; and to forego any gratification, rather than be exposed to the temptation of this evil.——He that feeds his fancy, his avarice, or ambition, on the death of his parents or friends, is so near wishing that they may die, that the thought recoils on the heart with horror!

M. This is not the case with any of my young cousins; *their* father seems to be as strong and healthy as any of them; and they so much the happier on this account.

T. You see the force of *temperance*, in the health of all these young people. They spend no more time at their meals, than is necessary; half an hour, or forty minutes, is sufficient for their dinner: and they seem to be as fit for business after their meal, as before it.

M. Wha

M. What age may my couſin be of?

T. He is juſt paſt his *grand climacteric.*

M. What age is That?

T. I have heard my maſter ſay, that both among Heathens and Chriſtians, ancient and modern writers, they have laid a ſtreſs on the alterations of the human body, upon every climax, or mounting of *ſeven* years. Some of them aſcribe this to the influence of the planet *Saturn*; but it is very reaſonable to ſuppoſe, ſo exquiſite a piece of workmanſhip, as the human body, compoſed of ſo vaſt a number of parts, ſhould in the periods of its growth, its more fixed ſtate, and its decay, undergo a variety of changes; that is to ſay, from the birth to ſeven years; from thence to fourteen; then to twenty-one. Theſe three periods fall within the compaſs of your obſervation, though you are not half way in the *third.* The growth of the body, and the dawnings of reaſon, may be compared to the riſing of the ſun upon the earth, or the *morning* of the day. The *noon*, or greater light; the *afternoon*, the *evening*, and the *night*, are ſo many emblems of the life of man. The perils of infancy and childhood, are all intereſting conſiderations, and exalt the ſoul with gratitude to God, for the good we have received, and the evil we have been delivered from. Think you, my daughter, of your life and manners, in *your preſent ſeven years.* I can tell you, that, during the period from *twenty-two* to *twenty-eight*, it is no leſs wonderful how we eſcape! About this time, man is ſaid to be at maturity. Then let us ſuppoſe he ſtands upon his firmeſt ground: but let him take heed leſt he fall: his judgment may be ſtronger, but his paſſions and appetites are not the leſs awake: he is the more confirmed in wiſhing to continue his ſpecies, and acquire the means of their ſupport. From *twenty-nine* to *thirty-five*, ambition, or the love of gain, or theſe united together, make up theſe ſeven years. Shall we ſay, that from *thirty-ſix* to *forty-two*, there is but little danger? Is not this admirable clock-work wearing out? Do not cares and anxieties, whether they ariſe from the love of a wife and children, or the want of ſuch objects to exerciſe the affections, in ſpite of all his religion and philoſophy, contribute largely to wear out the man? From *forty-three* to *forty-nine*, is a period

of

of no leſs thoughtfulneſs, with regard to the years he has left behind, or the *darkneſs* ſpread over the time which lies before him, growing more uncertain how long or ſhort it may be. If he is childleſs, he is often *ſorrowful:* if he hath children, full of care. His ſon is going into the world to ſupply his place, which he muſt ſoon leave: his daughter is marriageable; and he ſympathizes in her ſecret wiſhes, to find an honourable and comfortable eſtabliſhment. From *fifty* to *fifty-ſix* (*a*), the proſpect of long life, and conſequently, of happy days, bears a reſemblance to the ſun dropping from the horizon, to leave a twilight before night comes on. There is ſurely good reaſon to think of the *night* of death! Then we come to this noted period of the *grand climacteric* of *ſixty-three.* The chance of death upon the years remaining, encreaſes ſo much the more from ſixty-three to ſeventy. If men are not then happily arrived to that acquaintance with themſelves, and have fed vigorous hopes of immortality, to cheer their hearts; for what have they been living? May not they complain that their lives have been a *ſcene of vanity* and folly: and perhaps that it had been better, if they had not been born? You ſee, *Mary,* what it is to live like a *man,* in the perſon of my couſin: his chearfulneſs, vivacity, and underſtanding; his love for his children, his country, and mankind; and his uſefulneſs to the world, afford an earneſt that the Almighty Father of mankind will not diſdain his love, his truth, and ſincerity.

M. My dear father, I feel my mind enlightened by your detail of the *grand climacteric.* How wonderful it is we live ſo long!

T. More wonderful, that we do not become a prey to our own paſſions, or the wickedneſs of others! You may ſee how very merciful the great Author of our Being is: and if it were not ſo, how would thoſe eſcape, who have ſo much leſs virtue than my couſin? As to the climacteric beyond ſixty-three, I ſay every day of life ſeems to be clear gain; ſomething recovered from a precarious debt; for by the age of twelve time

(*a*) By fifty, near four in five born, are dead.

times ſeven, or eighty-four, not above twenty remain alive, of a thouſand born (*a*).

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T. Well, *Mary*, you have had your fill of delight in good company: and I hope you will be the better for it during the whole courſe of your life.

M. I have indeed been very happy! I hope I ſhall not attend the leſs to my duty when I get home; for ſtill I think of comfort in home. If it does not tranſport with a variety; yet it gives a notion of command and independency, affording joys more eaſy to conceive than deſcribe: and whilſt I live with you, my father, I am ſure I ſhall be happy.

T. To-morrow, after prayers, let us thank our good hoſt for his kind, inſtructive, pleaſing entertainment, and then ſet out. I propoſe returning by another pleaſant road, in order to afford you as much entertainment as I can.

(*a*) In *England*, we generally compute, that by 94, the whole 1000 born, are dead: yet, if we may credit the bills of mortality, 2 to 3 in 24,000, live to be an hundred and upwards.

CONVERSATION VI.

In returning home.

T. MARY, I could ſcarce refrain from tears at parting. ——Perhaps my good couſin and I may never meet again! Did I not ſee a tear ſtanding in your eye?——

M. ..... You have often praiſed him, and his great probity: do *honour* and *probity* always mean the ſame thing?

T. In no character doth this appear in a more ſtriking manner, than in my couſin's. That can never be honourable, which is tainted with guilt: nor That diſhonourable, which is innocent. Every one ſhould act in character: and whatever notions and diſtinctions may prevail in the world, if at any time we pledge our faith, or make a *promiſe*, we ought by no means to forfeit it. This is a principle which is equally worthy of applauſe among men and women.

M. I have heard of a *Moor*, who promiſed protection to a *Spaniard*, though the latter confeſſed he had ſpilt a man's blood.

T. It was afterwards diſcovered, that the perſon killed was the *Moor's* ſon, and under circumſtances which rendered the *Spaniard* highly criminal. However, he told him, "*You* deſerve to die; but *I* will not therefore offend God by any breach of *my promiſe*. I will furniſh you with the means of eſcaping." Many ſuch ſtories have I heard from my maſter, of the higheſt ſentiments of honour, upon no other good foundation, than a promiſe made. If the rudeſt part of mankind entertain ſuch ſentiments, in caſes of a doubtful nature, how much more ought *Chriſtians* to regard every circumſtance, wherein *truth* or *juſtice* are concerned.

M. Where truth and juſtice are *really* concerned, it ſhould be ſo; but it ſeems to be a ſtrange kind of truth and juſtice, that protects a murderer!

T. Yo

T. You may perceive, that the *Moor* pronounced him worthy of death, and yet left him in the hands of God and his own CONSCIENCE! This is the teſt of the good and evil that we have done: and he can hardly be much miſtaken, in regard to his own ſtate, who is not conſcious of doing wrong. If he acts againſt his conſcience, he is of courſe condemned at the tribunal of his own mind. To give you a true notion, how far, and how long conſcience will follow us, I will tell you a remarkable ſtory, which I once heard well atteſted. "A jeweller was murdered, and robbed on the road, of a conſiderable value, by his own ſervant. This man had the fortune to eſcape juſtice, and went into a diſtant part of the country, where he ſet up a little trade; and to all appearance, acquired a fortune by his ſkill and induſtry. Being a man of ſenſe, and decent carriage, he was in great eſteem: he married a young woman of a reputable family in the town; and was promoted to the rank of one of the firſt magiſtrates there. *Thirty years* after the crime was committed, a priſoner was brought before him, accuſed of the murder and robbery of his maſter. The evidence was clear as to the fact; and nothing remained, but to commit the offender to priſon; or as it might be, to hear the judge pronounce ſentence. This man, who, as a magiſtrate, it ſeems, muſt have given his ſuffrage, ſtruck to the heart, as ſeeing himſelf criminal in a like caſe, turned pale, and ſeemed in great confuſion!—At length, riſing from his ſeat, he came down, and ſtood at the bar with the other offender. He arraigned himſelf: he related the whole matter: he gave ſuch circumſtantial evidence againſt himſelf, and ſeemed ſo perfectly in his right mind, that ſentence was paſſed againſt him: and he paid the price of his own blood, for the blood which he had ſpilt ſo long before.

M. This was a juſt judgment from heaven, wrought by himſelf: and ſhews that murder hardly ever goes unpuniſhed.

T. You may perceive, that the man was not ſo hardened a ſinner, but that he wiſhed to make all the ſatisfaction he could; and to ſuffer in this world, truſting in the mercies of God, that he might entertain better hopes of happineſs in the world to come.——But this is not the matter on which I meant to talk to *you*.

M. I believe, my father, that you and I have left our couſin's family with a *good conſcience:* and yet I know not how it is, my mind is not ſo peaceful as it was, before I entered his doors. The young women we have left behind, are very amiable!—I never met with ſuch before: and God knows when I ſhall meet with ſuch again. They deſired to hear from me when I ſhould be in *London:* and hoped I ſhould ſoon get *out* of it again. It is impoſſible not to love the good and virtuous! ..... What charming views are theſe!—I am glad we are going home!

T. And yet you look ſorrowful, and ſay your *mind* is not ſo much *at peace* as it was.——When *yours* is troubled, *Mary*, *mine* ſympathizes. Now to the point: let me aſk you a few queſtions about *Jonathan*.

M. What of him?

T. You made a kind of complaint, as if you were diſpleaſed; and yet charged me to ſay no evil of him. Tell me, *Mary*, what is the matter.

M. ..... Will you excuſe me, my father, if I ſay no more of him? I have nothing to complain of. And perhaps the leſs I talk of *him*, the better it may be.

T. You have always opened your heart to me, as your *friend*. I feel myſelf uneaſy, leſt any *concealment* ſhould neſtle in your thoughts, to breed diſquiet.

M. Indeed, my father, it is nothing that I believe will do *him* any harm: nor do I fear any evil to myſelf.

T. Him or you any harm! Come child, tell me if he has made any impreſſion of LOVE on your heart; or that you think you have made one on his.—I dare ſay, twenty-four hours airing, on this blithſome road, will give it to the wind.

M. I confeſs to you, that I think of him when I would not: and yet I know not of any reaſon why I ſhould not; for he hath much goodneſs of heart, as the tender manner of expreſſing himſelf proves. When he took his leave, he threw his arms round me, and with tears in his eyes ſaid, "My dear, dear couſin, farewell! Continue to be as good as you are, and I ſhall be happy when I hear of your welfare." He ſurely meant no harm: and methinks I am grateful, when I think

think of him, as much as a young woman, indifferent towards him as I am, may think of a young man.

T. Mary, you reaſon plauſibly; but I know more of the heart than you do: Young women ſeldom think with diſquiet of young men, merely becauſe they are grateful, or that they believe them to be good: it were better to think how to avoid every man, becauſe there are ſo many bad ones, than diſquiet yourſelf becauſe you have found a *good one*. Tender thoughts run ſwifteſt through the mind, and derive ſtrength from exerciſe. Lovers have eyes and ears, quicker than other men: their ſenſibilities are ſtronger; and their voices have more melody in each others ears, than the moſt ſeraphic muſic. Know this, my daughter, and chide your thoughts, when a *man* is the ſubject of them.

M. My dear father, you now talk, as if you imagined I was really in love with my couſin *Jonathan*; as you did the other day, as if he were in love with me.

T. I talk as if both were poſſible; and I only mean, that if either is true, one is unguarded, weak, or fooliſh.

M. I hope I am not the weak or fooliſh party. I will forget him,—*if I can*. Is it true, as I have heard, that love improves the manners, by the deſire the ſexes have to appear amiable in each others eyes?

T. Love, as an affection of the ſoul, enlarges and improves the mind, and holds affinity with angels; as an appetite of the body, is common to brutes. True love is allied to *virtue*, and can no more die than virtue herſelf: *Conſtancy* is united with her, and they live and die together. When love is ſeated in reaſon, it is judicious; when ſupported by virtue, the ſcale by which we may aſcend to heavenly love. As the genial motive implanted in the breaſt, whence all the dear relations of huſband and wife, father and mother, ſon and daughter, brother and ſiſter, ſpring, it wears the face of an angel. In this view, it is the nobleſt paſſion of the ſoul: and it hath generally the power of controuling all the others. Fear, hope, and pride; anger, pity, and deſpair, are ſubject to it: yet, we often find it ſo blended with our animal nature, and ſo imperfect in ſtrength, it doth not command itſelf. Nothing is more ſolemn and awful than love; nothing

more abſurd and capricious. Like *fire*, to which it is often compared, though an admirable *ſervant*, is a terrible *maſter!* We ſometimes ſee it make the *madman* ſober, and the *ſober man* mad. What treachery, perjury, adultery, and murder, hath it not produced! Like a devouring monſter, concealing his cloven feet, it preys on innocence. What numbers of heedleſs victims have been offered at its altars!

M. I believe many an honeſt girl hath been blameable in giving way to her affections: yet, being *really honeſt*, ſhe will ſmile at ſorrow and diſappointment, even in the agonies of death, rather than treſpaſs againſt virtue.

T. Very true, *Mary*. The evil part ariſes from the bad minds of offenders: but remember, that an *honeſt* man in love, may *talk* the language of his heart, perchance in terms which do honour to human nature: and yet he may *act* a *fooliſh* part; he cannot act a *wicked* one, without giving up his character. The philoſopher owns the power of love, and under certain conditions ſubmits. Nothing is more *ſerious*, neither is any thing more *comic*, than this paſſion, as it may affect the mind: nothing is ſo generous, or *baſe*, which doth not occaſionally proceed from it.

M. Theſe are properties, which ſeem inconſiſtent with each other.

T. It may be happy for you, if you never experience whether they are true or not.

M. The proverb ſays, "Follow love, and it will flee thee; flee love, and it will follow thee."

T. Is not this a token of its capriciouſneſs? Yet, ſuppoſing it to be true, it is one proof how nature guards our *native modeſty*, and draws the line between the *rational* part of the creation, and the brute: and this diſtinguiſhes the *chaſte* from the proſtitute. Love is *blind:* nothing is ſo common, as mutually to aſcribe to the object beloved, qualities not poſſeſſed; accompliſhments they are ſtrangers to; perfections, of which there may not be ſo much as the idea, in the mind of the perſon beloved. What is this but falling in love with the creature of one's own brain?

M. Do you think this often happens?

T. Very

T. Very often. You will alſo hear him, who is made wretched beyond deſcription by this affection, plead that it is of all the other paſſions, the moſt harmleſs, or leaſt malignant.

M. Is it not ſtrange, that ſuch diſorders of the ſoul ſhould be created by the ſight of a *human face?*

T. There the graces dwell: thence fly the ſhafts, which poets feign to wound the hearts of men; and from which *fancied* wounds, do the ſexes often find *real* pain, trouble, and unquietneſs, even to death. Such is the force of *imagination!*—Nature, having a great end in view, hath ordained, that the *fancy* ſhall be ſubject to ſuch impreſſions: and theſe pleaſe or perplex, beyond all deſcription: nor can ſhe make any thing of ſuch moment to us, as the love of the ſexes to each other. But for the ſame reaſon, the terms and conditions of their union, are guarded by all the ſanctions of divine and human laws. The *wiſe* are watchful, and reſtrain their *fancy*. *Love*, like conſcience, hath its good and evil *attendant ſpirit:* and it is not uncommon for the evil one, to bait his hook even with the *appearance* of *virtue*, in hopes to catch a ſaint. There are many who combat the art and cunning of an abandoned woman, not able to face the eyes of a virtuous one, who hath captivated them; nor truſt themſelves to hear her ſpeak, whoſe voice ſoundeth in their ears as ſweeteſt melody.

M. Are not the vicious generally moſt enchanted by vice?

T. Virtuous love can even conquer them. Some men have been converted by the mere force of love!

M. And perhaps women alſo are ſomteimes reclaimed.

T. The great danger is, when foul hearts ſully the purity of love.

M. Is *true love* apt to confound this diſtinction?

T. Strictly to call That *true*, which doth not diſtinguiſh, cannot; but it is true, that even the virtuous, under the impreſſion of this paſſion, often *act* as if they had diſpoſſeſſed themſelves of the power of reaſon.

M. The virtuous!

T. I do not mean, but that there is a huge difference in the meaſure of the wrong, where love hath ſeized the virtuous,

or the vicious mind: for it muſt ſtill come to this. Love will change its colour, according to the mind it takes poſſeſſion of. Chaſtity, humility, and meekneſs, are not always, of themſelves, ſufficient preſervatives againſt the impreſſions of it: yet theſe virtues have the property of ſhielding us againſt its moſt dangerous effects; whilſt luſt and impetuous pride brook no repulſe. Where *love* gains an aſcendency, in a good mind, there ſhame of doing wrong, reſtrains: and when no better weapons are employed, the united force of *modeſt* pride, and *decent* ſhame perform wonders, in reducing the paſſion to the yoke of reaſon.

M. Wonderful is the goodneſs of God, in requiring nothing of us, but as he gives us power to perform it, if we uſe the aſſiſtance he affords us!

T. Well obſerved, *Mary*; ſo it is: and in no caſe can we forget *religion*, without forgetting ourſelves. *Prudence* in love, is vulgarly ſuppoſed to be a *contradiction*, becauſe ſo many act *imprudently*; but there are various circumſtances to be conſidered, before we pronounce ſentence. Prudence often prevails, ſometimes by mutual conſent of true lovers: and ſo far from deſtroying the good part of the paſſion, it prevents many of its evil conſequences to ſociety.

M. I believe there are few, who pleaſe their *fancy*, even in marriage, againſt their better judgment, but in the iſſue heartily repent of the bargain.—But women are at a diſadvantage in diſcovering their likings.

T. Fancy often deceives. True modeſty is equal in both ſexes; but by the cuſtom of the world, women are obliged to be the moſt reſerved in the diſcovery of their affections. I think this is not quite fair, becauſe not *equal*, though it hath *good* effects, as well as *bad* ones. Some imagine, that where love is, it cannot be concealed; and where it is not, it cannot be counterfeited: but the contrary in both caſes, is often proved. I grant, that people of underſtanding may diſcover *fictitious*, from *real* love; but it muſt be, by knowing characters and tempers. Love is as credulous as a child, and is not eaſily undeceived, when it adopts a miſtake.

M. Love you ſay is blind: no wonder it ſhould miſlead

T.

T. It is repreſented as a child blinded, leading us againſt our better judgment: yet, when judgment is offended, it is a proof that the light of reaſon is not extinguiſhed.

M. Is it uncommon for a woman to imagine herſelf the object of a man's love, when perhaps nothing more appears than civility and good-nature?

T. The civility and good-nature of ſome men, have more the air of love, than the real affection of others, whoſe manners are uncourtly. When a woman wiſhes to be the object of a man's love, ſhe may eaſily miſtake: or if ſhe is afraid of being ſo, ſhe may be induced to miſconſtrue his conduct. I have met with ſome vain women, who imagined that every man that looked at them, with the leaſt degree of complacency, was ſtruck to the heart.

M. And vain men, I ſuppoſe, are often miſtaken in the ſame manner.

T. Very often. You, *Mary*, are ſubject to aſſault, not only from the reality of your own affections, and the real paſſion of a man; but alſo from his *vanity:* Some men have a peculiar ſatisfaction in betraying girls, who are no more comely than you are. And a great part of my ſex, is leſs honeſt in love, than in other caſes.

M. Leſs honeſt in love!—May a man be *honeſt*, and not honeſt in love? Can honeſt men act like villains?

T. You argue cloſe. A real honeſt man, muſt acquit himſelf as ſuch, though it be to his own hindrance. He who deceives a woman to her injury, whether her fortune, her reputation, or her perſon be concerned, ſeems as guilty, as he might be in any other treſpaſs, whereby his neighbour is hurt: yet, where there is no violence, nor any legal proof of injury, the laws ſtop ſhort. In this, as in many other inſtances, the unwary, according to the *Perſian* proverb, "muſt ſleep in the bed which they have made." In the commerce of the ſexes, there are many incidents, as in caſes of *ingratitude*, not cognizable by human laws: and the ſhame which prevails in the breaſt of the woman who offends, frequently hides the guilt of the man. Be as wary as you are wiſe. *Love*, in the moſt comprehenſive ſenſe, is the foundation on which the happineſs of life is built: but *That* which is

ruled

ruled by the imagination, or governed by *fancy* alone, can ſubſiſt no longer than the power of fancy remains: and no dependance can be made on the ſteadineſs of fancy.

M. But may not *fancy* and *underſtanding* be united in a common approbation of love?

T. I believe they often are: I ſpeak of the more numerous inſtances, wherein they are at variance.—All exceſs in paſſion, verges to the deſtruction of ourſelves; for although the doctrine is not much attended to, we can do no harm to *another*, without hurting *ourſelves*.

M. What temper of mind is beſt to guard us againſt this evil?

T. You may eaſily conceive, that the gentle, patient, and humble, moſt eaſily reſtrain themſelves.

M. It is common, you ſay, in this paſſion, to believe the moſt monſtrous abſurdities.

T. Or ſo many women would not be *dupes* to it. The language of love, *Mary*, ſometimes expreſſes the integrity of the heart; yet it is never to be *truſted*, without *caution*: ſhe who makes no preparation for a *retreat*, in caſe of danger, may be obliged to ſurrender at diſcretion; and find herſelf at length in the hands of an *enemy*, inſtead of a friend.

M. It muſt be equal *folly* and *wretchedneſs*, in thoſe who convert love into an inſtrument of deadly miſchief to themſelves: as he muſt be the moſt abandoned wretch, who deludes the innocent; except him who *forſakes* her whom he hath deluded.

T. Alas, *Mary!* you talk according to your generous reſentments. You know but little how the world connives at offences, of which ſo many are guilty. The wicked, I ſay, ſometimes puniſh themſelves: conſcience often follows their evil actions, to ſting and goad them: I will tell you of ſome inſtances.—There are many of my ſex, who act as if women were made to be the mere creatures of *their* deſires.

M. You grant, that they act cruelly, and *ought* to be puniſhed. The worſt part of this paſſion ſeems to be, the extravagance to which it leads, even to ſeek relief by ruſhing into eternity. What a ſtory have I lately heard, of a young woman, who deſpairing of an union with the man ſhe loved, hanged herſelf upon a tree!

T. Sad

T. Sad event! Theſe ſtories are rare: I remember an inſtance of a young man, whoſe fellow-ſervant having given him a refuſal to marry him, in a rage of love and pride, for pride, or phrenzy, hath a great ſhare in theſe caſes, hung himſelf by an iron rail under her window.

M. Was not this converting love into a child of the devil?

T. Moſt certainly: and whether madneſs be created by a raging fever, or a fit of love; it is ſtill madneſs: and either in love, or hatred, if we treſpaſs againſt heaven we ſhall be puniſhed.

M. I am afraid that *advice* is ſeldom aſked in theſe caſes; and never welcome when it croſſes a favourite inclination.

T. Doth not this ſhew the danger of judging in our own cauſe? You are ſenſible, that if the tender paſſions are not reſtrained, they operate as powerfully, and ſometimes as dangerouſly, as the harſh convulſions of the ſoul. The deſires created by the object beloved, or the object hated, though very different, end ſometimes in the ſame kind of tragedy of injuſtice, cruelty, and even *murder*; of which the hiſtory of mankind furniſhes numerous inſtances. He who hangs himſelf for a diſappointment in love; or he who is hanged for the conſequences of his hatred, hath ſought his own death, through the intemperance of his paſſion. If we loſe our wits, what judgment can we paſs? Is it not far better to feel a ſhort pain, in ſuppreſſing a dangerous paſſion, or breaking off a perilous treaty, than be puniſhed ſeverely all our lives; *perhaps for ever?* To believe well of any one, without proof, or to oppoſe the teſtimony of our beſt friends, who inform us of the truth, what is it but infatuation?

M. Are not the friends of young perſons, often too ſevere in judging in ſuch caſes? Do they not forget, that they were once young themſelves?

T. It happens ſo ſometimes: but a woman ſhould not therefore be the leſs aſhamed of a paſſion for a man, if he is generally condemned as a *worthleſs* perſon. He that is an enemy to *virtue*, can never be a friend to *love*, whatever a diſtempered imagination may ſuggeſt: his love of *to-day*, may eaſily become hatred *to-morrow*.

changeableneſs of the human heart, the wife doth frequently recover what ſhe had loſt. With regard to the affection of love, I have known men of good judgment, and advanced in years, carry it with them to the grave.

M. Give me the man who is conſtant to one object; whoſe word is his bond; "whoſe tears are pure meſſengers ſent from his heart; and his heart as far from fraud, as heaven from earth."

T. This is the man for every woman who is not a fool,—provided ſhe can find him.

M. Which do you think the *moſt* unhappy, the *irreſolute* lover; he who is croſt in love; or he who is mortified by a bad or fooliſh wife?

T. You propoſe the queſtion well, which is the moſt *unhappy*. The condition of every one is bad; the *irreſolute* ſeems leſs expoſed to real bitterneſs: but he is the worſt man, as being the leaſt a friend to nature and his country. In the rugged courſe of the affairs of life, there are many evils: contracts made with great difference in years, which prove unhappy: the diſcovery of *adverſe* tempers, where years agree: pain, ſickneſs, corroding jealouſy, and poverty created by marriage. Theſe, and ſuch evils, often blaſt the ſmiling ſpring of *love*; and all its faireſt flowers hang their deſponding heads, making our joys paſs like uneaſy dreams! At the beſt, the fear of loſing That, which is ſuſpended by the tender thread of a poor life, eclipſes the brighteſt noon-day of our joys. Behold yon cloud, which intercepts the ſun's glorious rays! Whether it will bring a ſhower, or reſtore the day in all its ſplendor, we cannot tell. Such is the *wayward will* of man: and few alas there are, ſo bleſſed in love, but that they ſuffer as great variety, as our inconſtant climate daily threatens!

M. As to pain and ſickneſs, may not theſe be *lightened* by a partner in joys?—for the reſt, I hope you are in ſome meaſure *miſtaken*.

T. Where there is virtue, even in poverty, pain and ſickneſs may be lightened; but where virtue is wanting, I ſuppoſe poverty makes pain more painful. Too much have I ſeen of life!—I know that proſperity is apt to intoxicate and ſeduce; whilſt ſore affliction baniſhes the graces from the

M. I am ſenſible, that the folly of ſuch love is as great, and yet more *bitter*, than to fix the heart upon a man ſo much ſuperior in condition, as to afford no proſpect of an union.

T. He who is out of reach, or him by whom there may be more *loſs* than *gain*, avoid with equal care and circumſpection. You are ſenſible, that virtue and happineſs are generally companions: and ſo long as we retain the uſe of reaſon, theſe will ſhew us the groſs abſurdity of indulging a tender fruitleſs paſſion. If you are wiſe, conſider the command of every *paſſion*, as your greateſt happineſs: and be not partial even to *love*. Thoſe can hardly be ſaid to live *free*, whoſe affections are *enſlaved*; nor do *they* act with *liberty of mind*, whoſe conduct is *unreaſonable*.

M. Liking and *diſliking*, love and hatred, ſeem to make up a great part of the hiſtory of life.

T. I therefore adviſe you always to carry in mind this great truth, That *virtue* is the firſt and trueſt object of *love*, and *vice* of *hatred*: That *religion* includes every affection that can intereſt or attach the heart; and in this ſhould our hopes and wiſhes centre. In the mean time, when *evils come*, it is good to underſtand wherein the vice and folly of them conſiſt. The ableſt phyſician cannot cure the patient, till he comprehends the nature of the diſeaſe: and unleſs we uſe our underſtandings in reſtraining the *madneſs*, and correcting the *weakneſs* of our hearts, how are we to prevent the dangerous effects of our paſſions?

M. I have heard it ſaid, that thoſe who have never been in love are *ſtupid*; and thoſe who have been often ſo, are *weak*.

T. Weak indeed! There are ſome, who, from a peculiar tenderneſs of heart, or a *weakneſs* of head, which approaches to *frenzy*, every pretty face, with the ſignatures of gentleneſs wonderfully affects.

M. Their love muſt ſurely be of a very fleeting kind. ſhould perſons of this temper ever marry?

T. That is a queſtion: but I am of opinion, that marriage is the beſt cure for them, provided the woman is of the gentle kind, and her perſon pleaſing to them. As to *inconſtancy* in love, nothing is ſo common: but the honeſt part of mankind correct this evil, by recurring to a ſenſe of duty: and in the

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changeableneſs of the human heart, the wife doth frequently recover what ſhe had loſt. With regard to the affection of love, I have known men of good judgment, and advanced in years, carry it with them to the grave.

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brighteſt eye, changing the very complexion of the heart, to a ſickly yellow colour. To ſuch evils are we mortals ſubject: and yet we may rejoice; for Heaven, in its *choiceſt gift*, ſtill means to reſtrain an immoderate affection for the things of this world, the better to prepare us for thoſe regions, where *pure* and *unmixed love* reigns in its fulleſt glory. Think not, my dear daughter, that I mean to recommend a *ſolitary ſtate*; or that you ſhould deny your hand and heart to ſome induſtrious honeſt man, who may deſerve them, when the proper time ſhall come. It muſt needs be in *love*, as in every other pleaſure, where bright reaſon and religion ſmile upon our affections: there we may hope to drink of the pure ſtreams of joy, which the great Lord of nature doth preſent us. "Set your affections on things above, not on things on the earth."

M. This counſel cannot be rejected: neither can we refuſe to comply with That which ſays, "*Rejoice always.*"

T. I have often preached to you on this text: and notwithſtanding what I have ſaid, I grant, whether the wretched utter their *complaints*, or the happy *triumph*, the ſexes are to each other, the *cordial drop*, which Heaven hath thrown into the cup of life, to give it a ſweet zeſt, and pleaſing reliſh.

M. My dear father! you at once depreſs and cheer my heart. Methinks I ſigh amidſt my ſmiles; and ſighing ſmile again. But what do you think the moſt effectual cure for a heart ſick with love?

T. Many are moſt eaſily cured by the *preſence* of the object; by which the *fancy* is at length undeceived, and the imaginary heaven lodged in the ſight often vaniſhes. Others find the remedy in *abſence*; and perhaps ſome in the diſcovery that the object of their love is not an angel, but a mere mortal, a complication of imperfections.

M. I cannot judge; but I conceive abſence to be the ſureſt cure.

T. This I will venture to tell you, that I have known ſeveral inſtances of young women, who had ſo much ſtrength of underſtanding, and livelineſs of temper, as to be able to *reaſon*, or to *laugh* themſelves out of the fancy of an *ill-timed*, *improper*, or *dangerous* paſſion. You may be well aſſured that love would be often *ſtarved to death*, if it were not fed by fancy

fancy: yet we muſt not depend on *fancy*, leſt it govern us: and the Lord have mercy on thoſe, who live under ſuch government!

M. But as in our ordinary acquaintance, there are ſome in whoſe company we moſt delight: may not lovers be ſo far indulged?

T. If you mean, in the company of other people; I believe this indulgence doth not ſatisfy them:—And if by themſelves, there is no ſafety. To be unhappy, becauſe we are not in the company of a particular perſon, is at once a proof of *love*; and not leſs of the fooliſhneſs of That heart, the pleaſures of which are ſo narrowly circumſcribed. *Moaning* and *pining*, make up a conſiderable part of the hiſtory of human weakneſs: though vanity and ſelf-love diſtinguiſh the age we live in. Good-humour, lively ſpirits, chearful company, change of objects, and diverſions, are the ſureſt preſcriptions to heal this ſickneſs of the ſoul. All that can come of love, amounts to little more than relief from anxious thought. If an equal degree of pleaſure, more ſafe, more innocent, proceed from any other cauſe, whether it be founded in judgment, memory, mere amuſement, or the fear and love of God; how abſurd it is, to *tie down* the heart, as if it could recover its ſtrength by indulging its weakneſs.

M. The mind that is as free as yours, may exult in a philoſophic liberty: but would you, my father, have known ſo much, if you had not learnt it from experience?

T. You may add, *obſervation alſo*, if you pleaſe. The turn of the thoughts; the ſtrength of the underſtanding; the ſenſibility of the heart, combine to teach us ſuch leſſons; though perhaps too late to practiſe them advantageouſly.

M. In every caſe, I perceive, there is an apparent neceſſity for caution, that we may not unguardedly fall into the ſnare. I think you ſay, the moſt tender-hearted, are the moſt ſuſceptible of love.

T. As they are of *hope* or *fear*, or any other paſſion implanted in the human breaſt, which produces happineſs or miſery. There are ſome, who even for a brother or a ſiſter, will rejoice, or ſhed a copious ſtream of tears, as good or ill hath happened. In moſt ſuch caſes, *beauty* is the object, with

with this diſtinction, that whilſt the *fooliſh* are moſt apt to worſhip the mere ſtatue, the figure in fleſh and blood; the *good* and *wiſe* are enraptured with ſtrength of thought, and harmony of ſentiment.

M. But if the philoſopher found theſe properties in a *woman*, whoſe perſon pleaſed him, would he deſpiſe them?

T. He would ceaſe to be a philoſopher if he did. It is for the honour of your ſex, *Mary*, that *wiſdom* is repreſented in a female character; perhaps from the partiality which even ſtern philoſophers entertain of the beauty of a woman, when ſhe ſupports her dignity. Nor is it more ſurprizing, that impreſſions of *love* ſhould be given or received, merely from the ſight; than that pity and compaſſion, or affections of a contrary nature, ariſing from ſympathy of ſoul, ſhould flow from the ſame cauſe. The *face* is the index of the mind: ſome are made of ſuch waxey ſtuff, they ſoon take the impreſſion of love; and ſo combuſtible, they ſoon burſt into a flame of wrath. I have known the ſame perſon agitated in both inſtances, in the ſame degree of violence.

M. I hope my life will be ſo governed by *reaſon*, that I may paſs my days in freedom from any ſuch dangerous yoke!

T. I hope it will, that you may give yourſelf fair play: and under no pretence, ſell the glorious freedom of your mind, to a headſtrong *will*, which acknowledges no guide. "Bleſſed are the *meek:* for *they* ſhall inherit the earth." Thoſe who cheriſh this Chriſtian habit, and mix it with manly ſenſe and reſolution, learn how to conduct their lives. *They* ſee things as they *are*; not as *fancy* repreſents them: *they* diſcover the path to real happineſs, and walk in the fear of God!

M. But as there are ſuch ſtrong affections in the ſoul, founded in a deſire of contributing to another's happineſs; it is fortunate, that there are *lawful* conditions.

T. It is evident, that the Author of our nature, is no leſs than the God we worſhip! Happy are thoſe who go not beyond ſuch conditions! If, inſtead of promoting another's happineſs, together with our own, or taking care of innocence, as the chief charge of Heaven; in rebellious blood we oppoſe its ordinances, and violate its laws; what can be the effect but puniſhment? Remember, that when love does not

not offer peace at the ſhrine of *virtue*, it loſes its name: it is *not true-love*. There muſt be temperance in all our *affections*. The practice of the due meaſure, conſtitutes the peace of life, and gives it the true ſweetneſs.

M. Is it not *beauty* which is the cauſe of the miſchief?

T. So I apprehend: and yet this depends on no higher judgment than the mere glance of the eye: and it often happens, that a ſhade, or diſtance of two yards, ſhall unbeautify a face.

M. Are *men* ſo weak and capricious in fancy, and ſo ſhort in ſight, as this comes to?

T. Even ſo, *Mary:* I do not ſay, but that there is in beauty ſomething arbitrary and unyielding to caprice, which every eye confeſſes. The royal Preacher ſays, that "Beauty cheereth a man's countenance; and that he loveth nothing better:" at the ſame time, he admoniſhes him to beware of its intoxicating power: "Stumble not at the beauty of a woman; and deſire it not for pleaſure." With regard to more generous impreſſions, received from ſuperior worth, he ſays, "The bee is little among ſuch as flee; but her fruit is the chief among ſweet things:" alluding to the ſubſtantial excellency, which may be concealed under an *unpromiſing* appearance. Whatever the power of *beauty* may be, how are its triumphs humbled to the duſt, when oppoſed to intrinſic merit, and ſolid worth. The fable of the diamond and the loadſtone, is to this purpoſe. "The diamond ſhone with great beauty and luſtre; and ſeeing the loadſtone appear like a mere flint, bid him keep his diſtance. The loadſtone, with great propriety, pleaded his uſe; as by his means the compaſs was made, by which ſhips ſteered to their port, and the commerce of the world is carried on: I am willing, ſays he, to allow you your due praiſe; you are a very pretty bauble; I am mightily delighted to ſee you glitter and ſparkle; I look upon you with pleaſure and ſurprize: but I muſt be convinced that you are of ſome ſort of uſe, before I acknowledge that you have any real merit, or treat you with that reſpect which you ſeem to demand."

M. It is very obvious, that *merit* will make good its cauſe againſt *beauty:* and yet you ſay, men are more apt to be enchanted by it, than by any other object.

T. We

T. We are in this inſtance governed by fancy; nothing being more an object of fancy, than a woman's face and perſon. What ſtrikes *one* moſt forcibly, makes no impreſſion on another. Happily for mankind, they do not all ſee with the ſame eyes!

M. Do you remember the fable of the tulip and the roſe? It is wrought up with more tenderneſs, than that which you have quoted. Theſe flowers were *both* extremely beautiful. The gardener, by frequently ſmelling to the *roſe*, excited the jealouſy of the *tulip*; inſomuch that ſhe addreſt him in theſe words: "Why are my beauties thus neglected? Are not my colours more bright, more various, and more inviting, than any thing which that *red-faced thing* has to diſplay?" The gardener replied, "Be not diſſatisfied, my *fair tulip:* I acknowledge thy beauties, and admire them as they deſerve; but there are found in my *favourite Roſe*, ſuch attractive odours, ſuch *internal* charms, that I enjoy a banquet in their fragance, which no *mere beauty* can pretend to furniſh."

T. This is an excellent leſſon to humble the pride of haughty beauties: it teaches men alſo to conſider, what it is which affords the moſt laſting delight, and contributes moſt to their ſolid happineſs.

M. It ſeems no leſs to inſtruct my ſex, how they ſhall adorn their ſouls, rather than their bodies. And yet, *beauty* will ever ſhare the empire over men's hearts.

T. This is undeniable: at the ſame time, I have often ſeen the leaſt handſome ſiſter preferred; as if men of underſtanding did not chuſe to hazard their fortunes in a veſſel, the more ſubject to be attacked by an enemy from its outward ornament, and rich appearance. *Diſtinguiſhed beauty* ſoon captivates; internal charms ſecure a conqueſt. If *Folly* often upholds *Love* in leading-ſtrings, the *little Archer* ſometimes breaks *looſe*, and runs to *Reaſon*. Where there is neither good ſenſe, nor good nature; where a woman is a fool or a mere fine external compoſition, the impreſſion which the eye firſt received, the heart often diſdains, and the underſtanding recoils. I have ſeen the luſtre of a woman's eyes fade, and her roſy bloom of cheek wither; when another, by the force of her underſtanding and addreſs, has obtained as great a victory over a man's heart

and he has paid as unreſerved a ſubmiſſion to her power over him, as the greateſt beauty could ever boaſt of. Depend more on your virtue than your face: and ſubdue a man's ſtrength of judgment, rather than the weakneſs of his heart.

M. You counſel well for me, my father: for let what will be the event of my life, I am ſure I ſhall be better for my ſincerity, and the more proſperous for judging well. Happy had it been for *Harry Winter*, if he had done ſo in preferring *Sally Sweet*, to *Rebecca Wander!* He acknowledged, in reſpectful terms, *Sally's* charms; but in *his* eyes, the air, the grace, the form of *Rebecca* was ſo exquiſitely charming, he could not behold her but with tranſport. At length, he married her. She had been uſed to the triumphs of beauty, and never rightly informed of any thing. I hear that ſhe is of ſo turbulent and impetuous a temper, ſhe cannot brook correction nor diſappointment. Her reſentments are as keen as her vanity is uncontrolable. All her huſband's toils are hardly ſufficient to find her in *top-knots*. Where is their *love*!——They are *parting* with mutual diſguſt.

T. And will perhaps become vicious, as if it were by mutual conſent. Alas, poor *Harry!* When he contemplates *Sally's* charms, her ſimplicity and ſweetneſs of temper, her conſtancy, piety, and humility;—what can he ſay? Happy, thrice happy had he been in the choice of her! He has diſcovered his miſtake, by his miſery, and laments his fortune! He told me the other day, "Alas! my friend, I have acted a fooliſh part! My imagination being ſet on fire, a thouſand phantoms danced before me, by the light of it: but That light was darkneſs. I heard all the harmony; I ſaw all the beauty; I felt all the delight, which the youthful fancy when they are in love: not all the pleaſures of the poets paradiſe, could enchant me more! But, alas! I find I have been deluded; led into a dream of fantaſtic bliſs. All my joys were as tranſient as the morning dew! Inſtead of a paradiſe, I found the abode of torment: even *there*, "where I had garnered up my heart," I found it infeſted with foul vermin, devouring all the ſubſtance of my happineſs. No treatment can prevail to make her humble: no tender perſuaſions, generous; no reaſoning upon the hopes or fears of an hereafter, can make

her That calm and gentle, That pious and reſigned *Rebecca*, which my fondneſs had ſuggeſted to me. My eyes are opened, and I ſee the fatal error I have committed. O *Rebecca!* thou art tall and ſlender, thy perſon graceful: thine eyes ſparkling; thy teeth white; thy lips well formed: and therefore,—I, like a ſilly caitiff, am undone! I wantonly truſted thee with my *peace*; and, like an idle profligate, thou haſt ſquandered it away! I gave thee my heart, and thou haſt *trampled* on it. O leave me! leave me to brood over my ſorrows! Thou art a ſtranger to *happineſs*, and I am *undone!*"

M. Poor *Harry!* with his eyes and lips: Yet am I ſorry for him. He talks as if he deſerved a better fate!——Have you heard of *Joſeph Hartwell's* love affair?

T. Joſeph had given his father a promiſe not to marry till he was turned of twenty-four; as he will then become maſter of a little fortune, and be enabled to take care of a wife. *Joſeph*, however, conceived a violent paſſion for *Suſannah Conſtant*, who was equally fond of him: he ſtruggled hard, between his word engaged to his father on one ſide, and his paſſion on the other; till at length his love yielded to his prudence. He took an honourable leave of his miſtreſs, with this mournful declaration: "Now am I baniſhed from the object I hold moſt dear: my promiſe is ſacred; ſo is my love of her: I could renounce all hopes of lands or tenements, for the ſweet, heavenly company of my much-loved *Suſannah!* Methinks I could encounter all difficulties! Every pleaſure now vaniſhes, and leaves the world in deſolation! It is better to die, than live without her! Where *ſhe* is not, all objects appear with the *gloomy* aſpect of *melancholy!*"

M. This ſeems to be a kind of rant!

T. He is *ſincere.* And yet he had the reſolution to tell her, "My father challenges my former promiſe: this weighs down the ſcale: I hope for a better time. Perhaps I was raſh to promiſe; and more heedleſs not to tell you of it. I hope the time is near, when no impediment ſhall oppoſe my happineſs: yet, who can tell what may happen to either of us! You may alter your mind for ſome more advantageous match: I cannot pretend to hold you bound. Believe me, *Suſan*, I wiſh your happineſs more than my own!" She owned her paſſion

for

for him; and in this conflict they parted. *Joſeph* ſeems to have cut off a limb: he is prudent; but this is not a new-planted paſſion; it hath taken root.

M. Does *Suſannah* think honourably of him for leaving her in this manner?

T. "If an eye offends thee, pluck it out," is the language of religion. His obedience to his father; his pious regard to his promiſe; his hope of preſerving both his love, and his honour, reconcile her, and ſupport him in this trial, which muſt be a ſevere one.

M. God grant him aſſiſtance!

T. The parting of lovers makes a tender ſcene; but the heart is not ſo eaſily broken as they imagine.

M. Do women command love better than men? I fear too many of us think as much of the gratification of our vanity, as of this affection of the mind. We are more accuſtomed to *controul*, and therefore may ſubmit with a better grace to diſappointment.

T. The moſt benevolent of either ſex, ſeem to be the moſt ſuſceptible of *ſorrow*, as they are of *love*: and theſe are the moſt happy, when *well paired*: yet the ſame moderation which leads us to a *good* choice, guards us againſt the dangers of this paſſion.

M. There ſeems to be no good or evil in the world, but a woman hath ſome ſhare in it.

T. You make your ſex a compliment, although it be at their coſt. The wiſe and good of both ſexes, naturally court the ſociety of each other: and ſo do the wicked and abandoned. The harmony of ſocial life is preſerved; but thoſe who live wickedly, either do not pray for help from God; or when they petition, not to be led into temptation, their paſſions lead them into the worſt company. Many a young fellow have I ſeen going to the gallows, on account of ſome bad woman. Do you remember the ſtory of *Jery Flint*, of our county? He was a clever young fellow, and knew a great deal of good, though he practiſed very little. Having caſt his eye on *Betty Broom*, he enticed her from her ſervice, under the pretence of marriage; but like a villain, as he proved to be, evaded it. He was, however, very fond of

her, and dreſt her up like a gentlewoman. Finding his pockets grow empty, he ſtrained his credit, and borrowed all he could. When this reſource failed, he reſolved to go upon the road: and the *third robbery* he committed, he was taken, and hanged.

M. Was ſhe privy to his getting money in this way?

T. No: happily for her, he kept her ignorant, and was ſtopt in his career before he had made her an accomplice.—She, unhappy wretch! was under ſore affliction for him, as you may imagine: but it turned to her good; for ſhe repented, and diſpoſed of her gaudy attire; and is now in her former *place*, and a good and faithful ſervant. Her maſter, who is a man of great compaſſion, aſſures me, that ſhe behaves extremely well.

M. Would you call this adventure alſo, by the name of love?

T. Call it by what name you pleaſe, he ſacrificed his life, though in a bad cauſe, for the ſake of his dear *Betty*; for he was fairly hanged for her, though he did not, as in the caſe of the poor footman, perform the office of the hangman himſelf.

M. Love ſeems to be almoſt as large and intricate a ſubject as *happineſs*, to which it is allied.

T. But let us not for the ſake of it, overlook the beauties which ſurround us, which are more grand, though perhaps not ſo captivating, as the *beauty* we have been talking of.—The great object of life, is wiſdom: this is our ſupreme good.—With what a deep and ſharp aſcent do both confines of the road fall from this high land. It is very grand: and the hills which riſe again around it, ſo beautifully intermixt with woods and lawns, form a ſcene of amazing magnificence.

M. It is, indeed, moſt delightful!

T. Look, where the hills open, the great breadth of yon avenue, bounded on each ſide with a rich grove of oaks, leading to that ſtately manſion, with an eaſy aſcent, for near a mile.

M. It affords a very pleaſing and ſumptuous feaſt for the eye. Have you ever ſeen a more beautiful ſpot?

T. Take

T. Take it all together, we ſhall hardly find any country ſuperior to our own. Such numbers of venerable manſions; magnificent houſes of nobles and gentlemen, and other elegant ſtructures; with their parks, their gardens, their woods and groves, caſcades and pieces of water! All theſe ſtrike the eye of the beholder, and give the ſtrongeſt idea of the wealth, the ingenuity, and taſte of a happy people.

M. What a fine diſtance from the houſe is that temple on the riſing ground!

T. And how grand the obeliſk! The lawns, which the eye every where meets, interſperſed among the woods, make me think the ſcene ſome imaginary land recorded in romance.

M. If we *Engliſh* were not troubled with the malady of grumbling, we might think that Providence is very kind to us.

T. True, *Mary:* but it is not every one who enjoys ſuch a fine proſpect: nor could we have always the ſame reliſh as the novelty now affords. Such is the nature of the human mind, that every thing cloys: and that which once tranſported us, is apt to grow inſipid.——If it were not for this, ſhould we ever ſee the wealthy, who might enjoy a perpetual feaſt of ſuch delights, grow tired, and long for ſomething elſe, although *That ſomething*, which they ſeek, often proves to be miſery.—My maſter uſed to ſay, that no country produced ſuch views as *England* and *Wales*.—But our improvements, ſince his time, have added unnumbered beauties.

M. It ſeems too true, that we are ſubject to be cloyed.—Are there no ſtatues in yonder garden?

T. They are not crowded into gardens, as they were in former times, one to anſwer another, in a formal ſtiff *Dutch* taſte. Where there are any, we find them interſperſed with art, to catch the eye, and ſurprize the fancy. Look! There is one; it is the figure of *Apollo*. Behold how he extends his arm, whilſt his harp reſts on the trunk of the tree behind him. The pedeſtal, ſo advantageouſly placed on an eminence, makes the figure ſo much the more animated.

M. Who was *Apollo?*

T. As the ancient poets feigned, he was the god of wiſdom: and becauſe wiſdom is ſo bright and ſhining, they made him the repreſentative of the ſun; and as nothing is ſo harmonious

monious as wiſdom, the pagan world ſuppoſed, that he alſo preſided over muſic; and that all the muſes, or powers of poetry, paid him divine honours.

M. It is not ſtrange, that the pagans, who are ignorant of the true God, ſhould aſcribe ſuch virtues to their imaginary deity.

T. No; ſince we ſee that the whole univerſe is gently warmed, and the inviſible virtues of the ſun ſhoot into every plant and flower. This is the great lamp which lightens us to toil: and when it *burns out*, we prepare for *reſt*, and are occaſionally relieved with the moon's milder light; whilſt this great luminary of the heavens, *the ſun*, ſeems with unwearied ſteps to travel on to diſpenſe the ſame benefits to another part of this earth.

M. What a bright and trembling reflection doth the ſun afford, when his rays ſtrike on the poliſhed glaſs, and we ſee them hover on walls, on pavements, or on cielings!

T. Yes: this is amuſing to boys and girls. But have you not obſerved, when mounted in his meridian height, how bright and glaring to the eyes of us poor mortals? At night, when he retires, how red; as if fatigued with the travels of the day, ſtill leaving his tracts of glory in the ſky.

M. I like the riſing ſun, when he tips the mountains with a purple hue; or riſes from the ſea.

T. From that figure, there is a walk through different windings, covered with ſtately trees, down into the valley, the charms of which are heightened by a large piece of water. In this are ſeveral ſmaller iſlands, inhabited only by the feathered kind. As you paſs over the bridge, on the oppoſite ſide, the ground is ſteep and lofty, covered with woods; at the bottom is a narrow path, leading to the grotto of the nymph, which is formed of rude rock work, level with the water. I once attended my maſter as he was walking there; we found her ſleeping, her limbs hardly concealed by a light garment. I was younger then; and I muſt confeſs to you, I was exceedingly ſtruck with her charms.

M. This was before you was married.

T. No: it was afterwards. But you need not be alarmed, *Mary*, the nymph is but mere marble; yet ſo advantageouſly placed, and ſhewn by a light which comes from an openi-

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above her, I could hardly ſurvey the figure without a degree of tenderneſs. The water which falls under, into a marble baſon, ſerves as a cold bath, and animates the ſcene. The inſcription is,

" *Nymph of the grot, theſe ſacred ſprings I keep,*
" *And to the murmurs of theſe waters ſleep:*
" *Stop, gentle Reader, lightly tread the cave;*
" *Or drink in ſilence, or in ſilence lave.*"

If we might be enamoured with a work of mens hands, the repreſentative of the guardian ſpirit of a ſolemn ſcene, a nymph like this, arrayed in native innocence, ſleeping by the ſide of the pure waters of a ſubterraneous bath, would be the moſt ingenious device: not the ſilken-robed *lady*, arrayed with ribbands, crowns, and perriwigs, ſuch as in *Portugal* they fondly repreſent the *bleſſed Virgin*, when they carve her out in wood or ſtone. Near to this nymph, there is another grotto, with the figure of a man, in a ruder ſtate, with a long beard, repreſenting the imaginary Being that preſides over the adjacent river. He has one leg in a marble baſon, which receives a running ſtream; the other reſting on a piece of the rock, on which he ſits: this alſo is very pleaſing.

M. Thoſe ſtatues muſt be very agreeable. I never received more pleaſure than from the ſcene I now behold. This valley, ſet on both ſides with ſuch a variety of trees, that ſeem to be of foreign growth, looks as if all the earth had contributed their bounty to beautify this ſpot, and produce a perpetual verdure. What is that lofty tower?

T. It is built by the owner of this fine place, in honour of the great King *Alfred*, who reigned about the year of *Chriſt* 872. In the valley below, he obtained a great victory over the *Danes*, who came here to make a conqueſt of the iſland. (*a*)

M. This gentleman ſhews great reſpect for his country, by his noble taſte.

T. So I think: You ſee how commerce gives us the peace-ful command of the world, even to the trees of the earth. But

(*a*) Alludes to *Stourhead*.

But what do you think of this aſcent? We have been travelling up a great height. All ſides being adorned with woods, at proper diſtances, they fill the heart with a ſucceſſion of delights.——Now that we are near the top, how the eye is charmed with an amazing aſſemblage of grand and rural objects!

M. If the things of the *earth* can give us ſuch joy, what will *heavenly* things do?

T. If it were not for the hopes of heaven, what joys could we receive in earthly things, which muſt be embittered by the thought of death? The fear of *miſery*, or even of falling into *nothing*, would diſqualify us for receiving any laſting ſatisfaction. Do you ſee yon mountain? How majeſtically it raiſes its top in the clouds, while the valley below ſeems to ſmile under its protection. That hanging wood invites to *thought:* it ſeems to draw us up: and in mounting this aſcent, we may figure to ourſelves the progreſs of virtue. The waters which glide gently along the valley below us, have a beautiful ſimilitude to a life of peace, and calmneſs of days; as the ruſhing torrent which falls from the hill, ſeems to threaten deſtruction: yet, behold how it is reſtrained; the quantity of water doth not increaſe; it is as conſtantly going off, and loſt in many leſſer channels, till it runs into the ſea, where it appears as nothing. So it is, *Mary*, with thoſe who make the greateſt buſtle upon the earth: their time is ſwallowed up in the gulph of eternity. One follows another: they all make a noiſe; but it is only a noiſe, ſignifying nothing!

M. Look, my father, they have begun to cut corn in your fields.

T. I did not think they were ſo forward. We ſhall be ready in a few days to go to HARVEST. It is one of the glories of our country, to ſee our ſons and daughters hardy, and fit to bear the fatigues of the field. What do you think of being frequently out all the day, and all the night alſo? You know that it is ſometimes our fortune.

M. This duty, I am told, is more laborious in ſome countries than with us.

T. It is more fatiguing, and leſs ſafe under a broiling ſun to which our temperate climate is leſs expoſed.——O

people ſeldom ſuffer much, unleſs it be from bad ſmall beer; of which, inſtead of taking a ſip now and then, to moiſten the glands of the throat, and keep the body cool, they are apt to take monſtrous draughts, and overcome themſelves: the more profuſely they drink, the leſs appetite they have to eat: and this weakens ſtill more.

M. The diſcretion of the experienced huſbandman, and the prudence of the aged, ſhould teach us theſe things.—This avenue to Lord *Grove's* fine houſe, is charming. I have heard, that it was formerly much more regular than it now is.

T. It is the preſent cuſtom to imitate nature, and break the view with a variety of objects, not to terminate the ſight in one. The ſides of many trees, is more pleaſing to the eye, than looking up a walk to behold only *one*. We have ſome fine ſheltering ſhades at home, and many thick fences, planted by my own hands: I hope poſterity will be the better for them. Mankind are taught, by the indulgence of Nature, to be kind to each other; and variety gives new pleaſures. The journey of life becomes the more pleaſant, as the friends to mankind render their lives uſeful.

M. How beautifully are theſe banks enamelled with ever-greens, and flowers; and how charming the odours they diffuſe!

T. The more we obſerve theſe productions, the more we diſcover the hand of Heaven: the very graſs that grows in the fields; the leaves that ſhoot from the trees; and the fruit which they furniſh: the growth of every plant gives us joy to behold! All parts of Nature furniſh matter for *gratitude, comfort*, or *delight!*

M. And of *wonder* alſo!

T. Wonder, indeed! Where will you find the hand of art, which can give cowſlips ſuch a yellow, or violets ſuch a blue? Did you ever conſider how beautifully the roſe is adorned; and how juſtly it is eſteemed the emblem of the moſt captivating charms of beauty?

M. The apple, or peach bloſſoms, are not leſs grateful to the eye.

T. Have not your ſenſes been often refreſhed with the ſmell of *new hay?*

M. Of all the delights of the field, no one affords me ſuch fragrance.

T. To make it *whilſt the ſun ſhines*, you know, is proverbially expreſſive of prudence and induſtry.

M. And a good proverb it is. It is hard to ſay which among the flowers is the moſt beautiful. The bluſhing roſe claims a preference for the reaſons you mention; though the whiteneſs of the lilly, from its being an emblem of purity, is ſpoken of in the ſcriptures with moſt honour: but where we ſee ſweet bloſſoms, fruits, and flowers, riſe in a gay confuſion, it is difficult to determine which of them affords moſt joy. The ſhrubs and herbs claim their ſhare, and delight the eye and ſmell.

T. Have you obſerved, in ſpring, how actively the ſun's warmth calls forth the beauties of theſe flowers; and yet, in a ſhort time, by the force of heat, they droop and wither away again? Such is the condition of the moſt beautiful product of the earth: and *time*, *Mary*, which brings the fair flower of *youth* to a full height of charms, does in the ſame moment begin to work its decay. The difference is, that theſe are reſtored as Nature makes her yearly courſe: and they go on in a continual change: but the great maſter-piece of Heaven, ſo far as the *rational world* may claim that name, has but one *ſpring*, one *ſummer*, and one *fall*, till in the great circuit of time, we ſhall burſt the priſon of the grave, and triumph in everlaſting ſpring! *Life* will return in victory over the gloomy manſions of death; and to the *juſt* reſtore the glories of immortal light.

M. You moralize pleaſantly on the graſs of the field!

T. Is it not time well ſpent, to conſider the inferior works of God; and whilſt every part of Nature ſmiles around us, to contemplate the great deſigns of Heaven with regard to our own *being* and *end*, embracing every preſent opportunity of our happineſs, and turning all objects to advantage?

M. This ſeems to be the trueſt wiſdom.

T. To enjoy what is really *good*, and ſubmit gracefully to *evils*, which we cannot prevent, are the great leſſons on which happineſs depends.—Tell me, *Mary*, when my converſation grows *too ſerious* for you.

M.

M. I know not how it fares with young perſons of a different turn, I am never more happy than when I learn ſomething uſeful; eſpecially from *you*, who I know to be my friend. The perſuaſion, that I am addreſt by one who loves me, and intereſts himſelf in my happineſs, is exceedingly flattering; but when the ſubject relates to *eternity*, it would be the moſt miſerable of all things, inſtead of receiving pleaſure, to find myſelf tired and diſpleaſed.

T. You talk like a girl of ſenſe, and a good daughter. It is a ſure ſign of wiſdom, when we liſten to *inſtruction:* and let wiſdom eſſay to do her beſt, what can ſhe not perform, even to wing her flight to heaven? The moſt knowing ſtand in need of her: and youth, void of experience, and negligent of advice, *cannot go right.* Converſation that is uſeful, is the faireſt ſtep towards wiſdom: and that is moſt worthy of the name of *uſeful*, which ſerves beſt to promote CONTENTMENT, and guide us to eternal joys. You have lately ſeen how a little, with *frugality* and *labour*, will make a family reſpectable. We have the authority of a very wiſe man, that "better is a little, with the fear of the Lord, than *great treaſure*, and *trouble* therewith." All the pageantry of life cannot contribute much, to ſet the HEART AT REST, unleſs we ſuit our deſires to our circumſtances. The man who does not know how to limit his deſires, is *poor* in *plenty*; wretched with abundance; and never finds repoſe. He whoſe temper is equal, and his mind ſuch as our *couſin Robert's*, knowing where to fix the bounds of his deſires, *feels*, as well as *underſtands*, that "a dinner of herbs, where there is *love*, is better than a ſtalled ox, and *hatred* therewith." You have ſeen, with much pleaſure, a picture of a father and his children conſulting each others happineſs. This is a ſight fit for heaven! My couſin is not afraid of the *giant in the gate.* A habit of *contentment* lightens the load of life; it makes us *manly* and *calm.* Death is vulgarly conſidered as the greateſt evil incident to our Being: my couſin is contented with the lot of mortality. It is the *privilege* of nature for men to die: what would they do with life beyond the enjoyment of a certain portion of days? Upon this principle he acts his part chearfully; enjoying the *preſent* hour, and ſeeing the approaches of the *laſt*, as a cir-

cumſtance that is *neceſſary*, as leading to unmixed, ſolid joy. As to this world, his *contentment* will probably be rewarded with a *happy end*. If ſouthern winds and rain bring on a rot among his ſheep, or eaſtern blaſts injure *his* crop; if his neighbours fields are more plentifully covered, it does not add a wrinkle to his brow: he laughs at all the fooliſh cares and fears of mankind; obſerving, that we have it within us to grant our own wiſhes,—provided we have *wit* enough to petition for That, which the great Author of Nature ſhall think *beſt for us*.

M. This ſurely is true; but few have ſenſe enongh to think ſo. How did he bear the loſs of his ſweet daughter *Catharine*, who died about a year ago?

T. He could not loſe ſuch a child without mourning: were he inſenſible to *grief*, he would be to *joy* alſo. He was far from murmuring at Providence. The manner in which he mourned, was like that of old *Simeon* (*a*); perhaps not ſo lamentable, my couſin having ſo many children remaining. He gave proof how juſtly he thinks of happineſs, and the duties of *contentment*. He conſiders, that *heavy* as his loſs was, with regard to the lovelineſs of his daughter, yet it was *light*, compared to the miſeries which mankind are ſubject to. In ſpeaking of this event to me, he ſaid, "If we reflect on whole kingdoms laid waſte by the ſword, or famine; whole cities deſtroyed by earthquakes, or ſieges; whole families murdered by the mercileſs hands of the ſons of rapine: if we behold the wretched, who are impriſoned in loathſome dungeons, wiſhing in vain for death; others groaning under the excruciating pains of tortures; or, what is worſe than all, ſuch as in their laſt ſad hours, are tormented with conſcious guilt, and crying out for mercy on their departing ſouls!—When we turn our thought on ſuch *little* events, our griefs ſeem to ſmile at us. I might have loſt *all my children!* Sorrows ſometimes invade us in whole batallions. You, my friend, have but *one child:* may God preſerve *her!*"

M. My couſin is a *wiſe* and *good man!* When we think of ſuch things, we find reaſon to be *contented*.

T. As

(*a*) Vol. I. p. 256.

T. As no one can in his own perſon bear all the miſeries which human nature is ſubject to, it is not right to expect *all* the happineſs that mankind may enjoy, but remain contented with our ſhare. So far as we undervalue whatever is ſhort of perfection, we diminiſh the happineſs we are capable of. Vain and fruitleſs longings, and ignorance of our advantages, conſtitute our *diſcontent*. The neceſſaries of life, to virtuous minds, lie in a very narrow compaſs: nature is contented with a little. "The chief things for life, are *water* and *bread*, a houſe, and clothing to cover ſhame." It is paſt all doubt, that the ſpring of peace, in every human heart, is *innocence*; and the fountain whence it flows, *contentment*. What a joyful thing it is to ſee the peace of a private family!—The peace of our country; and, if it could be ſo, the *peace of nations!*—How often hath this land been vexed, when citizen againſt citizen, brother againſt brother, father againſt ſon, met upon hoſtile terms, and in fierce combat ſhed each others blood. "The edge of war, like an ill-ſheathed knife, cuts its own maſter." What tears have flowed from *women's* eyes, when one day's civil broil hath made them huſbandleſs; and robbed them of ſons, who might have relieved them, when Heaven ſhould take their fathers.

M. O helliſh deeds of civil butchery!

T. Thank Heaven, thoſe days are gone! We ſee now but few remains, except ſuch an ancient caſtle as this, with its moats round: theſe were the fences which our forefathers thought neceſſary to guard them from a *ſurprize!*

M. Was this the intention of the ditch, round this ancient manſion?

T. Moſt ſurely.

M. Are no modern houſes built in this manner? Thank God, that we are grown wiſer, than in thoſe times of trouble!

T. You may learn, *Mary*, to conſider this as a happineſs; and be a good ſubject. You are not likely to be embarraſſed with *wealth*, neither will you, I hope, be perplexed by a multitude of deſires: the more temperate you are, the more you will enjoy that happy freedom and peace, to which ſo many of the *great* are ſtrangers!

M. I feel the force of what you ſay, and recollect what you told me of happineſs.

T. The contentment which diſpels melancholy, and baniſhes care, gives every object a pleaſing colour; it makes us ſatisfied with *ourſelves*, and the reſt of the world.

M. Have you been much an eye-witneſs to the miſeries of thoſe who are in want of the neceſſaries of life?

T. Yes: but in the midſt of poverty, I have beheld the goodneſs of God, in giving them hands to labour, and humble ſubmiſſion to his providence. In the various gradations of human miſery, I never ſaw the virtuous and induſtrious totally unprovided for: and in the ſeveral ſituations in which it pleaſes God to place his creatures, I have as conſtantly obſerved, that *afflictions* to the *good*, are more beneficial to them, than the greateſt proſperity to the *wicked*.

M. It muſt be a great comfort, when afflictions come, to take them humbly: and if they come not, of what can we complain? But is it not more eaſy to talk of a heart at reſt, than to enjoy this bleſſing *without interruption?*

T. Without interruption! This rarely happens, for the very reaſon that we are imperfect Beings: but as a proof how indulgent Heaven is to the wiſe and righteous, they never wiſh to change perſons and conditions with any others: and it is well obſerved, that a *wiſe man* will never deſire more than he may gain *juſtly*; uſe *ſoberly*; diſtribute *chearfully*; and live with *contentedly*. All painful ſolicitude about future events, farther than ſuch precaution as *prudence* dictates, is a diſtruſt of Providence, as well as a proof of diſcontent.

M. Do not the major part of mankind ſubmit from *neceſſity?*

T. Let us grant they do: it is one thing to murmur and be diſcontented; and another to make a *virtue of neceſſity*: and ſurely thoſe are in the beſt condition, who frame their minds to their circumſtances; for things are eaſy, if not *ſweet*, when complied with willingly, though *bitter* when they are forced upon us. And whatever our fancies may ſuggeſt, if the value of any thing is in proportion to its uſe, nothing can be more valuable than a *willing mind*.

M. Th

M. This is good reaſoning, my father: and ſuch a mind is in our power to pray for: and if we pray for it, I believe it will be given us.

T. So do I, *Mary*.

M. How far do you think that *contentment* and *ſubmiſſion* to Providence may carry us in the diſcharge of our duty?

T. As far as is neceſſary; even to death, if death were neceſſary to give proof of obedience. We ſee it carry men in the moſt *exalted* ſtations, to ſubmit to the *meaneſt condition*. I have heard my maſter ſay, that baſhaws, and governors of provinces in *Turkey*, being degraded, and, juſtly or unjuſtly, deſpoiſed of their wealth, by their maſter, the Grand Seignior, have been ſometimes ſeen ſelling vegetables in a common market, and ſtill maintaining their dignity as *men*. They ſaid, "*It is the will of God!*"

M. If *Mahometans* carry their ſubmiſſion ſo far, what a ſhame it is for *Chriſtians*, whoſe Maſter was ſo glorious an example of ſubmiſſion, to murmur or complain. I ſhall hereafter be the more aſhamed, when I feel myſelf diſcontented! I had no notion, that ſo much virtue was to be found among the followers of that *falſe prophet*.

T. A belief in God, and his providence, is common to *Mahometans*, and *Chriſtians*.—Do you obſerve *That gate?* I believe it is the very ſame that I have heard of. The vicar of the pariſh; and the farmer, who lives in yon houſe, have quarrelled. The farmer ſhut up this paſſage, to make it more difficult to the vicar to cart away his TYTHES.

M. What a miſerable thing!

T. Miſerable indeed, that men cannot meaſure their ſhort ſpan of life in peace: and that there ſhould be any conteſt with the miniſters of God's word! If we ought to "render unto *Cæſar* the things which are *Cæſar's*, and unto *God* the things that are *God's*," there ſeems to be a double obligation on us, to deliver our *tythes* conſcientiouſly; and to make it as eaſy, not as difficult as we can, to remove them. This is one of the beſt expedients of living in harmony, and learning *from him* That divine peace, which our great Lord and Maſter taught his followers. Thoſe who ſow diſcord, will reap the harveſt of unrighteouſneſs. I know not how it happens, *Mary*, that ſo many are reluctant to pay their tythes.

M. They

M. They ſay, the produce of one tenth part of their *improvements*, doth not properly belong to the church.

T. Have they not a ſuitable advantage from the nine other parts? I wiſh that the collecting of tythes could be made in an unexceptionable manner, by a certain ſum of money; and not make our holy teachers, farmers, merchants, or tax-gatherers: it is not for *their* honour to be in ſuch a ſituation, nor for *ours* to diſpute with them: ſo long as the laws require me to pay, *I will pay*. I knew when I took my farm, what taxes it was ſubject to. Not to pay what I owe, when it is in my power, is the ſame as robbing a man of his property. If the *clergy* have a right, let them be paid their due.

M. They ſay, yes: but authority was never given to do wrong, but to puniſh the doers of wrong: and laws were made for the *vicar*, as well as the *tenant* and *landlord*. Do you not think, that ſome of the clergy are occaſionally in fault?

T. I believe there are mutual provocations on the ſide of vicar and pariſhioners. He is often deficient in not living on the ſpot: and as far as I know, the laws relating to tythes for ſupport of the clergy, need a reviſion. This I am ſure of, that their right ſhould be ſo eſtabliſhed, as to be uncontrovertible; as their buſineſs is to ſoften the hearts, and inform the underſtanding of their pariſhioners. *Charity* can never put on a more venerable aſpect, than in the character of a preacher of God's word: he ſhould bear his commiſſion in his very looks; and temper the dignity of his office, with the ſoftneſs of his words, bearing ſome wrongs with patience. Let him be ready to attend the *ſick*, and ſuccour the diſtreſſed: let him live according to the doctrine which he teaches; and ſquare his life by the rules of his great Lord and Maſter: in a word, let him be ſuch as I have told you is the character of my couſin's *reverend friend*. There muſt be ſomething unhappy in the conſtitution of our church government, when ſuch diſagreements ariſe.

M. It is a ſad caſe, when the leader and his followers are not agreed, in the vaſt concerns of *charity* and *juſtice*; or in other words, in the path to heaven.

T. The clergy ſay, that every thing neceſſary to life bears a high price, in proportion to improvements: and the educatio-

of a clergyman is more expenſive than it was. He pays his taxes, according to his conſumption: and there are very few *clergymen* who can maintain a family, in any degree ſuitable to their education, but as they are paid to the full amount of the tythes due to them: and *that they deſerve them!*

M. When they do their duty, and pay their curates well.—Some of our neighbours ſay, they muſt take care of their own families: "whoſo bringeth an offering of the goods of the poor, doeth as one that killeth a ſon before the father's eyes."

T. It is dangerous to introduce texts of ſcripture to accommodate them to worldly concerns: This text may ſerve for the *clergy*, as well as the *laity*. It is an aggravation of their iniquity, who pretending to take care of their own children, are conſcious that they live on the ſpoils of another. I wiſh this matter were happily decided. The law is ſometimes too ſtrong for the weak, or too weak for the ſtrong; but in this happy country, the firſt and greateſt of mankind are not above the JUSTICE OF THE LAWS. Changes of circumſtances make new laws neceſſary: and liberty multiplies them without end.

M. Do you believe, that we are better guarded by laws, than moſt other nations? And were we always in the ſame happy ſituation?

T. Formerly we were leſs civilized. The *greateſt* dare not offend the *leaſt*, without being ſubject to be called to a ſevere account. It is recorded in our hiſtory, that a *Prince of Wales* (*a*) having intereſted himſelf in a cauſe, wherein one of his favourites was indicted for a miſdemeanor: and being condemned, the Prince was ſo incenſed, he ſtruck the judge (*b*) from the bench. This magiſtrate very cooly ordered him to be committed to priſon: and the Prince, conſcious of his crime, as calmly ſubmitted. When the news was brought to the king his father, he cried out in a tranſport of joy, "Happy is the king who has a magiſtrate poſſeſſed of courage to execute the laws; and more happy, in having a ſon who ſubmits to them."

M. This judge acted with a ſpirit becoming his character.

T. In

(*a*) *Henry* Prince of *Wales*, ſon to *Henry* IV.; afterwards *Henry* V.

(*b*) Sir William Gaſcoin.

T. In our days, ſuch an outrage could happen only from a mad populace: but few are inclined to ſubmit to the laws, merely from a conſciouſneſs of having tranſgreſſed them. You are to underſtand, that this judge was in the chair, or throne of the *King's-Bench*; and conſequently repreſented the *king*. The offence was therefore ſo much the greater: it was as if he meant to ſet his father's "decrees at nought; to pluck down juſtice from her awful bench; to turn the courſe of law, and blunt the ſword that guards the peace and ſafety of king and people." Imagine a ſon in common life, ſtriking the repreſentative of his *father!*

M. Profane wretch! Were he to paſs unchaſtiſed, his next ſtep would be to ſtrike his father.

T. We ſhould never ſuffer the dignity of the laws to be trampled on, nor their dread purpoſes played the fool withal. If once we treat them with diſdain, farewel to *property*, to *peace*, and *liberty!* Let us be alſo guarded at all points, to reverence their guardians, and thoſe who are intruſted with the power. Caution and uprightneſs are the portion and proper qualities of the good and virtuous magiſtrate. There never was a time in which *judges* were more *uncorrupt*, than at preſent: and this is one of the greateſt ſecurities of our *civil rights.*

M. Are not judges ſometimes wantonly abuſed?

T. The turbulent ſpirit which you allude to, according to news-paper information, hath prevailed beyond all decency; yet there is a great deal of virtue and good ſenſe in this nation.

M. Is there not likewiſe abundance of *vice* and *nonſenſe?*

T. Yes: but our laws are founded on our religion; and our judges obliged to decide according to law: or in caſes, where the laws are ſilent, they determine according to what appears to them to be equitable and juſt.

M. But may not this occaſion their exacting of a man beyond his ability to comply: and thus, under a colour of law, the judge may be inſtrumental to injuſtice?

T. No one is *infallible:* but our judges ſeldom err. One way or other, ſatisfaction is given to the offended, as far as the imperfect ſtate of mankind will admit, without puniſhing the offender beyond meaſure. I have told you that we have a co

a court of equity, which mitigates the rigour of laws; and traces out juſtice by rules of reaſon, and evidence of facts.

M. If our laws are founded on our religion, they muſt be juſt.

T. It is this which adds ſtrength to authority, procures reſpect, gains reputation; and as it never appears brighter than in promoting peace, it will be inſtrumental in preſerving us from all the inroads of violence. In this reſpect, we have a better ſecurity for our continuance as a people, than the ancient nations, who were not Chriſtians. So from the frame of our government, in the guardians and repreſentatives of the people, by *king*, *lords*, and *commons*, whilſt each controuls the other, and all unite to preſerve the laws, we ſtand upon ſecurer ground, than any other nation now upon the face of the earth.

M. Why then do we talk of *ruin?*

T. Becauſe we are wanton and capricious.

M. I am ſenſible of the neceſſity of obedience to the laws, and ſuppoſe they are juſt: but I am told, there are many acts of injuſtice and violence amongſt us, for which no ſatisfaction is obtained.

T. I hope not, in theſe days! In foreign lands we often hear of great acts of injuſtice done. The moſt intereſting ſtory ever heard, and the moſt remarkable ſatisfaction made, was in the caſe of a governor of a town in *Zealand*, who impriſoned a gentleman under a falſe pretence of treaſon, with a view to compaſs his evil intentions on his wife. This lady pleaded hard for her huſband: he told her, the only condition of ſaving her huſband's life: and when ſhe had ſubmitted to a deed her ſoul abhorred, merely from her love for her huſband, this monſter of cruelty, cauſed the huſband to be executed.

M. Monſter indeed!—

T. The lady ſoon repaired to court; and with the dignity of the deepeſt affliction, ſupported by reſolution, made her ſtory known to the ſovereign. The governor, if I remember right, was preſent. The prince having been informed of the ſtory, and ſatisfied of the truth, aſked if he knew her. The governor, finding himſelf diſcovered, offered immediately to marry her, as a reparation for the injury done her. This was

performed in the preſence of the ſovereign. "Well," ſays he, "you can have no doubt to make your *will*, and leave your wife your heir after your death." To this alſo he ſubmitted. The ſovereign then, turning to the lady, ſpoke to this purpoſe: "Now, *madam*, I have done you *all* the juſtice that is in *my* power: it next belongs to me to do juſtice to myſelf, and to the laws of my country:" and immediately ordered the governor to execution.

M. This was nobly done! I did not think there had been ſuch a monſter of the human kind.

T. The prince who condemned the governor, you ſee, was not biaſſed by any partiality to him as an officer.

M. Juſtice, which is repreſented blind, did her duty.

T. In alluſion to this, I remember a ſtory of an *eaſtern prince*, to whom a peaſant complained of being turned out of his houſe by a ſoldier, who had at the ſame time violated his bed; but he could not mark out the man. "Well," ſays the prince, "perhaps he may return to you again; and then let me know immediately." So it happened: and the prince went himſelf, with his guards, each with a lighted flambeaux. When they came to the houſe, he commanded them to extinguiſh the lights, and go in and kill the adulterer; and then bring him out, and lay him before him. When this was done, he commanded them to light the torches again; and viewing the dead body attentively, he rejoiced exceedingly, and deſired to ſit down to the peaſant's plain fare. Being aſked the reaſon of his conduct, he ſaid, "I was afraid that this daring wickedneſs, could be perpetrated by no perſon leſs than one of my ſons: and I was determined to ſee juſtice done: it was therefore I ordered the lights to be extinguiſhed, that my pangs, as a father, might not ſubdue my juſtice as a judge."

M. This was a glorious inſtance of *reſolute* virtue!

T. As another proof of juſtice nearer home, I muſt tell you, that my young landlord has paid all his father's debts, though by law he was not obliged. He argued thus: "Men who act upon no higher principle, than what they are bound to by human laws, will be condemned at that tribunal, where the *divine law* is the rule of judgment: and it never can be agreeable

agreeable to eternal juſtice, that any of us ſhould triumph in the ſpoils of the wretched, merely through the unavoidable defect of human laws." It is this conduct, which makes me think he will be kind to *me*. To know the will of God, as revealed to us, and to obey it, is the ſum of truth, juſtice, and WISDOM. The demand which ſhe makes of all her children is, to become wiſe unto ſalvation. She ſays, "God giveth to man that which is good in *his* ſight, *wiſdom*, and *knowledge*, and *joy*." You ſee theſe are joined together; confirming what I have ſo often told you, in praiſe of *true pleaſure*, and a *chearful* mind.

M. But if God giveth to *man* wiſdom, then the exerciſe of it is expected from *all* of us.

T. Even from *you*, my child! It is the wiſdom of the poor and humble, which baffles all the pride of human learning. She ſays, "I call, and my voice is to the *ſons of men*;" to every *rational* Being. "O ye *ſimple*, underſtand *wiſdom*; and ye *fools*, be of an underſtanding heart. Receive *my inſtruction*, and not *ſilver*; and knowledge rather than *choice gold*." And what is the reaſon aſſigned? She goes on, "I was from *everlaſting*, from the beginning, or ever the *earth* was." Thus you ſee, that *truth* and *juſtice*, which comprehend all other virtues, are eſſential to the being of God. As theſe reſpect the Almighty, ſhe ſays, "Who can find out the *height* of heaven, and the *breadth* of the earth, and the *depth* of wiſdom." But in regard to *us*, it is very obvious what is meant, when it is declared, "All they that *hate me*, *love death*. He that *ſinneth* againſt *me*, wrongeth *his own ſoul*."

M. So indeed he does. This is a noble deſcription!

T. And that we may be ſure not to miſtake, nor to ſeek in vain after wiſdom, the Wiſe Man ſays, "If thou deſireſt wiſdom, *keep the commandments*, and the Lord ſhall *give* her unto thee. He that *loveth her*, *loveth life*; and they that ſeek her *early*, ſhall *find joy*." He ſaid before, that they who *hate her*, *love* death: You ſee that it is a promiſe more particularly, that the virtuous ſhall find *joy*. Thoſe who are fooliſh in their youth, hardly ever find joy in their age. He goes further, by ſaying, "He that *holdeth her faſt*, ſhall inherit *glory*; and where-

whereſoever *ſhe* entereth, the Lord will *bleſs*: but if he go *wrong*, ſhe will forſake him, and give him over to *his own ruin*."

M. This is indeed a moſt perſuaſive and intereſting invitation, to act a virtuous and religious part in all conditions of life.

T. Obſerve how he goes on: "Wiſdom is glorious, and *never* fadeth away. Whoſo ſeeketh her *early*, ſhall have no great travel; for he ſhall find her *ſitting at his doors*."

M. O my father, how beautifully plain and ſimple is this inſtruction! And how bright and ſhining to thoſe, who will not ſhut their eyes!

T. Hearken ſtill to what follows, and contemplate the grandeur of this deſcription of wiſdom. He ſays, "She is the brightneſs of the everlaſting light, the unſpotted mirror of the *power* of God, and the image of his *goodneſs*." He then ſums up the whole in an addreſs to the Almighty, in theſe words: "*O God of my fathers, and Lord of mercy, who haſt made all things with thy word, give me wiſdom*, that ſitteth by *thy* throne, and *reject* me not from among thy children. For though a man be ever ſo *perfect among the children of men*, yet if *thy wiſdom* be not with him, he ſhall be nothing regarded!" Thus you may form the cleareſt underſtanding, and moſt juſt comprehenſion of what you *are*, and what you *may be*, exalted to *heaven*, or plunged into *hell!*

M. I perceive in what my true glory, as a rational and accountable Being, conſiſteth; and how I may be bleſſed with *virtue*, or curſed with *vice*; if in diſobedience to my God, I ſhould walk in the paths of folly and iniquity. O my father! every word you have uttered, conſpires to charm me into the love of virtue; to ſtrike me with the dread of vice; to arm me with reſolution to oppoſe the power of the evil principle within me.—*Grant, O God, that I may delight in virtue, and walk ſtedfaſtly in the ways of thy commandments!*

T. Amen, with all my heart! Remember, *Mary*, that thoſe who moſt delight in wiſdom, are the greateſt ornament of human nature: and theſe expreſs the higheſt adoration of God, who is the fountain from whence all wiſdom flows. *Perfection* is not the attribute of man. True wiſdom, as

regard

regards us mortals, is an evenneſs of ſoul, a ſteadineſs of temper, which no cares can ruffle; a purity of heart, which no deſires can inflame, nor paſſions conquer: it is the obedience of body and ſoul to the great Author of life: it takes the lead in the triumphs of *virtue:* in no conflicts doth it ſhrink at danger, or ever yield to folly.

M. Alas, there are none perfect!

T. Yet mind the ſubſtance of my advice, "*Love Wiſdom above health or beauty, and chuſe her rather than the light: for the light which cometh from her, never goeth out!*" . . . . . We have beguiled the time, *Mary*, for *twelve long* miles.

M. I am not tired: the objects around me ſeem to be more pleaſant from the conſideration of the charms of wiſdom, which we are capable of contemplating!—Do you think it will *rain?* We ſhould be undone by a *wet* harveſt.

T. Never talk That language. "Sufficient for the day are the *evils* thereof." My dear child, do you conſider, that the life of every man depends upon the *weather:* and I have never heard that famine hath at any time invaded this happy land. You make me think of the fable of the farmer, who petitioned Heaven that he might be indulged with the *choice* of weather, and give his fields ſun-ſhine and rain, as he ſhould think moſt proper.

M. And was it not attended by a large crop?

T. By no means. He found himſelf grievouſly miſtaken, and begged to reſign his charge to *Providence*, at all events.—This grove, *Mary*, was my maſter's *favourite walk:* he uſed to ſay, that in ſuch green palaces, the firſt kings that the earth ever knew, reigned and ſlept in peace; and as they thought of God, grew *wiſe:* their food was the fruits and vegetables of the *field*; their muſic the enchanting notes of birds; and their gay feathers ſtretched in the air, reflecting beauty from ſuch cryſtal floods as this, fed their fancy with delight. This ſhade he conſecrated to ſilence and contemplation, lulling his mind to reſt, whilſt he thought on the paſt actions of a various life; all the dangers which he had *ſhunned*; and all the pangs which he had *ſuffered*. On theſe occaſions, he uſed to ſay, that he did not forget the deaths of ſeveral friends and acquaintance; but particularly, the farewel he

took of the lady I mentioned to you (*a*), whoſe repentance in her laſt hours, had made the deepeſt impreſſion on his mind.

M. I dare ſay he was the better man for his reflexions. This murmuring ſtream, and the notes of nightingales, under theſe lofty trees, affect the mind wonderfully: they make me *ſerious*; at the ſame time, I feel as if ſome good had befallen me. My hope in the future mercies of God, increaſes with the true ſenſe of my preſent condition.

T. You rejoice in the ſolemnity of the ſcene, and feel the effects of piety, and the contemplation of the power and goodneſs of God. He who preſides here, and over all the works of nature, is the fountain of all joy: he that drinks deeply at it, ſhall never die with thirſt. Happy were it for mankind, if they delighted more in peaceful thoughts: but in the world at large, we often find, that reflexion, like a troubled ſtream, comes ruſhing on, and ſometimes overwhelms the children of this world.

M. I think, my father, the idolatrous nations, which we read of in the holy Bible, were fond of *groves*.

T. Lofty trees are the moſt magnificent productions of the vegetable world; eſpecially when they ſpread their branches ſo luxurioufly: they naturally create awe; and accordingly we find thoſe heathens had ſuch great reverence for venerable trees, that they dedicated groves to their idols. This was ſo offenfive to God, that when the *Jews*, then the choſen people of the Almighty, made war with theſe nations, they *threw down their images*, and cut down, or burnt, *their groves*, as monuments of Almighty Vengeance. When people are wickedly inclined, not only the venerable foreſts, but even ſolemn temples, dedicated to the Almighty Lord of heaven and earth, are ſubject to profanation.——How often do men depart from their common-ſenſe and reaſon, and go a whoring, as the ſcriptures term it, after *ſtrange inventions!*

M. If I do not miſtake, it was in this very grove, that my good and much-lamented friend, *Margaret Faith*, and her father *Daniel*, were affronted: but I never heard the particulars.

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(*a*) Vol. I. page 270.

T. I remember THE STORY. A YOUNG NOBLEMAN of this neighbourhood, had ſome time before caſt his eyes on her; and happening to ſee her unattended in a wood, ſeized the opportunity of making her the diſhonourable propoſal of *keeping* her. She rejected it with the diſdain, which all who know her would have expected: and walking up to her father, who was near, told him with a ſmile, the propoſal the gentleman had made her. Upon this, her father, with great calmneſs, addreſt him in theſe terms: "This young woman and I had juſt been ſaying, that this grove ſhould be ſacred to piety; but I find you are of a different opinion: it ſeems you would give her an impious office. Did you talk to her of the flames of love, and the *heaven* of her looks, and at the ſame time, ſhew her the way to hell? Happily you find her better guarded, than was our firſt parent, when the devil uſed ſuch fine words to perſuade her how much happier ſhe would be, if ſhe did *That* which God had forbidden her to do. But pray, Sir, did you intentionally wait here, with a deſign to way-lay this poor girl; to rob her of the treaſures of her innocence? Will you permit me to aſk, if you are a *Chriſtian?* Do you know that there is a God, in whoſe ſight virgin purity is more pre-cious than the eſtate you poſſeſs? All the gems that glitter in the court which you frequent, are not of ſuch value to her as a good mind, and faith in the promiſes of God. You may here hear ſofter language than I talk, though perhaps not ſo bright. Go home; for ſhame! Go home, and rejoice in your diſappointment. If you *are* a *Chriſtian*, the remembrance of your diſappointed evil intentions, will make you rejoice. What could you have gained by being ſucceſsful in a deſign which would have ſtained your honour, violated your con-ſcience, and in the iſſue diſgraced your humanity. Go home, pray, and repent!" To which he replied, "D——n you, Sir, who are you, who pretend to ſchool me: what are *you* to this young woman?" *Daniel* anſwered, in his former gentle tone, "O fye, young man! Becauſe I undertake to defend *my daughter*, you preſume to conſign me to everlaſt-ing perdition! Was it for this you was ſo many years at ſchool at *Weſtminſter?*"—At the mention of *Weſtminſter*, the young man began to change his note,—"Well," ſays he,

took of the lady I mentioned to you (*a*), whose repentance in her last hours, had made the deepest impression on his mind.

M. I dare say he was the better man for his reflexions. This murmuring stream, and the notes of nightingales, under these lofty trees, affect the mind wonderfully: they make me *serious*; at the same time, I feel as if some good had befallen me. My hope in the future mercies of God, increases with the true sense of my present condition.

T. You rejoice in the solemnity of the scene, and feel the effects of piety, and the contemplation of the power and goodness of God. He who presides here, and over all the works of nature, is the fountain of all joy: he that drinks deeply at it, shall never die with thirst. Happy were it for mankind, if they delighted more in peaceful thoughts: but in the world at large, we often find, that reflexion, like a troubled stream, comes rushing on, and sometimes overwhelms the children of this world.

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(ſwearing by his Maker) "you are a fine *old Græcian*.—What is your name? How came you to know that I was bred at *Weſtminſter?*"

M. What did he mean by *Græcian?*

T. Such young men uſe certain cant phraſes, alluding to ſome venerable character; or perhaps without knowing what they mean. When my old friend ſaid, "*my daughter*," the young man ſpoke in *French*, "*Elle eſt diablement belle!*" ſhe is *deviliſhly* handſome.

M. Deviliſhly handſome! Is that the way of commending beauty?

T. Why, *Mary*, thoſe who purſue it for wicked ends, we may ſay are deviliſh, though the beauty may be *heavenly* that excites their evil deſires; for that which is moſt precious, may be the cauſe of theft and rapine, treachery and murder; and ſometimes we ſee this in the inſtance of female charms, the object which is moſt to be honoured and protected, is uſed with vile and moſt tyrannical oppreſſion. My old friend, ſaid, "I know, Sir, that your anceſtors were diſtinguiſhed for *heroiſm*; but it did not conſiſt in ſuch atchievements as the ſeduction of young women. They crowned their lives with glory; chuſing rather to die, than give up the cauſe of true religion and liberty. They were renowned in arms; and ſuccoured the *diſtreſt*, not ſeeking how to render the *poor* unhappy, or deprive them of That which the world cannot give. Some of your modiſh companions might applaud your conduct, had you ſucceeded with my daughter: But give me leave, Sir, to ſay, *they* are bribed by their paſſions, and as criminal as yourſelf. You have not treated me as a friend; but permit me to give you ſome friendly advice: and perhaps I know more of the world than you imagine. Marry ſome virtuous lady of education, ſuitable to your high rank: if beauty is the object that moſt affects your heart, make choice of a handſome young woman, whoſe education hath been ſtrict according to the Chriſtian faith: and be *true* to her, without the leaſt appearance to the contrary, that ſhe may be *true* to you. Throw her not into the *eyes* of other men, that you may not throw her into their *arms*. Encourage her not in fondneſs of much *company* and *diverſion*, leſt ſhe ſhould grow

ſick

ſick of *you*, or you of *her*. There are virtuous women in the world; and it is plain by your preſent conduct, that you think there are vicious ones. Perhaps you will remember the admonition of an old man you once met in a grove!—If you keep a miſtreſs, as *it ſeems you propoſe*, you will live under the harrows: if ſhe is *viciouſly* inclined, you will be her *dupe*, and ſupport her in treachery againſt yourſelf. If ſhe hath ſentiments of virtue, her manner of life will ſting her ſoul; ſhe will be miſerable: and if you have the heart of a man, the ſeeing her in diſtreſs, will make you wretched alſo. In the mean time, you muſt *conceal* her, as well as your *children*, and hide yourſelf from the commerce of the virtuous world. All diſtinctions are not yet deſtroyed! I appeal to your own heart, if in your preſent purſuit of falſe happineſs, you do not find your *imagination* clouded with deluſive notions of pleaſure, which *experience* derides, and *reaſon* condemns, whilſt *religion* weeps at the evils you are drawing on your own head. The greater licentiouſneſs you indulge yourſelf in, the more inſenſible you will become to the ſolid tranſports of honeſt love: nor will you only endanger your ſoul; but it is probable your health alſo will become a prey. I preſume you are an advocate for *liberty*, at the very moment that, in the inſolence of fortune, you take for granted, that you might *enſlave my daughter!* I know that this is not ſo often regarded in *morals*, as in *politics*: but let me aſk you, if *my ſon*, who is as comely a perſon as yourſelf, were to attempt to enſnare *your ſiſter*, would you not think it as warrantable to ſhoot him, as you would a dog? Where then is *your love of liberty?* Is liberty confined to wealth and title? No, Sir: the *pooreſt* ſhould enjoy it in *ſpirit*, as an emblem of that ſtate of perfection, wherein the ſlavery of ſin is ſubdued; the chains of iniquity broken; and men become the true ſervants of the true God, in whoſe ſervice *is perfect liberty!* I hope this interview will be for *your* ſervice, and *my* comfort, even in the hour that my breath ſhall depart from me. If I make a convert of you to the love of truth and innocence, and your future conduct averts the avenging arm of Heaven, I ſhall think myſelf an inſtrument in the hands of God, for the glorious purpoſe of making you happy! If you continue to nurſe *foul thoughts*

and *baſe intentions:* if you will be a fond libertine to play with your perdition: if you will enſnare your own ſoul! you muſt ſtand to the event. I hope you will cure yourſelf of the frenzy of a lawleſs appetite. Repent of the offence!"—The young nobleman interrupted him, by ſaying, "Not ſo faſt, my old friend; I meant nothing but as a *fair bargain:* I like your daughter, and would *keep* her."—"What," replied *Daniel*, in the chains of hell, to adminiſter to the prince of darkneſs? "No, Sir: *ſhe is a Chriſtian:* as ſuch ſhe hopes to live and die. Whether I ſhall meet her in the regions of the bleſſed, I know not; but this I know, that I live in hopes that the righteous God, whom I have endeavoured to ſerve, will ſuccour me, and *preſerve* my daughter!—*You* call it a *fair bargain:* I think it would be a *foul bargain.* Under a notion of *love*, you meant to load me and my child with infamy and diſgrace!"——Here the good old man ſhed ſome tears. Compaſſion for the young man, and tenderneſs for his daughter, brought nature to his heart: recovering himſelf he went on.—"I have *but one*, and ſhe alas a *tender plant:* but I hope to preſerve her, till ſhe grows up to heaven. Were ſhe to treſpaſs, I ſhould think that Providence meant to chaſtiſe me with the ſevereſt of all trials!—I ſhould have wiſhed to have adopted a beggar's brat, covered with filth and rags, with rheumy eyes, and ſcald head: perhaps I might have reſtored her to health, and found a ſoul capable of generous impreſſions. *She* might have cheriſhed me in my old age, no matter who her father was. I would have been her father!—but as *my own dear child!* mine, whom I love ſo tenderly!—to ſee her tumbled by a vile hand, into a pit of ink; where ſhould I find the ſtream to waſh her clean again?——Conſider, my young lord, what it is to be honeſt, and a father to a child he loves!"

M. O mercy!—What did he ſay?

T. My old friend, full of his ſubject, went on: "Perhaps, you have not been uſed to hear men talk from ancient ſages; but I can tell you that a very wiſe man once ſaid, "If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a *laughing-ſtock* to thine enemies, that malign thee." And to ſpeak to you who are young, as a prophet once did to two old

old ſinners, I muſt ſay, *Beauty hath deceived thee; luſt hath perverted thine heart, and turned thine eyes from heaven!* You, like them, would be as *cruel* as *laſcivious:* not to give falſe witneſs to take away my daughter's temporal life; but you would conſign her to infamy; you would leave her to *repentance*, or everlaſting death! Behold her there, and *tremble!*"——He anſwered with more civility, but with ſome impatience, as thinking himſelf over-matched in argument. "You forget yourſelf, Sir. I did not expect to meet with a *Methodiſt* preacher in theſe woods."—My old friend replied, "No: nor, I ſuppoſe, with any other preacher: therefore you are the more *treacherous!* But know, young lord, that Heaven is ever watchful over its worſhippers: and often, in mercy to the *wicked*, blaſts their deſigns; prevents the commiſſion of foul deeds; and ſaves them from themſelves. Heaven grant this may be the caſe of the ſon, of my much-honoured lord, your father!"——The young man ſtarted back, and ſaid, "*My father!*"—The old man having ſo far diſcovered himſelf, replied, "Yes, my lord: your father!—Your father, my much-honoured lord, now ſleeping in the boſom of the earth, called me his friend. Not long before his death, as we were walking in this very grove, he told me, in the fulneſs of his heart, the tears ſtreaming down his hoary cheeks, that in ſpite of all his care, he feared that his much-loved,—(ever ſhall I remember his tears!) his much-loved ſon, would forget his God! I know that your conduct correſponds with the *cuſtom* of modern young men, who *rob* young women, whom it would be their glory to *protect*. He who ruleth above, once deſtroyed a world for its iniquity. Heaven grant, that *you* may repent! *This is my bleſſing!* Though you have acted as my enemy, you may be again my friend. Kind Providence hath now furniſhed me with an occaſion of ſhewing reſpect to the memory of my much-honoured friend and patron! O may the righteous God, for his ſake, turn the heart of his ſon, and guide his paths to everlaſting peace!"

M. Could he reſiſt ſuch an admonition?

T. Upon this he took out his handkerchief, and ſhed ſome tears. My old friend, whoſe tone was already in the mournful ſtrain, then ſaid, "I perceive, my lord, there is virtue

in

in your ſoul! Will you permit me to take you by the hand, as a token that my indignation and ſorrow are turned into pleaſure and joy? I hope when we meet again, it will be on terms of friendſhip. My high obligations to your father, made me the more daring on this occaſion. I wiſh to be your friend." The young lord ſtood mute for ſome time, weeping; and then in broken accents ſaid, "My good friend, will you forgive me?—Methinks I ſhould be happy if I could call you by a more intereſting name!"

M. This was glorious on both ſides!

T. There is a ſtrange mixture in moſt characters: but what is the offence among men, where there ſhould not be a mutual forgiveneſs? If all our ſouls were forfeited by ſin, and he to whoſe anger they were forfeited, found out the means of forgiveneſs, mercy ſhould flow in ſtreams from the heart, that hopes to find mercy.

M. But pray, what did his *declaration* ſeem to imply?

T. When I heard the ſtory, I thought that he meant to make ſome honourable offer with regard to *Margaret*. The tenderneſs which worked in his heart on this intereſting occaſion, might raiſe his thoughts of *her* virtues, as well as her father's. True Chriſtian philoſophy has wonderful effects on minds, where there is any tincture of generoſity.

M. What became of *Margaret* all this time?

T. She looking down, with ſympathetic ſorrow, whilſt the big tear ſtood in her lovely eyes, could take no part in ſuch a converſation. Her health, you know, was already faſt on the decline. The contrition of this young nobleman, was a great honour to my friend; whilſt it gave proof, that he poſſeſſed a large portion of generoſity, by ſeeing and acknowledging his fault, and ſubmitting to be admoniſhed by one, who in rank was ſo much his *inferior*.

M. It was fortunate for him that he did ſo! But was it not ſtrange, that he ſhould have ſo much patience, and ſtand ſo quietly?

T. He was deprived of the power of motion. *Margaret's* charms, on one ſide, joined to his curioſity, and perhaps ſome reſpect for grey locks, fixed him down.

M.

M. I wonder that generoſity does not keep people *virtuous!*

T. Do you mean *chaſte?* It is not every one, who is of a generous mind.—Do you take care, and not truſt to generoſity in ſuch inſtances: it does wonders ſometimes; but if prudence, and a ſenſe of religion, do not reſtrain the ardour of youth, or the impurity of age, I fear generoſity is not to be truſted.

M. The young lord was certainly miſtaken in his object: *Margaret* had as high ſentiments of virtue, as any dutcheſs in the land.

T. Her father knew this; and therefore he treated the young nobleman, as one to whom he wiſhed well, not fearful of his daughter's conduct. This affair was not ſpoken of till after her death, as it would have anſwered no purpoſe, but that of making the virtue of his daughter, a ſubject of common talk, which he wiſely thought ought to be avoided; ſince to *boaſt of virtue*, can only ſubject it to be ſuſpected.

M. He acted the part of a wiſe man, and a Chriſtian: but many fathers would not have been ſo eaſily appeaſed.

T. Perſeverance in a good cauſe, keeps honour bright. The honour of an honeſt man, a friend to human kind, will teach him to conſider what it is to be *a man*, a creature whoſe eſſential property is *infirmity*. Such honour is not of the cobweb kind, for every fly to ſtick in it. Thoſe who are truly good, and bold in conſcious integrity, do not ſuffer their reſentments of indignities, to carry them beyond the bounds which generoſity for an enemy preſcribes. But here you ſee the tendereſt motives of gratitude, and reſpect to the memory of the good old lord, pleaded with the united force of tenderneſs, for his own daughter.

M. Who was this young lord's father?

T. Lord *Theodore*, whoſe ſeat is at *Arno*. Lady *Friendly* honoured him much: ſhe knew him well, and made an elegy on the occaſion of his death, ſuppoſing him to have paſſed his days in the ſimplicity of a *ſhepherd's* life.

M. A lady make verſes!

T. Yes, child: if women had proper education, we ſhould find that they would generally excel men in works that depend on the imagination, particularly in the three ſiſter arts, as they are called, *poetry*, *painting*, and *muſic*.

M. It is very true, the girls ſing, draw patterns for their work, and make couplets, eſpecially where *love* or *diſdain* are concerned, much better than our ruſtics can do. But pray, do you remember the lady's verſes?

T. Yes: In order to underſtand them, you muſt conſider that he was a great *ſtateſman*, an admirable *poet*, and an excellent *hiſtorian*: very charitable and humane.

M. Yet unfortunate in his ſon.

T. They ſay he is at length reformed, and does honour to his father's memory, his country, and human nature. The elegy runs thus:

YE bow'rs of ARNO, *(where the graces rove,*
Lave 'mid your ſprings, or round your valleys play)
Shed all your ſweets, deſpoil each fragrant grove,
In balmy ruins ſhroud your ſhepherd's clay.
Mourn widow'd graces, every pleaſure fled,
Even virtue mourns, for THEODORE *is dead!*

That THEODORE, *who whilom us'd to lead*
Your ſportive train, to wind the mazy ſtream;
Who lur'd your ſteps, o'er ARNO'S *lawns to tread,*
And pierc'd each grove, with your enliv'ning gleam.
Mourn, hapleſs ſhades; decline each flow'r its head;
The pride of virtue, THEODORE *is dead!*

That THEODORE, *by ev'ry muſe ador'd;*
Whoſe ſilver harp, ſo often tun'd their praiſe,
Whoſe fixt attention, lib'ral arts explor'd,
Who did to wiſdom laſting trophies raiſe.
Mourn muſes, mourn, the gentleſt ſpirit fled,
Mild wiſdom mourn, for THEODORE *is dead!*

That THEODORE, *whoſe noble boſſom glow'd*
With patriot fondneſs, for his country's weal;
He from whoſe lips, perſuaſive reaſon flow'd,
Whoſe poliſh'd truths could 'rapt attention ſteal.
Mourn Britain, mourn, the firmeſt patriot fled,
Bright honour mourn, for THEODORE *is dead!*

That

That THEODORE, *whoſe gentle nature felt*
The pains and ſorrows that were not his own;
Who ne'er deny'd, when trembling anguiſh knelt,
But paid with ready joy, the ſacred loan.
Mourn mercy, mourn, the kindeſt ſpirit fled,
Soft pity mourn, for THEODORE *is dead!*

That THEODORE, *by every ſcience hail'd,*
Whoſe ſtedfaſt virtue, faction ne'er could blame;
In whoſe warm heart, religion's truths prevail'd;
The brighteſt trophy in the faireſt fame.
Huſh then thy plaints, thy penſive ſtrains give o'er,
For THEODORE *now ſhines—to ſet no more!*

M. Exceedingly pretty, indeed!—Lady *Friendly* muſt have an excellent heart, to have entertained ſuch ſentiments on occaſion of the death of an acquaintance; and be very ingenious alſo, to expreſs them ſo well. I muſt try my memory if I can learn to *repeat* theſe verſes, if you think proper.

T. As you pleaſe. But, *Mary*, in regard to your opinion of the GENEROSITY of mankind!—I muſt let you know how little it is to be truſted. The daughter of a conſiderable yeoman in this county, was deluded by a young gentleman, who, I believe, had promiſed her marriage; at leaſt he was ſorely diſtreſt how to throw her off, without the imputation of the higheſt cruelty and injuſtice. Her father called on me, to beg I would be a mediator. This was the more arduous taſk, as I had been befriended by the young gentleman's father. However we had an interview, and he acknowledged, in her preſence, that he had *promiſed to take care of her.* When ſhe retired, I expoſtulated with him in theſe terms: "For God's ſake, Sir; for the ſake of your own honour and reputation, think ſeriouſly of this matter! What could be the purport of your words? If they were meant to *deceive*, how can they be juſtified before God? If they were not meant to deceive, what could be intended but *marriage?* She ſays that you promiſed; ſhe underſtood that you meant to marry her. Miſtakes of this kind may eaſily ariſe, where there is no ſigning and ſealing: I always ſuppoſe, that

men are more liberal in promiſes, on ſuch occaſions, than themſelves are aware of. It was the affection which this young woman entertained for you, which hurried her into a criminal compliance. Was this a ſufficient reaſon for you to throw her off as unworthy of you? It is a hard ſentence indeed! Had you never ſpoken to her of marriage, ſhe would probably have ſmothered her paſſion in its infancy. Her birth and education make her, in every view, too good to be your harlot: nor do I find you have any reaſon for not marrying her, but that her fortune is ſmall. In my humble way of thinking, juſtice claims the more from you, becauſe her fortune is *ſmall*: if it were *large*, you would marry her. Does poverty, or narrowneſs of fortune on her ſide, warrant oppreſſion on yours? How will you ſtand in the eſteem of the world? No crime is of a blacker dye, than *cruelty!* And cruelty to a woman, in ſuch a caſe, is the moſt hideous. It wears a monſtrous viſage: it murders while it ſmiles. Soft words that wound, are inſults as well as ſtabs. Ere long you will pay dearly for your tranſgreſſion, when it may not be in the power of mortal man to reſtore your peace, or heal your wounded boſom. Reflect on this whole ſcene!—Guiltleſs you found this unhappy girl, ſmiling in youth, in innocence, and joy: How do you leave her? tainted, oppreſſed with conſcious guilt, and overwhelmed with ſorrow, of which you are the occaſion! Conſider, Sir, what mournful conſequences may follow! *She* will not accept the wages of iniquity;—*you* can make her *no ſatisfaction*, but by marriage. You left no means untried to gain an artleſs maid; and *now*, betrayed by *your* love, and *her* confidence in *your honour*, you leave her—to *periſh!*—I would not ſtand in your place for all the world! You aſk my *opinion*, and I give it with the *freedom* and *candour*, which I truſt I ſhall always ſhew to the end of my life. Think that the day may come, Sir, when theſe very ſtones may prate of your miſdoings, and your pangs be as *ſharp* as a two-edged ſword. Where is your heart or underſtanding? Perhaps you do not know what miſchief you have done!—I have heard her mournful tale; I have ſeen the riſing ſobs which ſhake her ſoul: Her father's pillow, I know, is wet with briny tears; and her fond mother's cheek reddens with

ſhame

ſhame! Reflect on your conduct: If you had no *honeſt* meaning, was all the profuſion of the love and tenderneſs you expreſſed in your letters, to purchaſe the tranſient pleaſure of the poſſeſſion of her injured perſon? O ſhame, that man ſhould fawn and flatter, and mean—what ſhall I ſay?—mean to be a *villain!* You will pardon me, Sir—That ſome men, in ſuch caſes, act like villains, you muſt grant. Curſed be the pleaſure which is dyed ſo deep in guilt, and creates ſo much pain and ſorrow!"

M. Surely this was enough to melt *his heart*, and awaken it to a ſenſe of his miſdeeds!

T. So the *generoſity* of *yours* may incline you to think: it ſeemed to make ſome impreſſion upon his mind, for he ſhed a tear; but went away, like the young man in the goſpel, ſorrowful, for he had great riches; and therefore,—had not reſolution enough to act right. There are ſome men, who are ſo little acquainted with themſelves, as not to diſtinguiſh the dictates of their reaſon, from thoſe of their paſſions. He might think, *upon the whole*, that of two ſuppoſed evils, marriage would be the greateſt: whereas, the contrary was ſo apparent to me, that I believe he would have been made happy. The more the diſtinction of reaſon and paſſion is made, the wiſer the man: and the cloſer he follows reaſon, the more virtuous he becomes. In the preſent caſe, this young man had gratified his ſinful deſires, at the dreadful coſt of a young woman: and having ſo far beaten down the barriers of virtue, his next ſtrong paſſion was avarice, or pride, or ambition; whichever it might be, it ſeized his heart: and when he ſhould have repaired the injury, and done juſtice, he choſe the contrary part, ſtill conſidering what was moſt *pleaſing* to *himſelf*; and not That which he might have known was right in the ſight of *God!*

M. I ſuppoſe he called it *prudence:* and his parents and friends might think, every woman that treſpaſſes, no matter who the tempter was, deſerves ſuch treatment;—though *men* paſs unpuniſhed!

T. You ſhall hear the event: It is probable his parents acted upon the principle you mention, *that the children of this world*

are wiſer in their generation, than the children of light:" They act more *conſiſtently*, ſuppoſing there is *no God*, or no account to be given after death. But this not being the caſe, what breaſt-plate can he wear, whoſe quarrel is not juſt?—for though he ſhould be fortified in tempered ſteel, yet ſtill his boſom would be open; and his name blaſted by mortal breath. May it not be called high *imprudence* to treſpaſs againſt ourſelves? Is it not folly, or madneſs, to ſuppoſe our actions are not as open as the ſun's beams, when darted forth in all the glory of meridian brightneſs! Can they imagine that the *Almighty* will be an idle ſpectator? Will they ſay, "Tuſh! God careth not: nothing will happen: that which we ſee with our eyes to-day, will be the ſame to-morrow!" The contrary is ſo true, that we are abſolutely ignorant what to-morrow will bring forth; and the continual changes and chances of this life, give daily proof, that there is no ſecurity, but in *thinking well, and doing right*; and according to That meaſure, which we believe to be the rule of eternal juſtice and mercy!——That ſhame-faced ſpirit, which mutinies in a man's boſom, will not ſuffer him to do wrong unpuniſhed!

M. Did this young man make no conceſſions?

T. No other than, that he would make her a proper allowance, but could not *poſſibly* think of *marrying* her, as he ſhould *diſoblige* his friends, and marr his fortune. She, on the other hand, was in no want of a decent ſupport, ſuch as *virtue* is always contented with; and therefore would not accept his offer. Grief for ſuch ill treatment, threw her into a conſumption, and ſhe died in a few months after; leaving a leſſon to young women, to be cautious whom they truſt; and particularly when they love the man that woos them.

M. O Mercy!—What is become of him?

T. He is the moſt unhappy of all mortals: he now conſiders himſelf as the *murderer* of this young woman, in return for the love ſhe bore him,——Well may you look ſad, *Mary!* I hope you will learn both fear and caution: and where *you* are moſt partial, there to be moſt on your guard.

M. You ſay, he is the moſt unhappy of men!

T. He is almoſt raving, with a conſciouſneſs of having acted baſely.—It is but a few days ſince I ſaw him:—He ſaid, "O

" O my friend, how ſhall I baniſh from my heart, the remembrance of my dear *Caroline!*——O how ſhall I forget the parting ſcene! The recollection of *her* boſom heaving with ſorrow, when I bid her *farewel*, plunges a dagger into *my own:* my *hard* heart hath broken hers. Her words ſtill ſound in my ears, " It is but to die, ſays ſhe, though it be a death of torture. Though *you* will not be my huſband, *I* ſhall be your *friend!* yet never to ſee your face again, upon any terms of diſhonour. With my laſt breath will I pray for your proſperity! If it is the decree of Heaven, that I ſhould be thus chaſtiſed, *thy will, O God, be done!*——I muſt bid farewel to all the charms of *blooming youth*, and all this world's joys! May the remembrance of my ſad fate, never diſturb your breaſt, unleſs it ſhould *bleed* with *penitential ſorrow*, to waſh away your guilt, and prepare your ſoul for heaven! Farewel —my unkind, cruel *Francis!*" In relating this ſtory, he burſt into tears. After ſome time, he went on, " Thus did her tears ſtream from her eyes, whilſt her fond heart ſwelled high, and forbad the utterance of more. Such, my friend, were the bleſſings which this generous girl beſtowed upon me, ungrateful and criminal as I am! O what a falling off was mine, from her, whoſe love was of ſuch conſtancy and gentleneſs! Would to God I had taken *your advice!* The remembrance is now armed with arrows, which pierce my ſoul: and where ſhall I fly from the torrent of my troubles! I hear ſhe ſtruggled with her ſorrows, as if ſhe meant to live in ſpite of my unkindneſs; but ſo it could not be. Soft was the muſic of her tongue: and I am told, there was melody in her grief, which charmed the ſtanders-by: it was expreſſed in ſuch charitable terms, taking all the fault upon herſelf, that whilſt they liſtened to her ſorrows, they became their own! Her parents now droop and hang their heads, curſing the cauſe of their dear daughter's death! O how dark is my boſom! A murderer condemned by law, by law is executed: ſo far *he* makes atonement. What then am I? How ſhall I do juſtice? How cleanſe my mind from this foul ſtain? O what infatuation ſeized my heart, when I might have ſaved poor *Caroline* from the grave! Shall I complain of parents? Alas! they ſaw my fault with partial eyes, and could not

judge

judge of the ſeverity, which my ſenſations might create hereafter. She is gone! irrevocably gone! The proudeſt trophies of monumental praiſe, can but faintly deſcribe her fidelity and truth. Her ſoul ſeemed to have *no blemiſh* but her *exceſs of love* for me. Surely ſhe hath made an offering which Heaven accepts: and grant me, O merciful Father of mankind, the repentance which her laſt ſweet words implored on my behalf, if there *is* mercy in heaven for ſuch a wretch as I am!" You muſt not be ſurprized that he ſhould talk thus, for I am told the poor man is ſo much ſhocked, that there is danger of his loſing his reaſon. He is ſeen walking by himſelf, and ſtrait he burſts into an agony, crying out, "O *Caroline, Caroline*, I am thy murderer!"—Then he weeps.—He ſeldom ſleeps for above two hours at a time; and as certain as he awakes, the ſame thoughts recur to his mind.—Sometimes he gnaws his lips. His eyes look hollow, and his lips wear a livid paleneſs, as if he withered at the heart. His friends carry him into ſcenes of merriment; theſe make him ſigh the more. What they will do with him, or he with himſelf, I know not!

M. This is a very ſerious buſineſs, and ſhould be a leſſon to young men, how they act in ſuch circumſtances, ſeeing there is *One* above, whoſe judgment cannot be bribed. Alas, my father! my heart bleeds for them both.—*She*, indeed, hath early paid the debt due to Nature and penitential ſorrow: *he* is *tortured* with the anguiſh of a *double* guilt: firſt, for ſeducing; next, for deſerting the object of his love: and is it not right that he ſhould be *doubly puniſhed?*

T. You ſee, *Mary*, when virtue is forgotten, how little dependance can be made on any ſuppoſed *generoſity*, either to *prevent* evils, or to *cure* them: though it is to be preſumed, that this gentleman did not really apprehend that he was acting as the murderer of this young woman.

M. But did he care *when he refuſed marriage*, whether he was or not?

T. It is one thing to think of a particular event, and another to ſtifle the thoughts of what may happen.

M. Would it not have been far better for her, if ſhe had followed the advice of her Saviour, "*Go, and ſin no more*," than

than reſted her confidence in a *wretched mortal*, who had acted a baſe part to take advantage of her love, and then to leave her, as if ſhe had been a common mercenary harlot! O ſhame!—But he ſuffers ſadly!

T. Let us now wiſh him a deliverance from the anguiſh of his ſoul. You ſee how paſſion aſſumes the viſage of virtue, when the heart is ſubdued by tenderneſs: and how mankind are apt to convert the crimes of others, into miſchief to themſelves. The *Spaniſh* lady murdered her ſeducer: this poor girl died for the love of hers. Whether a conſciouſneſs of her own tranſgreſſion; the impreſſion of her lover's falſhood; or that ſhe had ſo high a ſenſe of honour, that ſhe could not think of giving herſelf in honourable wedlock to any other man, ſhe ſeems to have delivered herſelf up to deſpair: ſhe was ſo far to blame: ſhe leaves a melancholy proof of the ſad effects of lawleſs love. And you find in the iſſue, that there is as much ſenſibility on the part of the man, except that he repents when it is too late to ſave her from the grave. We may hope, however, that his repentance will ſave his ſoul from that perdition, which ingratitude in love, aggravated by falſhood and artful ſeduction, may lead a man to expect. Alas, my *dear Mary*, however ſeriouſly you and I may talk of ſuch matters, offences of this kind are not rare: too many, who ſhould know what good and evil mean, give themſelves a boundleſs latitude without remorſe: and yet, as I have told you more than once, they are not *hunted out of human ſociety*, but ſometimes received with high marks of diſtinction; as if the more daring in iniquity, the ſtronger proof they give of deſerving female ſmiles: or gaining the heart of a *fooliſh* woman. Some women are ſuch bad interpreters of mens actions, as to *prefer* the man who has treſpaſſed moſt: as if it were enough that he had been a *lover*, however ſhameful his conduct towards the object of his love. The vanity of ſome women leads them to think, they can fix the devil himſelf to truth and conſtancy, though they have not ſenſe enough to know, that next to the practice of evil, is giving it countenance.

M. Are *they* Chriſtians who judge in this manner? Have they a *true ſenſe* of humanity? Do they know how to ſupport the honour of their ſex?

T. Not in my opinion: but ſo it is: and knowing the world, we muſt be the more guarded, not only to avoid the offence in our own perſons, but to judge of it properly with regard to others. You may perceive with what calmneſs *Margaret's* father behaved; not that his trial was ſo ſevere as that of the ancient *Roman* (*a*), who ſtabbed his own daughter (*b*), rather than deliver her up a prey to brutal violence.

M. Stab his own daughter!

T. This was the effect of *deſpair*; for the judge on the bench (*c*), was the party who ſought the maid as the object of his deſires, and had given ſentence that ſhe was born a *ſlave* to a certain *man*, a creature of his, who claimed her as his property. This was the ſtratagem to get the young woman into his hands.—Do you think the father did well?

M. Can it be well for a man to kill his own daughter? He might act according to his heathen notions.

T. He was an *heathen:* but you may perceive he had high ſentiments of honour and parental love.

M. I ſee that women have been the cauſe of much miſchief in all ages: but what was the conſequence?

T. This act of brutal tyranny, coſt the judge his life, and brought about one of the greateſt revolutions the *Roman* ſtate ever knew. Such was the virtue of that ancient people at that time. What might the ſame ſpirit, under the *Chriſtian* law, accompliſh to reform the world! You may ſee what a high opinion has been entertained of chaſtity, in the *pagan* world; and what indignation the attempt of a great vicious man raiſed in a father's breaſt. You may alſo conſider the ſacred love of a virtuous father, for a good daughter. Theſe ſentiments depend on the innocence of the oppreſſed. If we loſe this ſenſe, *incontinency* may become as familiar as any other ſin. The known viciouſneſs of a woman, or the cool temper of a man, may operate in a very different manner. I have heard of a huſband, who finding his wife in bed with his *acquaintance*, improperly called his *friend*, cried, "*Jack*, is it you? Do not diſturb yourſelf: I knew ſhe was a whore!" But he would never ſee her face again from that day.

M. He

(*a*) *Virginius*, a *Roman* ſoldier of renowned probity.

(*b*) *Virginia.*

(*c*) *Appius Claudius*, the *Roman* decimvir.

M. He muſt have been acquainted with her wickedneſs, and loſt all regard for her, who could treat the matter ſo ludicrouſly.

T. Another gentleman having diſcovered a wicked correſpondency carried on by his wife, treated her with equal contempt, but in a genteeler manner.——As he roſe in the morning, he conſtantly left a guinea on the table. Having done this very often, ſhe ſpoke to him: "Pray," ſays ſhe, "my dear, what is the meaning, when you ſleep with me, that you leave a guinea on my dreſſing-table?" He calmly anſwered, "*That is the price which I uſually give my miſtreſſes:*" at once diſcovering his knowledge of her evil practices, and his contempt of her; no longer regarding her as the partner of his joys and ſorrows, the virtuous wife of his boſom, but as the creature of his gratification; a mere *proſtitute*.

M. Did not this reproach ſting her to death?

T. She confeſſed her guilt:—and after much repentance, made her peace:—but ſhe deſired to live a *recluſe life*, as a token of her ſincerity.—Though ſuch inſtances prove the coolneſs of ſome men's tempers, on ſuch occaſions; with others it operates very differently. I have heard my maſter ſay, he had daily ſeen two or three murdered perſons lying in the ſtreets of *Liſbon*, ſuppoſed to be occaſioned by criminal correſpondence (*a*). Theſe murders were committed by huſbands or relations, in defence of their rights and honour. I think the conduct of a princeſs (*b*) of *Gaul*, more brave and generous. She was much diſtinguiſhed for chaſtity, as well as beauty. Being taken priſoner in war by the *Romans*, the centurion (*c*) into whoſe hands ſhe fell, tried all the arts of perſuaſion, to accompliſh his wicked deſign; which proving ineffectual, he made uſe of force. Soon after, an opportunity offered of the lady's being ſent home, and the centurion attended her to the place where the price of her ranſom was to be paid. While he, with a ſlender guard, was *weighing the gold*, he commanded her attendants to draw their ſwords and kill him;

(*a*) About 1729 this was the caſe.

(*b*) *Chiamara*, the wife of *Ortiagon*, a prince of ancient *Gaul*, now *France*.

(*c*) A captain, or commander of an hundred.

him; which being done, ſhe cut off his head with her own hand, and hiding it under her robe, ſhe carried it to her huſband; and expreſſing a *fierce indignation* for the outrage which had been done her, threw it at his feet, nobly ſuſtaining the honour of her ſex.

M. If ſuch a reſentment were not forbidden by the laws of *Chriſt*, every woman of virtue ſo offended, would have much better reaſon for it, than for a *man* to kill his daughter, to prevent her falling into bad hands.

T. Chriſtians are warranted to ſlay in their own defence, as ſome Chriſtian women have done on ſuch occaſions. A huſband, who kills a man, or his own wife, when taken in adultery, I believe is generally pardoned; it being ſuppoſed to be the effect of the higheſt wrath, and ſudden reſentment. As for the reſt, many a man has been hanged for a rape: and therefore, we ſtand in no need of ſuch private vindictive juſtice, as the *Gallic* lady ſought.—Another *Roman* leader, of much greater note (*a*), did not aſſume the *right of a conqueror*, with regard to a young lady of great beauty: he is extolled to the ſkies for not doing That, which if he had done, he ought to have been branded with infamy, as an execrable villain. Some acquire fame at a very cheap rate!

M. You talk of the *right* of conqueſt! Nothing can make wrong *right:* and if inſtead of a great lady, ſhe had been the daughter of a peaſant, the caſe would not have been altered in the leaſt.

T. I agree with you, that the rights of human nature, and the reſpect we owe to each other, as required by the laws of God, are prior to all conſiderations of rank or condition. If people had wit enough to think ſo, *Mary*, we ſhould ſoon ſee the world much more reformed. At preſent, riches on one ſide abuſed, and on the other poverty not patiently ſubmitted to, are cauſes of the lawleſs commerce of the ſexes, as well as the evil propenſities of our nature. I have read of other inſtances of great continence, among the firſt and moſt renowned perſons of the earth, the memory of which is preſerved, as being ſet up in a more exalted view: and as ſuch perſons have been under the greateſt temptations to tranſgreſs, from

(*a*) Scipio.

from the unbounded power which their ſituation gave them. A *Grecian* king (*a*), perceiving in himſelf a ſtrong paſſion for the prieſteſs of *Diana*, retired for ſome time. The heathen world paid divine honours to an imaginary Being under this name, to whom they aſcribed chaſtity, as a peculiar attribute; ſo highly did they revere it. This prince left his palace, leſt he ſhould be tempted to violate the purity of that *ſacred order*. ——One of the kings of *Solamin* uſed to expreſs his aſtoniſhment, that any man ſhould commit an infidelity with reſpect to his marriage vow, when if the wife were to be guilty, it would throw him into rage and torture of mind.——To come to later times, we find that our king *Henry* VI. was remarkable for his chaſtity: obſerving ſome ladies at court with their boſoms uncovered, he reprimanded them.

M. Few kings, I believe, in theſe days, are ſo reſerved. What particular inſtance have you heard of in common life?

T. I ſuppoſe that many happen, though virtue doth not proclaim her own deeds at the houſe-top. A yeoman of the guards to *Charles* II. was tempted by one of the king's miſtreſſes. She was very importunate with him: at length he ſaid, "*Madam, I am married:*" as if he had concluded, that this conſideration would reſtrain her. The ſtory reached the ears of the king, who was not renowned for his chaſtity: but he ſent for the man; commended him highly; told him, that he reſpected the virtuous; and advanced him to a ſuperior office.——In *Scotland*, the people were wont to be awed by a religious principle, in a high degree. In ancient days in *Sweden*, they thought of *adultery*, as we think of *parricide*, or murdering of a father; ſomething ſhocking beyond deſcription. I have heard, that there are nations, in other reſpects leſs poliſhed than ourſelves, whoſe hearts are never ſtained by any ſuch guilt. When once their hands are joined, it is ſuch a token of mutual fidelity, that no inſtance is found of its being violated. Such virtue, *Mary*, gilds the cottage, and makes the homely fare ſweeter than all the viands which cookery has invented: it beguiles the hours of *life*,

(*a*) *Antiochus*, the third king of *Macedon*.

life, beyond all the laboured inventions of modern amuſements; and takes out the ſting from the expectation of *death!*

M. But among all theſe ſtories of kings and queens, yeomen and cottagers, do any ſtand upon ſuch honourable record as *Joſeph?*

T. Joſeph acted, indeed, like a faithful ſervant to his maſter, and his God: he proved his title to the confidence repoſed in him: he was favoured beyond the common race of the ſons of men; and lived and died under the ſmiles of Heaven.

M. Were the firſt Chriſtians much diſtinguiſhed for *chaſtity?*

T. Very much: I remember to have heard of a plot which ſome heathens formed againſt the chaſtity of a certain young *Chriſtian.* They bound him with ſilken ſtrings, in ſuch a manner, that he had but one way left to extricate himſelf.

M. May I aſk what it was?

T. Why, *Mary*, he bit out his own tongue, and ſpit it in the woman's face.

M. A *Chriſtian* only could have thought of ſuch an expedient, or executed it with ſuch reſolution, in the defence of That chaſtity, which no doubt he prized ſo high, that he would have chearfully reſigned his breath, rather than ſubmit.

T. The admonitions given us in regard to chaſtity, are numerous: we are to make a covenant with our eyes, not to look on a maid; underſtood to be with evil deſires:—or not to look, leſt the deſires ſhould be evil. We are alſo admoniſhed, not to gaze on another man's wife;—nor ſtumble at the beauty of a woman. Theſe are inſtructions founded on a knowledge of the human heart, and calculated to prevent thoſe gratifications, which *lead* to ſin and ſorrow. We are taught by the Chriſtian law, that he who looketh at a woman *to luſt after her*, hath committed adultery already with her in his heart.

M. I ſuppoſe this is to be underſtood of intentions or evil deſigns.

T. In general, it ſeems as if no vice is ſo expert in diſguiſing itſelf in the garb of virtue, as this, which reſpects the lawleſs

lawleſs commerce of the ſexes: but it can be only the garb: if we ſaw *vice* in her true colours, we ſhould certainly fly from her; ſhe could not enſnare ſo many of the unwary, before they knew their danger. We Chriſtians cannot be at a loſs to know how we ought to conduct ourſelves: Chriſtianity requires nothing at our hands, in ſtronger terms than *chaſtity*, which extends even to the correction of our thoughts.

M. All Chriſtians muſt be ſenſible of this.

T. Well then, as you are a Chriſtian, fix in your mind an abhorrence of all forbidden ſenſual indulgence. Abſtain even from the moſt diſtant occaſions of luſt and wantonneſs. Keep a watchful guard over your thoughts: habituate yourſelf to the government of your *paſſions*, that your *appetites* may not hurry you into ſin. Cheriſh in your breaſt a deep ſenſe of the perfect holineſs of God, and of his being preſent every where. In a word, entertain a thorough conviction of the great truths of our religion; and that there can be no hopes of ſalvation, where chaſtity is diſregarded. We are aſſured, that being entangled in deceitful luſts, is warring againſt the ſoul: and if we bring this into ſlavery, all is loſt. Among the *Jews* of old, when they forgot their duty to God, the prophet complains in very emphatical terms: among other accuſations, he reproaches them for forſaking the glory of their moral nature; that is, their reaſon and religion, by acting like brutes; for he tells them, they were like fed horſes, every one neighing after his neighbours wife.

M. This, indeed, is a very ſtrong deſcription of the ſtate of thoſe who follow their appetites, unawed by any conſiderations of a judgment to come.

T. What is it reſtrains us, but ſuch conſiderations? Human laws keep many in awe; but where there is conſent of parties in wickedneſs; when religion fails of its force on the mind, men will grow wanton in iniquity.

M. Is it not common for mankind to ſhelter themſelves under the flimſy covering of *numbers* committing ſin in this inſtance?

T. Ay, *Mary*, flimſy indeed! You have given it a very proper name, for it is a very flimſy covering, and ſerves as little to conceal the guilt, as to furniſh any excuſe for it.

W hat

What would you think, if any one ſhould pretend, that corporeal puniſhment, or ignominious death, is leſs an evil becauſe crouds of malefactors are annually condemned to a loathſome priſon, or the gallows!

M. I hope there are not ſo many guilty of incontinency, as is generally imagined. I have heard, that the women in *England*, are more diſtinguiſhed for *chaſtity*, than thoſe of any other nation.

T. I believe they are: but a good woman in all countries, hath nothing ſo much at heart, as to act in character; and as one, who knowing herſelf to be accountable to her God, *conducts* herſelf as if ſhe knew it.—I muſt inform you, *Mary*, proviſion for incontinency is a *trade* in great cities!

M. A trade!

T. Yes: there are many evil ſpirits in the world, who walk about in human form, but are properly the meſſengers and miniſters of the prince of darkneſs: they ſeek occaſions of emolument, at the dreadful coſt of unthinking young women. Whether theſe paſs under the harſh denomination of bawds and pimps, who are hired to enſnare and ſell their prey, it matters little. Sorry I am to be conſtrained to tell you, what muſt ſhock thoſe who bear the name of Chriſtian, as well as them who only challenge the prerogatives of humanity: but it is neceſſary you ſhould know the truth; and knowing it, become the true guardian of your own honour. There are many vile wretches of both ſexes in the world, who make the heavenly face of modeſty bluſh to think of them.

M. Of *both* ſexes!

T. Yes: and in *high* life, as well as in *low*, they lie and flatter, promiſe and ſwear as prodigally, as if they were to gain *heaven*; and are as falſe as *hell*, from whence their deceitful ſpeeches come: they preſent a flattering view of *pleaſure* before the heedleſs eyes of women, and draw them on till they fall into the pit of deſtruction. Theſe enemies to virtue attempt to prove, that things which are really the *worſt* in the world, are the *beſt*.

M. There is a particular curſe denounced againſt thoſe who call *evil* good, and *good* evil.

T. True

T. True: and theſe practiſe the arts of the devil, when under a ſpecious diſguiſe he deceived our firſt parents: like the ſame evil ſpirit, they go about ſeeking whom they can devour; and when they have accompliſhed their foul ends, they *laugh* at the miſery they have created, and ſpurn at the object they have deluded: thus blotting the faireſt workmanſhip of heaven, with ſuch hideous ſtains, as might draw tears from the ſtony rock.

M. Do you ſay this only from general conſiderations of caution to *me*, who am young; or from real misfortues which have happened to any of your acquaintance?

T. From both motives.—Too well do I remember ſome of my good neighbours daughters, whom nothing would pleaſe but going up to *London*, as if they were *ſure* of making their fortunes! Some of them have lived virtuouſly, ſingle; others have ſucceeded in the world, by marriage; but it hath fared ill with ſeveral of the moſt *diſtinguiſhed for comelineſs*. They ſoon fell into the ſnares of thoſe *abandoned procureſſes*, who trade in ſin, and under a pretence of getting them *good places*, brought them like birds to the net, or lambs to the ſlaughter.

M. Did thoſe girls uſe no precaution before they left their parents, to correſpond with ſuch friends in town, as they might truſt themſelves with, till proper places could be provided for them?

T. None: this was their misfortune. No country laſs can ſuſpect half the wicked arts which are played off to ſeduce young females, in that ſink of iniquity, *London*; for ſurely the worſt, as well as the beſt people in the world, live *there!* I muſt alſo inform you, that great caution is neceſſary in going to what they call *public regiſter offices*, where thoſe who want ſervice, or ſervants, apply: and it is particularly neceſſary for a young woman to inform herſelf exactly of the character of the perſon who propoſes to take her as a ſervant, which is ſometimes difficult to be done; for you may be recommended for information, to perſons of the ſame ſtamp. I have had many opportunities of being informed of numbers of young women, who, forſaking the guide of their youth, have been a prey to deſtruction. Many a one I have ſeen in the

ſtreets, ſo deeply ſtained in guilt, that the virtuous ſcarce knew how to be acquainted with their miſery, or in what manner to afford them any relief.

M. Are not the vicious, who are the cauſe of the miſery, the moſt ready to ſuccour it?

T. This by no means follows. For the very reaſon that they have leſs virtue, they have the leſs compaſſion: ſo it appears with great numbers. My maſter thought it the duty of a *man* and a *Chriſtian*, to ſuccour the wretched of *every claſs*, to the utmoſt of his power, in the manner beſt ſuited to their ſad circumſtances. Many a time have I heard him ſigh and ſay, that few of the miſerable Beings, who give themſelves up to proſtitution, eſcape an early death in the career of their iniquity. Either intemperance, or the foul and horrible diſeaſe which they bring on themſelves, or the conſumptions and decay which often follow the medicines taken for the cure, make them old at the age of twenty-five; while the major part die at an earlier time of life. This is the deplorable condition of thoſe, who thus offer themſelves up as ſacrifices at the altars of impurity.

M. Surely theſe unhappy wretches never had any education, and do not know the difference of *good* and *evil!*

T. You are much miſtaken, *Mary*. Some are ignorant; but many more have been inſtructed: and yet, by the careleſſneſs of their parents, or their own diſobedience to them; their looſe behaviour, and inattention to ſerious things, joined to a fondneſs for *dreſs* and amuſement, have rendered them an eaſy prey to their own inclinations, or to the arts of wicked men. Did they but conſider, how abſurd it is to expect wiſdom from the fooliſh, or juſtice from the profligate, they would not fall into the gulph of miſery!

M. One would not imagine, that theſe fooliſh women made any reflexion on what was to happen to them. You ſay they are tempted by the ſhew of gaudy dreſs! Good God! to ſacrifice the *ſoul* for a flimſy covering of the *body!* To loſe That, which is to laſt *for ever*, for a gown, that may be ſpoiled in a *day's wearing!* They muſt be loſt indeed, who can make ſuch a ſacrifice to vanity! In ſpeaking of chaſtity, I obſerve, that the greater part of your ſtories relate to the chaſtity of *men*.

T. There

T. There is one reaſon for this, which does honour to the ſex, for it ſuppoſes that women very rarely make thoſe firſt advances, which produce ſo much miſery to themſelves: their NATIVE MODESTY, and a habit of reſerve, operating ſtronger than a bare principle of honour among men. Hence ariſes the greater propriety in thoſe moral addreſſes, which ſuppoſes men to be in moſt need of a monitor.

M. I fear there are too many of both ſexes, who have not the fear of God before their eyes.

T. It is at beſt abominably trifling, and often wicked, to uſe ſuch expreſſions and *inſinuations* in converſation, as one often hears. The lower kinds of reprobates, will not ſuffer even doors and windows to remain unſullied, where chalk or diamond pencils are to be found. Nor is it, I ſay, only among the vulgar: I have been put to the bluſh, by *flippery*, or as ſome call them, *gay gentlemen*, who have the preſumption to think themſelves authorized to give utterance to conceits, of which the meaneſt of mankind ought to be aſhamed. They deal in what they call the *double-entendre*, or words of *two* meanings; though from their tone of voice, and geſture, and the occaſion of introducing them, it is very plain they have but *one*, and that is ſhameleſs.

M. But are not ſuch perſons avoided by all genteel people and ſober Chriſtians?

T. Some of theſe, who ſet up for *wits*, and have the talent of flattering the corruption of the heart, are frequently countenanced by perſons otherwiſe well-inclined.

M. How are we to reconcile their conduct with the admonitions found in ſo many parts of the ſacred writings?

T. Reconciled! it is abſolutely irreconcileable upon any principle of *religion*, or *good manners*. Some men happily poſſeſs that *native modeſty* I have juſt mentioned, which keeps them in awe: for modeſty ariſing from education, reaſon, or religion, is always a ſtrong guard againſt ſuch *irregularities*, as well as temptations in general.

M. Nothing is more amiable than a *modeſt* deportment in women.

T. And there cannot be a greater curſe, than when they are delivered over to an *impudent mind*, or a ſhameleſs neglect

of religion, whether the matter relates to the ſexes or not. The difference between *impudence* and *aſſurance*, or confidence in what we ſay or do, is as great as between *baſhfulneſs* and *modeſty*.—The world often confounds this diſtinction: The Wiſe Man tells us, "Be ſhame-faced *according to my word*; for it is not good to retain *all ſhame-facedneſs*, neither is it altogether approved in every thing." Though *modeſty* has many charms, *baſhfulneſs* is but weakneſs and incapacity, except when applied to *chaſtity*; and in this, *reſolution* to defend, is a much ſafer guard: a *bluſh* can avail but little.—With reſpect to the affairs of life, thoſe who deſire to do what is commendable, and ſhrink away in *baſhfulneſs*, cannot ſhew their merit to the world: and therefore ought not to be angry with it, if others leſs deſerving, are promoted in preference to themſelves.

M. But we cannot always go juſt ſo *faſt* or *ſlow* as we would: doth not much depend on knowledge and preſence of mind?

T. To preſerve ſuch preſence of mind, it is as neceſſary to be accuſtomed to company, as to be innocent. The mind ought never to be diſturbed, ſo long as it is not conſcious of guilt: for whatever noiſe may be made amongſt one part of mankind about *honour*, nothing is *truly ſhameful* or *diſhonourable*, but what is in ſome meaſure *wicked:* and nothing leſs than the higheſt depravity of heart, can totally blot out a ſenſe of ſhame from the mind. This is ſo powerful a check to *vice*, that it ought to be preſerved as a jewel of ineſtimable value: for well may we bluſh in ſecret even at a thought which reaſon and religion condemns. There are many occaſions, in which modeſty is eſſential to virtue, in caſes wherein *chaſtity* is not concerned. You may obſerve, that women who are really modeſt, never make a boaſt of being ſo; for that in effect is being immodeſt. I hope you will not offend by any word or action; or give any ſmile of approbation to jeſts, which are contrary to the rules of good manners. Rather ſtudy how to be uſeful to your companions, than to divert them; for an ounce of *ſolid ſenſe*, is more valuable than a pound of *wit*. In your commerce with the world, remember what the Wiſe Man ſays, "If you be invited of a *mighty* man, withdraw yourſelf, and ſo much the more will he invite you:" intimating, that

modeſty

modeſty towards ſuperiors, is the ready way to be treated with reſpect. In the ſame manner, when you are conſcious of ignorance, or when prudence forbids you to ſpeak, *talking* will at once diſcover your want of ſenſe, as well as modeſty. Our great philoſopher ſays, "A man that hideth his *fooliſhneſs*, (underſtood to be conſcious of his *weakneſs*) is better than he who hideth his *wiſdom*."

M. This advice doth not hinder our doing juſtice to ourſelves.

T. No: "Too great a diſtruſt of oneſelf, produces a *baſe fear*, which depriving the mind of its liberty and aſſurance, makes our *reaſonings* weak, our *words* trembling, and our *actions* faint." Among things moſt ſhameful, our teacher bids us, "be aſhamed of *theft*; want of regard to the place where thou ſojourneſt; reſpect to the *truth of God*, and his covenant; to lean with thine elbow upon thy meat; of ſcorning to *give* and *take*; and of *ſilence* before them that ſalute thee."

M. This in effect is marking out inſtances of diſhoneſty, impiety, indecency, and pride.

T. True: he bids us alſo be aſhamed "to turn away our face from a kinſman; to take away a portion or a gift; to uſe upbraiding ſpeeches before friends; or after giving any thing, to upbraid." He charges us likewiſe, "to be aſhamed of *ſpeaking again* that which we have *heard*, (underſtood to be imprudently or maliciouſly) and of revealing ſecrets." He ſays alſo, that we ought to be "aſhamed of an offence before a judge, or a ruler." To return to the ſubject we juſt left; he bids us to be aſhamed of looking upon a harlot, and of gazing upon another man's wife." After warning us to avoid ſuch evils, he ſays, "So ſhalt thou be *truly ſhamefaced*, and find favour before all men."

M. I obſerve, that theſe objects of ſhame, are not, for the moſt part, puniſhable by the magiſtrate.

T. No: they are not all reprehenſible by human laws, yet objects of *great ſhame:* and perhaps for the very reaſon they are not chaſtiſable here below, except by the contempt which follows them, thoſe who are thus *ſhameleſs*, will be the more puniſhed hereafter.

M. Do you think that *our* condition in general, expoſes us more to temptation, than that of the wealthy?

T. People of fortune generally obſerve a more ſtrict decorum, than the ſtate of ſervitude will for the moſt part admit: domeſtics therefore ſtand in need of the more virtue: and why ſhould not our condition, encourage us to make up in *virtue*, and the *fear of God*, what we want in *wealth?* If numbers of the rich are vicious, by their riches proving a temptation to vice, upon the ſame foundation of reaſon, poverty, not being in the extreme, will ſecure our virtue. If you would enjoy the advantages of the wealthy, without the dangers of riches, obſerve the decorum which *they* practiſe, and be watchful of your words. Unguarded converſation, in all conditions, opens the door to miſchief: it looks like a deſign, to throw down the barrier of chaſtity.

M. Do you think it will be right to admit any man to be my confident, except yourſelf? Or allow myſelf to converſe with him alone, except where there is an honourable and ſuitable treaty, approved of by my friends?

T. It is moſt natural to conclude, you would put yourſelf in danger, if you did: and let a treaty be ever ſo honourable, reſerve will be neceſſary. On the other hand, you muſt exerciſe ſome ſkill in your *reſerve*, not to appear *outrageouſly virtuous*. It is far better that you ſhould be over-wary, than become a prey in attempting to avoid the imputation of being cautious above meaſure. Let prudence be your guide. Do not forget, that there are *four* moſt excellent mothers, of whom are often born four *unhappy daughters:* from Truth proceeds *hatred*; from Proſperity *pride*; from Security *danger*; and from Familiarity *contempt*.

M. This I believe is often the caſe.

T. You ſee in theſe inſtances, what belongs to every condition; and how virtue, not rationally exerciſed, may produce miſchief to yourſelf and the reſt of mankind. If your chaſtity be firm and ſtedfaſt as the foundations of religion, and dear as your hope of heaven; for the ſame reaſon, you will obſerve, a *reſerved behaviour*, as a neceſſary precaution, and the moſt fit temper for the entertainment of *virtue*.

M. Such a rule of conduct, need be in nothing contrary to the duties of chearfulneſs and humanity.

T. There

T. These are obligations as much as any other: whatever the turn of your thoughts shall be, consider well what is the sin which doth most easily beset you, and whether it arises from your own infirmity, or the wickedness or weakness of other people.

M. With regard to the unhappy young women, whom you have mentioned, surely a small portion of sense and reason might have shewn them the extreme fallacy of all arguments, hopes, and expectations, not supported by modesty, which is the glory of a woman!

T. True, my daughter: but virtue is never free from danger. It is as essential a part of religion to *watch*, as it is to *pray*: and in many cases, which regard the passions, there is no safety, but in *flight*: it is therefore said, that she who ventures to *parley*, is near a surrender. But the conduct which is indifferent, in one circumstance, may be dangerous in another. Those who go to the extent of what is lawful, seldom know the length of the line of liberty; but suffering *virtue* to come near *vice*, it catches the infection. The vanity of a great part of my sex, joined to their evil inclinations, lead them to construe on the vicious side, every thing a woman does, which has the appearance of levity: and some levities cannot be well construed otherwise. Be assured, that it is more easy to prevent the forwardness of men, than to contrive means to cure it: even some kinds of *civility* are mistaken for invitations: and *rich* men are apt to presume, from the humble condition of poor young women, that they may mark them as their prey.

M. I am afraid this is too true.

T. Without any comparison of conditions, build your caution on this great principle: that *human nature is frail*; that religion doth not keep the generality of *men* in awe, in any degree equal to what might be reasonably expected; and that human laws cannot rectify all injuries, *however great they may be*; as I have sufficiently proved in the melancholy instances I have related to you.

M. I am sensible that I ought to avoid giving the most distant suspicion, that any temptation would prevail with me.

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T. This

T. This ſhould make you more humble, modeſt, and reſerved. To repel danger, is to keep out of the way of it: for though men's notions of beauty depend on the *fancy*, yet *all* delight in it: ſome graſp at it in defiance of all laws. Forget not, my daughter, that you are promiſed a vaſt inheritance, even by God himſelf. Wait for it patiently: the time will certainly come; it may be very ſoon. You will not be blind to the *light*, and prefer *darkneſs*; nor, being ſatisfied that *heaven* is offered to you, in wantonneſs or folly, plunge yourſelf into hell!

M. I hope, my father, that I ſhew nothing in my conduct, which inclines you to believe, I ſhould ever conſult my intereſt ſo little, or be ſo loſt to a ſenſe of virtue, as to forfeit *eternal* happineſs, for the wages of ſin, which are but for a moment.

T. I am well aſſured of your innocency, *Mary*: I ſee you agonize whilſt I am talking: I perceive your heart fired with reſolution in the cauſe of virtue. Being ſo anxious for your ſafety, you will *forgive* me, if I ſay *too much*. We are about *to part*, and it is fit I ſhould communicate to you my knowledge of the ways of the world; and the means of ſhunning the evils of it. Nor is it leſs my duty to declare, in the awful preſence of the God whom I adore, that though I ſhould not act the part of the *Roman* ſoldier, yet I had rather ſee your blood ſtream from your boſom, than behold you in the arms, even of a king, on any terms but an honourable marriage; ſuch as divine and human laws appoint for the virtuous. And if you were to ſtray from virtue's ſacred paths, though floods of briny tears would flow from your fond father's eyes, theſe could not waſh you clean; but the day would come, when they would riſe up in judgment againſt you!

M. I know with what a lively flame your piety and zeal burn in your breaſt: I hope mine hath caught the fire, and will increaſe in brightneſs. I ſhould think I had planted a dagger in your boſom, were I to abandon your wholeſome councils in any reſpect.

T. I conſider that a *female fondneſs* for GAUDY ATTIRE, among thoſe who forget their condition, and aſpire at greatneſs, oftentimes coſts them no leſs a price than their ſouls. If

If you ſhould feel your heart incline to this *vanity*, I muſt beg that you would treat it as the *plague:* get yourſelf cured of it, as a diſeaſe, which, if neglected, will prove mortal. Childiſh as this paſſion is, it hath been the ruin of many; and may *tempt* you to forget the leſſons which I have ſo anxiouſly ſought to imprint on your heart. From the moment you fix your fancy on dreſſing to imitate gentlewomen, I ſhall tremble, leſt your deſtruction ſhould be at hand. What hath been the ſad fate of thoſe who enjoy the trappings of folly, obtained by the wages of ſin? That which ſubdues the heart, and makes people *think* wrong, will likewiſe make them *act wrong*. Numbers of young women, without any other inclination to wickedneſs, have been undone by a fondneſs of *dreſs*; and particularly, when it hath been attended by its uſual companion, an immoderate love of *paſtime*. If all the treaſures of the earth are not to be compared to the leaſt virtue of the ſoul, what is a little gaudy apparel, which at beſt can only draw the eyes of the vain and fooliſh? Let not admiration, ſhow, and the *vanities of life*, about which there is ſuch a pother in the world, move you in the leaſt degree from your duty.

M. If fine cloaths are apt to turn the brains of girls in humble life, how do they affect women whoſe fortunes enable them always to dreſs in the richeſt manner?

T. It is becauſe they can come at it eaſily, that they are the more indifferent; not but that fine things of one kind or other, make ſtrange impreſſions on the hearts of fine folks, as well as on the fancy of the poor. There have been ſome women of rank and fortune, even in Chriſtian countries, and in theſe days, who have been bribed by trinkets, or things of as little value. And alas! how many, not having been uſed to early diſcipline, have held their honour very cheap. Riches and titles are out of the queſtion; theſe cannot preſerve from infamy, in this world, much leſs from puniſhment after death.

M. With regard to clothes, you do not mean, that ſervants ſhould not be as cleanly as poſſible.

T. On the contrary, I conſider *cleanlineſs* as a virtue; and have often obſerved, that as among men, filthineſs and drunken-

drunkenneſs have been companions; many of your ſex, who are *ſluts*, have become *harlots*. The ſame induſtry which keeps people cleanly, may preſerve them from the effects of *vice*. In all theſe caſes, there is one great object which is to be taken into the account; I mean, that ours is a religion of SELF-DENIAL. You remember how reluctant the *Jews* of old were to receive *Chriſt* as the Meſſiah: and the reaſon was very plain: they were a wicked generation; they conceived, that he was to be a temporal prince, great in power and glory, and his ſubjects to trample down the reſt of mankind. How was this conſiſtent with thoſe diſtinguiſhed marks of his character, of a man of ſorrows, and acquainted with grief? You perceive, that "the great ſcheme of God, in the univerſal redemption of mankind, was to be laid open to his followers, by their ſubduing many human affections, reluctancies, and terrors. Their hearts were to be fortified with courage and conſtancy; a diſregard and contempt of hardſhips, perils, pains, and death." *We* are not tried in the ſame degree as they were; but ſtill we are to combat all ſuch trials as, in the conduct of divine Providence, ſhall happen to come acroſs us; and if an eye offends us to pluck it out. Thoſe muſt be very weak men, or *untaught* or *lukewarm* Chriſtians, who do not know, that it is the doctrine of *ſelf-denial* which ſtops the career of impetuous youth. O what a glorious conqueſt it is, to ſubdue that army of vain deſires which invade the ſoul! To war againſt his own affections, and to reduce them to the yoke of reaſon, is more worthy of a man, than to give laws to nations, by right of conqueſt with the ſword. When our deſires are not pure; when our underſtanding and experience warn us to beware of them: when theſe take arms againſt us, to retreat and decline the combat, giving ourſelves up as priſoners to our luſts, is in effect ruſhing into deſtruction. Heaven hath great mercy in ſtore for thoſe who wiſh to acquit themſelves acceptably in its ſight: but who can entertain this holy wiſh, yet follow evil?

M. There is no accounting for the madneſs or extravagancy of the thoughts. If we abſtain from evil deeds, it may be hoped, that the thoughts of our hearts will correct themſelves.

T. *Faith* in *Chriſt*, is a principle of ſelf-denial, in thought and action: and whatever ſtruggles it may coſt, it is abundantly repaid in ſelf-approbation, joyful hope, and the diſmiſſion of all fear and ſorrow. If it requires purity in the inward parts, ſuch purity we muſt obtain; impurity we muſt reſiſt; and till reſtraints, even in thought, become habitual, it cannot be ſaid, that we are in a true Chriſtian path of life. Be it your buſineſs therefore, *Mary*, as a part of your worſhip of the true God, to pray for chaſtity: for his eyes are too pure to behold iniquity! (*a*) .....

Well, *Mary*, we have beguiled ſo many hours on theſe intereſting ſubjects, that we are now got within a mile of home. I hope you will write my words on your heart. To-morrow we ſhall walk again in theſe joyful fields, if ſo it pleaſe God, the great proprietor of them. I have yet much to ſay to you, on many other points, wherein your happineſs may be concerned.

(*a*) *For Chaſtity.*

Moſt holy, pure, and righteous Father! I beſeech thee, let thy Spirit deſcend upon thy ſervant, that my ſoul may be untainted, and my body undefiled. Let no unchaſte word pollute the tongue, which thou haſt given to be an organ of thy praiſe; but in all things grant me grace to conform my life to the laws of thy goſpel, that I may diſpel all the impure thoughts which invade my mind. Seal up my ſenſes from all vain objects, that being fortified againſt the aſſaults of the prince of darkneſs, I may poſſeſs my ſoul in true holineſs; free from the blandiſhments of the world, the entanglements of ſenſual deſires, and the dark ſlavery of ſin.——Inſpire me, O God, with firm reſolutions of obedience to thee, that I may lead my life in thy faith, and devote it to thy glory; and at length reſign myſelf to death, in ſtedfaſt hopes of a joyful reſurrection! This I beg, for the ſake of thy ſpotleſs Son, who died to redeem the world. *Amen.*

CONVERSATION VII.

M. POOR *Louiſa!*——What do you think, my father? After we left home, *James* was *aſked at church* twice; but before the *third* time, he left the country, and has not been heard of ſince. A thouſand bad ſtories are told of him: ſome ſay, he has been guilty of a highway robbery; but I do not believe it is true.

T. Why then do you repeat it? Thoſe who are the echo of evil rumours, are but a remove from the inventor of ſuch ſtories. A man may be changeable in love, yet it doth not follow, that he is abandoned in every other reſpect, more than that *Conſtancy* will make a ſaint, without any other good quality. Guard your tongue in ſuch caſes: and rather make a ſacrifice to ſilence, than gratify an inclination to relate ſtories to the diſadvantage of others, or load them with crimes they are ſtrangers to.

M. My dear father, I ſtand chaſtiſed: but I fear there are more deeds of evil than of good, which come to our knowledge, and therefore we talk of them.

T. The more caution is neceſſary; eſpecially as you find the good part of bad characters is generally ſuppreſſed.

M. Louiſa now finds, that it was not me, but the inclinations of her lover, which led him aſtray.

T. I have known ſome men ſo inconſiſtent in their nature, and ſo inſenſible of the pain they give to others, they are as little fit to be yoked in wedlock, as to draw a plow. They think themſelves well-inclined; they feel the force of female charms; they mean no evil: but they are not maſters of their own reſolution, for a ſingle hour. Such perſons wander from one object to another, and make fools of themſelves, as well as of thoſe who liſten to them. It would be a kind of juſtice to the reſt of the world, upon proof that ſuch a man had pretended love to a woman, if he were ever after excluded the privilege of *ſpeaking* to the ſex.

M. Not

M. Notwithſtanding their pretended valour, I believe they are arrant cowards; and rather than hazard their own ſafety in wedlock, commit the vileſt treſpaſſes upon the affections of women, and the juſtice due to my ſex.

T. They certainly want *reſolution!* I have known a man of this turn, who hardly ever ſaw the face of a woman, which had not in his eye ſome charms. "If ſhe was tall or ſhort, fair or brown, in the ſpring or ſummer of life, witty or dull, the picture of plenty, or grown lean by diſappointed love; for the moment he received a tender impreſſion: but like an ague reverſed, the hot fit came on firſt. This minute he was melting in the furnace of deſire; the next, *cold* as ice."

M. Did he hold inconſtancy in love as a right principle?

T. It ſeemed to be his only regular paſſion, in relation to women. If by a miracle he were true for one ſhort month, he would wonder as much, as if he had beheld a corpſe appear with the ſame colour and luſtre of eye as when living.

M. You paint ſtrongly, my father. I underſtand that ſuch men are ſelf-tormentors: and as they have no ſecurity in their own hearts, it is a pity any woman ſhould give them hers: but poor *Louiſa* had no ſuch experience: *James* was her firſt lover.

T. I hope ſhe will have better fortune another time. Happily thoſe who are virtuouſly inclined in regard to women, having made profeſſions which have been liſtened to, are awed by a ſenſe of *gratitude*, or of *duty*, and keep within the bounds that religion and mutual juſtice require at their hands.

M. Do you reckon people of *James's* volatile turn, to be ſo far *wicked?*

T. When they are falſe to their engagements, or do unwarrantable actions. For the reſt, *inconſtancy* and *irreſolution*, are *weakneſſes* which generally chaſtiſe themſelves. I was apprehenſive what *Louiſa's* fate would be. She was CREDULOUS: and in ſpite of the many proofs he had given of his wavering temper, ſhe perſiſted in a falſe belief. The proverb ſays, "Fair promiſes make fools fond:" but where the promiſe is not ſupported by any equality of behaviour, it is amazing that a perſon, capable of reaſoning well in other reſpects, ſhould be ſo groſsly deluded.

M. How is it to be prevented in common life?

T. It is only by the exerciſe of reaſon, we can diſcover the *intended*, or the *involuntary* deceit of the heart. Men's characters, after a little time, are alſo generally known. You may be well aſſured, that whenever the young and artleſs do not make *caution* ſupply the place of *years* and *experience*, they will feel too late, how fatally they abuſe themſelves.

M. I am ſenſible of this: but may one not be alſo too ſlow of belief? To diſtruſt the upright, ſeems to be as criminal, as to truſt the wicked.

T. I apprehend your argument is not a ſafe one; for the upright do not eaſily take exceptions; they know that human nature is frail; and that the beſt characters ſink, when raiſed above belief. To be truſted, on the foundation of a good name, in a certain degree, is natural; but the bounds muſt be preſcribed. When we liſten to thoſe whom we have not the leaſt reaſon to believe can be attached to us by any particular motive, we ſhould truſt with great caution. How often do we hear men praiſed by the multitude, who are found light in the balance. I have known a man ſet up as a leader; I have ſeen him followed, as if his banners were the emblems of truth and juſtice: and yet at the ſame time, I had good reaſon to believe he had little more in his compoſition than *vanity* and *vice*. There is nothing ſo monſtrous or abſurd, that the credulity of one part of mankind will not ſwallow down: and therefore we often ſee them a prey to any impoſtor, who has a mind to play with their paſſions, and draw them up like fiſh upon a hook. The innocent ſilly lamb in the fable was ſo credulous, that the wolf perſuaded him he did not feed on fleſh, as was vulgarly imagined, but on green paſtures. "Why then," ſays the lamb, "we may as well feed together:" and creeping from within his incloſure, joined the wolf,—to be devoured, as you may eaſily imagine.

M. Such events can happen only to the ignorant.

T. Yes: but the ignorant comprehend a greater number than you ſeem to be aware of. The *virtuous*, who have a reputation to guard, do not depend ſo much on their *knowledge*, as their *caution*, not to mix with the multitude, and make acquaintance at a hazard. He who pretends to conduct us to

the land of promiſe, generally brings us into a wilderneſs; but he does not lead us out of it. Credulity is the grand prop of impoſtors: without this, they could not ſupport themſelves, nor would the fool yield to the knave.

M. Truth being a plain homely thing, and fitted to the capacity of every one, is it not aſtoniſhing that *falſehood* ſhould ever prevail over it?

T. What has been the caſe of mankind in all ages? Are we not generally more pleaſed with what is new and wonderful, however improbable the repreſentation may be, than with that which is plain common-ſenſe, unattended by any circumſtance, which agitates either our hopes or fears. Have you ever obſerved, how the *ploughman* ſtares at the tinker's ſtory, and ſeems delighted with ſome monſtrous tale; and when he is told *it is all a lie*, he looks chop-fallen; not becauſe he was a *fool for believing*, but as if he was angry for being undeceived in a matter that afforded him entertainment, and with which he might entertain others.

M. It is very true, my father: I have obſerved it, not of *ploughmen* only, but of moſt other people.

T. You may learn from hence, to be guarded againſt *love tales*, as well as all other fooliſh ſtories, with which the world abounds. To combat the prejudices of mankind, hath been the moſt arduous taſk of ſtateſmen, philoſophers, and divines, in all ages. Do you remember how the credulity, or incredulity of the people, particularly the craftſmen at *Epheſus*, oppoſed the great apoſtle St. *Paul*, in his teaching the doctrines of our Lord and Saviour? they were *intereſted* to ſupport idolatry, becauſe they made images, and received great profits from them. You find how the people were led, as we vulgarly ſay, by the noſe, againſt the cleareſt demonſtration of their ſenſes. St. *Paul* continued among them for ſome time, and ſpoke boldly concerning the kingdom of God: and by the power of the Almighty, he wrought many miracles; inſomuch, that even upon an handkerchief or an apron being carried from the ſick to this great preacher of Chriſtianity, the diſeaſed were made whole, and the evil ſpirits went out of them. Yet the mob, in ſpite of this, could not be perſuaded that the *craftſmen* were in the wrong. Such was their credulity on one

ſide,

ſide, their incredulity on the other. The voice of the people, in a juſt cauſe, is ſaid to be the voice of God: here you ſee it was the voice of the devil; for they maintained idolatrous worſhip, in oppoſition to a teacher ſent from the true God.

M. How am I to guard againſt this evil?

T. Conſider *what* is ſaid, and by whom it is ſaid; compare it with your experience; examine how far your belief may concern your *intereſt*; how it may hurt your charity, or affect your *perſon*, or the good of *others*; and in all doubtful caſes, adopt the rule beſt calculated to preſerve truth and juſtice, peace and concord. Nothing will ſooner induce you to believe a man, than his commendations of your perſon: and nothing ought to alarm you more. Many a poor girl has become a ſacrifice to the ready credit which ſhe gave to the high praiſes of her perſonal charms. If we examine the nature of praiſe in general, the partiality of ſome, and the inability of others to judge, there is great danger of its being beſtowed in a wrong place.

M. Now you ſpeak of the flatterers of young women, what think you of *fortune-tellers?*

T. That only days of groſs ignorance and ſuperſtition, could have ever given a name to a *fortune-teller*. Theſe live on the credulity of fools. The girl who is deſirous of knowing what is to happen to her, in regard to her lover; or the cook-maid, in diſcovering the ſilver ſpoon that is loſt, both ought to be whipt at the cart's-tail, for a couple of wicked jades. They muſt know the fortune-teller to be an impoſtor of the moſt abominable kind. Whether ſhe pretends to derive her power from God, or the devil, her *cant-phraſe*, and peculiar jargon, are not the leſs deceitful. You may imagine ſhe has tried experiments, how ſhe can deceive ſilly girls; and will endeavour to make as great a fool of you, as ſhe has done of them. The gipſy may ſhrewdly gueſs at ſome probable events, and gain a reputation; ſhe may foretel a death which will happen, and create unhappineſs: but what good can it do? Some have been ſo weak as to imagine, that a *dumb perſon* can *foretel events by ſigns*, better than her who can ſpeak: and if a perſon were *deaf*, as well as *dumb*, the more marvellous prophet. I have been told that the *Turks* have a kind of ſuperſti-

tion in behalf of *ideots*, as if they were inſpired perſons. This is one inſtance of their groſs credulity. Our ancient prejudices, in behalf of wandering vagabonds, who call themſelves *gipſies*, or *Egyptians*, is not entirely worn out. In ſome parts of the kingdom, a few fools yet remain, who ſhew them countenance. Do you not think themſelves ought to be treated as vagabonds?

M. Indeed I have no opinion of gipſies, but as artful miſcreants: the wonder is, they are not totally ſuppreſſed.

T. Such is the force of FLATTERY, that moſt people are inclined to *pay* for it, rather than their vanity ſhould be ſtarved: and theſe are the flatterers of a few ſilly country girls: and I ſuppoſe they are ſometimes employed to lead a girl into a ſnare. But it goes much further: In the earlieſt ages of the Meſſiah's reign on earth, we find the *fortune-tellers* and *magicians*, convinced that their art was not derived from God, brought forth their books, and burnt them, as a public renunciation of their deviliſh practices. Would you, who are a diſciple of *Chriſt*, countenance the wretched remains of ſuch practitioners?

M. I never conſidered this matter in ſo ſerious a view: but I have thought it wicked to queſtion theſe *gipſies* about things to come, as if I meant to intrude upon the power of the Almighty.

T. Surely it is wicked!

M. At the ſame time I agree with you, that we are all open to flattery in ſome degree or other: and ſilly country girls, you ſee, go as low as appealing to gipſies.

T. And do you not perceive, that flattery is the general art by which knaves amuſe fools?

M. And yet ſome flatterers I believe mean *honeſtly*.

T. There are as many diſtinctions of flatterers, as there are kinds of men. The *great* are moſt expoſed to the poiſoned breath of flattery.

M. Are not *all* men *flatterers?*

T. Of other people, or themſelves: and I am ſure that *all* young women are ſubject to be flattered. Have *you* not often heard very fulſome ſtuff?

M. Indeed I have.

T. I

T. I am glad you thought it *fulſome:* but did you not find it eaſier to fly from it, than to prevent it from ſtealing upon your heart?

M. You are right again, my father.

T. Flattery is employed for various purpoſes. Many a time have I been ſhocked at hearing perſons of both ſexes in high life, flattering each other, when I knew that they entertained a mutual contempt, and *meant* nothing by what they ſaid, but mere words of diſcourſe, or a deſign to amuſe.

M. Is it poſſible that *Chriſtians* can talk in this manner? If I cannot ſpeak the language of my heart, I ſhall wiſh to keep ſilence; though I ſhould be ſometimes uncivil.

T. You need not be afraid of rudeneſs, for not being a *flatterer.* The foundations of real good manners, are laid in *truth:* the reſt is but a fantaſtic *appearance:* like falſe coin, it may for a time deceive, but in the end its baſeneſs will appear. The world, bad as it is, will generally do juſtice to thoſe who are really friends to mankind.—Every one cannot expreſs his meaning in the ſame terms; but there is a noble freedom dwells in the breaſt of the *generous-hearted,* unknown to *flatterers:* and whatever worldly advantage thoſe may ſometimes gain, who are liberal of their commendations, we ſhould not forſake our integrity to gain the world.

M. But how are we to live, whilſt people of the world are ſo fond of *flattery* and *deceit?* If they will not receive *truth,* will ſhe intrude herſelf upon them?

T. There are many ways of expreſſing our diſapprobation: we may appeal to the good qualities and better judgment of the parties, with regard both to their words and actions, and render the advice palatable, if not delightful: to make an offender a judge in his own cauſe, is often practiſed among perſons of the *beſt breeding:* and it is the *beſt* method, not only becauſe it is *honeſt,* but that it is imitable by perſons of all conditions, who mean to live in peace.

M. This ſeems to be converting flattery into a bleſſing.

T. If we tell people what they *may be,* if they apply their talents properly, it often ſucceeds in making them what they *ſhould* be. If I commend you for a particular virtue, would you not be the more *watchful* to guard it, and the more *aſhamed* of

of forſaking it? The greater value we ſet on our *good actions*, provided we are humble in the ſight of *God*, and avoid talking of them before *men*, the more attentive we ſhall be to the virtue that produces ſuch actions; and the more ſteady in our principle of *right*.

M. This cannot be denied.

T. The firſt object is carefulneſs to *do well*; the next, not to be ſolicitous of *praiſe*. Guard your heart againſt thoſe, who would make you think *highly* of yourſelf: conſider them as falſe friends, and deceivers. The difference between the liar and the flatterer, in many inſtances, conſiſts in this: The liar offends you behind your back; the flatterer commits the injury before your face. There is nothing ſo wicked or abſurd, but hath been attempted by *flatterers*. The devil was the *firſt flatterer*, when he tempted poor *Eve*, and ſhe fell from her heaven of innocence: though there is no doubt but that he ſpoke of the heaven of her ſmiles, as *James* did of yours, or the young nobleman of *Margaret's*. There is a very old ſaying, that "*flatterers* never lift any one up, but as the *eagle* doth the *tortoiſe*, to gain by his fall." Thoſe who believe all the good that is ſaid of them to their face, will ſoon find they are not ſo well ſpoken of behind their back.

M. Fools have often wit enough to flatter.

T. But what a wretched thing it is to be *deceived* by a *fool!* The greateſt danger to a woman is, when ſhe is in the bloom of youth, with perſonal charms, and not under the protection of a good mother. Under every circumſtance ſhe may be quick in diſcerning the impreſſions ſhe makes on a man; but not aware how ſhe may enſnare herſelf, by notions of generoſity, whilſt ſhe is expoſed to the ſtratagems of love.

M. I am afraid this is true, or we ſhould not hear of ſo many complaints in the world, of the cruelty of men towards women.

T. The greater the praiſe, the greater the danger of falling a ſacrifice to it; for though it ſhould contain ſome *truth*, it may not be the leſs empty, as to the *good* effect.

M. You will not be ſurprized that women ſhould love flattery, when you conſider that it is the proper food of *vanity*.

T. You are honeſt and candid, *Mary*, with regard to your own ſex. The vain are the moſt open to flattery; and the reaſon is plain: they think themſelves beſt entitled to applauſe.

M. But is not ſome degree of flattery neceſſary to the happineſs of mankind?

T. There are *three* kinds of people in the world, of whom two ſtand in no need of flattery; and the third will not hear it: I mean the *weak* and *ignorant*, who are ſelf-ſatisfied, from not ſeeing any thing in themſelves, but what is very right; and the *wiſe*, who ſeeing things *as they are*, and ſenſible of their own imperfections, cannot bear to be *flattered:* they behold their errors paſt, and reſolve to be watchful of themſelves not to offend for the future. There is a fourth claſs, whoſe weakneſs of judgment, or humility of heart, leads them to be too much out of conceit of themſelves: theſe ſtand in need of *commendation* for their good qualities, and paliatives for their bad ones; for indeed it behoves us all to compaſſionate each other, and to keep ourſelves in humour, ſo as to prevent deſpair, that we may not grow mad with melancholy or diſguſt. Seeing that ſuch legions of calamities often invade us mortals, it is our duty to preſerve each other by all the means which humanity dictates, and truth will warrant. The *flattery* intending to deceive another, naturally raiſes the indignation of a man of ſenſe; yet you may perceive there are many kinds of *ſoft words*, which ſeem to partake of it, without which we cannot live in That peace and harmony, which is the chief charm of life. We often flatter, without knowing that we do ſo. "In the fulneſs of the heart the mouth ſpeaketh." Many kind and tender words fall from honeſt tongues, which if not ſtrictly true, do not the leſs proceed from the heart. Some flatter from hatred or deſign; others are very partial in their affections. Our enemies endeavour to humble us by unjuſt reproaches; our friends in their turn, ſtrive to encourage us in a courſe of virtue. The beſt of men judge on the tender ſide: nor ought we to be offended, when flattery proceeds from the ignorance and ſimplicity of thoſe who beſtow it on us.

M. W

M. I preſume we ought not to ſhew the ſame kind of reſentment towards thoſe who we have reaſon to believe are our friends, as to ſuch perſons as may be juſtly ſuſpected of evil deſigns. I remember a ſaying, which pleaſed my fancy much, "Sweet diſcourſe makes ſhort days and nights."

T. This is meant of the ſentiments of our friends, which only can properly be eſteemed ſweet; and *their reproaches* are ſweeter than the kiſſes of an enemy. Be you grateful for the civilities of others; but fear not to rebuke them when they treſpaſs upon truth and virtue.

M. Would you have me endanger my own ſecurity?

T. It is for your ſecurity that I give you this advice: not wantonly to intrude your thoughts upon others; but modeſtly to expreſs your diſapprobation of evil. I am perſuaded, that we may practiſe a ſeverity of manners, which though perhaps *righteous* in itſelf, may claſh with that *goodneſs* and *humility* of heart, which conſtitutes the brighteſt jewel in the *Chriſtian's crown.* The generality of mankind are *flatterers of themſelves*; and few chooſe to hear of their faults: it is no leſs true, that the wanton love of praiſe, is weak and fooliſh; and that as flattery gains admiſſion into the heart, it is apt to baniſh common-ſenſe. What think you of flattery going ſo high as to make wretched mortals, gods?

M. Gods!—What do you mean?

T. In ſome of the latter ages of the *Roman* empire, the ſenate had a ſet form of tranſpoſing the dead emperor into a creature of their fancy, which they called a god: they might as well have called him a *devil*; for ſome of theſe deified men, had been as wicked fellows as ever ſaw the light.

M. Good Heaven!—How ignorant of the *one true God*, were thoſe blind and beſotted heathens! Is it true, that *flattery* is practiſed more at courts than in other places?

T. Courts furniſh moſt objects to gratify ambition; and moſt candidates for ſuch objects. One pays homage to the other, by *honeſt*, or *diſhoneſt* arts, as it may happen for the ends of profit or honour: and therefore it is no wonder that *flattery* ſhould be moſt practiſed there. As to princes, it is ſuppoſed they *never* hear any *truth*, but ſuch as is *agreeable* to them: but I think, *Mary*, we take care that our good king

ſhall hear of every thing; ſometimes in terms not altogether ſo decent. We read of a noble inſtance of chaſtiſing flatterers, in the ſtory of one of our ancient kings. It is ſaid, that *Canute*, walking with his courtiers on the ſea-ſhore at *Southampton*, was ſaluted with ſuch fulſome praiſes, as if his power were more than human. The king, intending to chaſtiſe their folly, called for a chair, and ſat himſelf down, and with a majeſtic air, commanded the waves not to approach him: but immediately his robes were wetted, and himſelf covered with the ſpray of the water. Upon this, he roſe up, harangued his attendants on the vanity of their ridiculous flattery; expatiating on the ſcanty limits of the power of the greateſt monarchs. Have you ſeen a famous picture at the 'ſquire's repreſenting this event? Princes may be told, that they are more than human: and ſome have been weak enough to believe it: but ſickneſs, and the approach of death, opens their eyes.

M. I have often *laughed* at the girls of my acquaintance, who, for no other reaſon than being handſome, are told, by young men, that they are *angels:* but it is no laughing matter to ſee flattery make them as proud as *Lucifer*; or their vanity induce them to purſue ſuch courſes, as render them fit only for angels of darkneſs.

T. Of all the effects of flattery, I know of no one more remarkable, than that which was practiſed on an old rich man: *poor* he was in one ſenſe, for he was in his ſecond childhood. Sir *William Shallow* had two daughters: the eldeſt a woman of a proud and unruly ſpirit; and, if fame is not a liar, of a vicious diſpoſition; but withal ſo artful, that ſhe flattered her old father out of the little wit, that age and infirmities had left him: and he made a deed of gift of all his eſtate to her, in prejudice to his youngeſt daughter; reſerving only the right of a coach and pair, a coachman, footman, and two chambermaids.

M. And what was the conſequence?

T. When this wicked jade got poſſeſſion, and thought herſelf ſecure, ſhe treated the old man ſo cruelly, it is ſaid ſhe turned his brain.

M. Good

M. Good God! what a monſter of ingratitude, cruelty, and undutifulneſs! Surely ſhe will have a ſad account to give of herſelf at the day of judgment! But why was the youngeſt ſiſter diſinherited?

T. Becauſe ſhe would not flatter. She told her father plain truth; ſhe warned him of his danger; ſhe repreſented the abſurdity of his living on another's courteſy. Nothing would prevail: when the event proved her good judgment, as well as truth, in humble affection for him, and piety towards her heavenly Father, ſhe never parted from him in his affliction.

M. Excellent young lady! Her tears were more precious than the moſt coſtly drops of pearls or diamonds which ever graced a queen.

T. My dear *Mary*, your words are comfort to my heart! Heaven was indulgent to her. The attorney who drew up the deed, happening to be in love with her; or as ſome ſay, thinking the old man *mad*, purpoſely made a flaw. The writing, upon a reviſion, was accordingly ſet aſide, and the virtuous ſiſter had her juſt ſhare of the inheritance.

M. How happily Providence brings good out of evil! Did the wicked daughter proſper?

T. The rain which falls on the juſt, falls alſo on the unjuſt. The wicked, however, are often chaſtiſed in this world. The eldeſt daughter, who had acted ſo unnaturally, lived deſpiſed, and died unlamented; while the youngeſt continues to be a ſhining proof, that DUTIFULNESS TO PARENTS, is highly acceptable in the ſight of God: and that the good are often rewarded with happineſs, and length of days, in the land which the God of their fathers hath given them. Whatever befalls you, *Mary*, be ſincere. A habit of ſincerity towards your fellow-creatures, will make you ſincere in your piety towards God. Would you know the hearts of others, with regard to your expectations of happineſs from their conduct, conſider that "nothing can give us ſo juſt a notion of the depravity of mankind in general, as an exact knowledge of our own corruption in particular." Yet, from this conſideration you may learn to forgive thoſe who you find are ſometimes deficient in SINCERITY to you. The Wiſe Man tells us, that "*open rebuke* is better than *ſecret love*:" yet only a ſmall

a ſmall part of mankind deals ſo openly with us, as to be at no time *inſincere*.

M. Is it *poſſible* that we *can* be *always* ſincere?

T. The true notion of ſincerity, ſeems to be uprightneſs and freedom from diſguiſe; or in other words, to treat mankind with candour; correcting them, when we can do it with prudence; but always evading the declaration of what we do not think. This is the beſt preſervative againſt falling into a ſnare; and acts as a guardian to uprightneſs. If your companions find, that you will not conſent, or connive at any thing that is unjuſt, it will lead them alſo into the paths of integrity, and promote that domeſtic love and harmony, which is the true fountain of happineſs. Sincerity being equally a friend to fidelity and gratitude, naturally engages them in the common cauſe: theſe three good qualities becoming one ſtrong united virtue, can hardly fail in the iſſue, of being an overmatch for all the evil devices of the world.

M. Alas, my father! I feel that there is no living contentedly in my own mind without ſincerity; nor is it eaſy to live peaceably with others, whilſt I indulge my natural diſpoſition to it.

T. Not unleſs you mix it with prudence: but there is another virtue, which will ſupply all the neceſſary defects of ſincerity; I mean *generoſity of temper*; which though it has great affinity, is a different virtue of the mind. It falls far ſhort of that univerſal charity, which raiſes us ſo near a level with angels: for generoſity of temper is ſtill mixed with ſo much ſelf-love, that we are upon this principle more inclined to ſerve and oblige our equals, or ſuperiors, with whom we aſſociate, than our inferiors, who demand our compaſſion.

M. I believe this is the juſteſt picture of the heart. But when we come to judge in the great cauſe of religion, and add charity to our generoſity of temper, then we may ſee the glorious harveſt that will be produced.

T. You ſay well: generoſity towards inferiors, ſeems to take another name: it is humanity, if not *charity*.

M. But how comes it there is ſo little generoſity in the world; that when a generous action is done, it is ſo much talked of as a ſtrange thing. Should not all the days of our

lives

lives be employed in a continuation of generous and uſeful actions?

T. They ſhould indeed: but generoſity, like other virtues, derives its ſtrength from imitation, emulation, and gratitude: the greater the number of generous actions done, the more may be expected.—It is the motive on which we act, that ſtamps the action with a mark of glory: but this cannot be known ſo truly of others, at the time of doing it, as when we are informed of the circumſtances which give it luſtre. There is a peculiar charm in actions which are the moſt diſintereſted.—I have heard my maſter talk of the conduct of the *Roman* general *Camillus*. He was ſent againſt the capital city (*a*) of their enemies (*b*), whoſe cuſtom it was to commit their youth to the care of a maſter: he was to teach them the arts, and walk out and converſe with them. The *Roman* camp was yet at ſome diſtance. The maſter who had the care of the children of the principal perſons of the city, walking out as uſual with his ſcholars, determined to deliver them up as hoſtages to the *Romans*: and a favourable opportunity offering, he continued his walk, and led them to the tent of the *Roman* general, and delivered them up to him; declaring he might now command the city. This might probably have been the caſe, as the parents already lamented the loſs of their children.—*Camillus* having heard him, and diſdaining a conqueſt on ſuch terms, after accuſing the maſter of treachery, and telling him that the *Romans* made war againſt *men*, armed like themſelves, and not againſt harmleſs children, he commanded him to be ſtripped, and his hands to be tied behind him. *Camillus* then armed the young ſcholars with rods, and bid them drive him back into the city, and ſcourge him all the way.

M. Glorious! I dare ſay the boys readily obeyed, and that the parents were much rejoiced to ſee them.

T. The parents, at ſight of their children, for whom they had been inconſolable, raiſed cries of joy; and were ſo charmed at this act of generoſity, that they made peace with the *Romans*, and choſe to live under their government.

M. This ſhews the power of a generous turn of mind.

T. Yet

(*a*) Falerii. (*b*) The Faleſci.

T. Yet a general in theſe days could hardly anſwer the not taking advantage of treachery.

M. How is it poſſible for people in our circumſtances, to do ſuch acts of generoſity?

T. Why, child, is nobody to be generous, but thoſe who govern mankind? What do you think of *Lemuel Swan?* He is not worth above thirty pounds a-year. His couſin *Charles*'s ſon having diſobliged his father, by marrying contrary to his pleaſure, he left his fortune, being near *Three Hundred pounds*, to *Lemuel*. This good man informed himſelf of the circumſtances of the caſe, and found the perſon who had given occaſion for his couſin's conduct, was a deſerving young woman; that her only crime was poverty. *Lemuel* made her and her huſband a viſit, and told them, with tears, that he was ſorry his benefactor had judged ſo ill, but that he would correct the miſtake; and accordingly laid out the money in land, and ſettled it on the children of this marriage, the parents to enjoy the rents during their lives.

M. My dear old *Lemuel*, I ſhall love you as long as I live!

T. But it is not in ſuch inſtances only. The humbleſt action ſometimes carries with it a greatneſs of ſoul ſuperior to the bounties of kings. Providence may reſtrain us with regard to the *means* of relieving others. We may retain a readineſs to ſerve them, and be as fruitful as the rain that falleth from the heavens: but our virtues, as expreſſed in action, muſt be ſuited to our circumſtances. Generoſity ceaſes to be a virtue, when we are carried by it to the deſtruction of ourſelves. As he that falls by his own hand, is guilty of murder; and he that puts it out of his power, by one act of great kindneſs, to ſupport his own life, and do any further good for the benefit of others, acts inconſiſtently. To be diſintereſted and generous, mean the ſame thing: and candour and generoſity are inſeparable. Have you ever heard of the fable of the two travellers? One of them, caſting his eyes on the ground, ſees a bag of money; and taking it up, cries, "I am in luck to-day: I have found ſome riches." His companion immediately anſwers, do not ſay, *I*, but *we*; for as companions we ought to ſhare in good fortune, as we ſhould in evil accidents. The other inſiſted, that as *he* had found the money, he would keep

keep it: but while he was yet ſpeaking, they were alarmed by a hue-and-cry after a *thief*, who had that morning taken a purſe on that road: upon which he ſaid, "This is very unfortunate: *we* ſhall certainly be ſeized." "Good Sir," replied the other, "be pleaſed not to ſay, *we*, but *I:* for as you would allow me no ſhare in the *prize*, you have no right to make me a partner in the *puniſhment*."

M. This fable points out what it is to want generoſity and candour.

T. And how intereſt blinds the underſtanding; and ſelf-love perverts the judgment and the heart. The Wiſe Man ſays, "*Give* and *take*, and *ſanctify* thy ſoul, for there is no ſeeking of *dainties* in the grave:" as if he would aſk, For what are you anxious? Conſider how you may make the things of this world adminiſter to the good of your own ſoul; and conſequently, to the benefit of your fellow-creatures: but make them not the inſtruments of evil, by graſping at That which neither reaſon nor religion will call yours. Your tenure in any thing can be but ſhort: you cannot enjoy it in the grave: therefore, whether you give or take, be careful of your ſoul. Be generous in all your conduct; improve your mind in every god-like principle: Be the parent, the friend, and to you, *Mary*, I will add, the *ſiſter* of the human race!

M. My father, indeed I apprehend, that ſuch as the lawful pleaſures of the world are, thoſe who buy them with much care and aſſiduity, forfeit, in a great meaſure, the end and deſign of the *purchaſe*.

T. Thoſe who have much experience, and are accuſtomed to the examination of their own hearts, are ſenſible of this: but whilſt we are acting a neceſſary part on this *ſtage of the world*, we muſt endeavour to do it *well*.

M. Your doctrines always inſpire me with reverence for That charity, which I hope will render me acceptable in the ſight of God. Nor am I leſs ſenſible, that all the good this world can furniſh, were there no mixture of evil, is but a ſhadow of *things to come:* and all its glories, but a faint image of the loweſt happineſs, which the ſpirits of the juſt made perfect, enjoy in the regions of everlaſting bliſs!

T. You are ſurely in the right: yet, I ſay, whilſt we are wandering as *pilgrims* on the earth, we muſt conduct ourſelves ſo

as to make life as pleaſant as virtue can render it. Upon this ſolid principle, death (when death ſhall come), will be welcome to our wiſhes and longings after happineſs! In the mean time, ſuch as our COMPANIONS are, ſuch we uſually become. Now, whether you attend moſt to guard againſt *credulity*; to cultivate your *ſincerity*; to avoid *flattery*; or make *generoſity* your chief aim, as I have deſcribed, you will grow pious, charitable, and humane, anxious for the good of others; or juſt the contrary, according to *your company*. They who venture into *bad company*, though they may not be abandoned in their own perſons, muſt alſo expect to ſuffer when their companions miſbehave themſelves. As to That acquaintance, which takes the name of *friendſhip*, it is more beneficial, or more *dangerous*. Every new-fangled notion, and pretty conceit, advanced with art, or humour, makes an impreſſion in proportion to the regard we have for the perſon. Conſider then, my daughter, how you ought to be guarded. Many miſtake an *affection*, which varies with every *untoward accident*, for That good-will, which is conſtant. They mean no harm; but they do not conſider the *good* they ſhould always have in view. Thus they ſpend their days, ineffectually to the great purpoſe of improving time. Others judge of things, with a vanity of heart which leads them to think they cannot do amiſs. There is no conſiſtency in *their* principle of action; for they do not conſider how their neighbour will *feel* what they ſay or do. Mankind in general, being eager to gratify their favourite paſſion, whatever it be, whilſt ſuch infirmities take root in the mind, *true affection* and *ſolid eſteem* wither and die away: only the name of them remains.

M. Can this be ever the caſe with thoſe who live together as friends and companions?

T. I apprehend the common misfortune incident to our *ordinary* connexions and acquaintance is, that we think of them for ſo ſhort a time, we can receive no good from the *remembrance*.

M. If we expect to be well ſpoken of, I preſume we muſt live as we ought, and not as mere fancy or opinion may incline us.

T.

T. I ſpeak of the generality of mankind, and the imperfection of companionſhip among men.

M. But ſtill, you ſay our lives are uſually formed, in a great meaſure, by our company; and that we muſt ſtand to the good or evil of it.

T. There are two kinds of people, againſt whom we can never be too carefully guarded: The *revengeful*, who eaſily take offence; and the *treacherous*, who enſnare. The fable of the *dog* and the *crocodile*, inſtructs us to be watchful of our preſervation. The dog was courſing on the banks of the *Nile*, and grew thirſty; but fearing to be ſeized by a *crocodile*, only lapt as he ran. The voracious crocodile raiſing his head above the water, aſked him, why he was in ſuch a hurry? "I have often wiſhed," ſays he, "for your acquaintance, and ſhould be glad to embrace the preſent opportunity." To which the dog replied, "You do me great honour: but it is to avoid ſuch companions as you, that I make ſo much haſte."

M. The dog might anſwer wiſely: but is it not better, in moſt caſes, to fly from danger without giving any anſwer?

T. I believe it is; eſpecially for *young women*, who cannot be too cautious how they parley with a doubtful companion.

M. Yet we are ſo naturally pleaſed with mirth and feſtivity, we court the ſociety of perſons of a lively turn.

T. Yes: but you hardly ever *eſteem* them on that account. Profane perſons are ſometimes very jocoſe; but to be merry and wiſe, belongs only to the virtuous. Whatever is good in us, is generally heightened by the communication of it in good company: as on the other ſide, the evil of our hearts is called forth in the converſation of fooliſh or wicked perſons. "In the fulneſs of the heart the mouth ſpeaketh," whether it be good or evil. People naturally talk of ſuch things as are moſt pleaſing to themſelves: but theſe not being the ſame to all perſons, our company becomes pleaſing or diſagreeable, as we know what to ſay. We ought, as far as virtue permits, to accommodate ourſelves to the taſte of thoſe with whom we converſe: it is common civility to obſerve what their taſte is; and common prudence to court or ſhun them accordingly. Whenever you find the ſpeech is impure, be ſatisfied that

the *mind* is *corrupt*. With regard to your companions, I adviſe you to conſider, that nothing is more ſilly than an ill-timed laugh: and that many laugh at their own imperfections, ſeen in another. From the moment you begin to *ſneer* at ſome who are *preſent*, or others who are *abſent*, you expoſe yourſelf to the imputation of ill-nature, if not injuſtice; and what is worſe, to become *really* unkind, or uncivil, if not malicious. "It is far better, that converſation ſhould not riſe higher than *harmleſs trifles*, than be turned to *ſlander*."

M. I am ſenſible that there are more ſubjects for compaſſion in the world, than for deriſion. But you make me think, that converſation, as generally conducted, doth not promote the cauſe of humanity, ſo much as might be expected.

T. Certainly not ſo much as it ought to do: but it is neceſſary, and may be rendered delightful.

M. I meet with ſome who are never tired of ſpeaking, though I am tired of hearing them; for I learn nothing uſeful from them.

T. There are many in the world, who abound more in words than ideas. They affect to give reaſons for what they ſay; though there is the ſtrongeſt reaſon in the world why they ſhould hold their tongues. I could mention to you a perſon of my acquaintance: "His reaſons are as two grains of *wheat* hid in two buſhels of *chaff:* you ſhall ſeek all day ere you find them; and when you have found them, they are not worth the ſearch." As to the weakneſſes, and mere follies of mankind, they muſt be borne. Be careful of your religion and humanity; preſerve *them* untainted: when the diſcourſe is *wicked*, *indecent*, or *ſlanderous*, retire. If you have no acquaintance with the perſon reviled, you will hardly be able to diſcover, whether that which is ſaid, be well or ill-grounded. But ſeeing there is ſo ſtrong an inclination in moſt people, to find in *others* as *many* faults as poſſible; and in *themſelves* as *few:* you may ſafely conclude, that the evil part related, is *increaſed* and *blackened*, and the good diminiſhed or concealed.

M. I fear that your remark is moſt juſt and true: and a melancholy truth it is. But it ſeems to be extreme folly, for people not to conſider what will be ſaid of themſelves, for the fault of ſpeaking ill of others.

T. The

T. The proverb ſays, "He that ſpeaks the things he *ſhould* not, may hear the things he *would* not." In general, eſteem your company as good or bad, as they are tender or cruel toward their neighbour. Always endeavour to change the ſubject, when others are ill-ſpoken of: ſpeak as fair as you poſſibly can of their good qualities. If you are ſatisfied from circumſtances, that the party abſent is injured, think it an honour to appear as an *advocate*, and plead the cauſe with a becoming warmth: ſoften the rigour of the ſentence againſt her, and avoid injuſtice towards a good name. In acting thus, you will do as you would be done by, and ſet bounds to the folly and malice of your companions.

M. This is an excellent rule: and I hope I ſhall be able to follow it.

T. It is one of the great ſecrets of life to pleaſe thoſe with whom we aſſociate, when we can do it conſiſtently.—— Thoſe who have good hearts, and good underſtandings, know how to contradict with reſpect; and to pleaſe without flattery, or too much familiarity.—Endeavour to accommodate yourſelf to the capacity of thoſe with whom you converſe.—If they are in a higher condition than yourſelf, obſerve the more ſilence and reſpect; if in a *lower ſtate*, be the more affable.—Never affect being ſo much above the meaneſt, as to treat them with inſolence. Whether they be *ſuperiors*, *equals*, or *inferiors*, if they are viciouſly inclined, avoid them: do it with as much decency as your circumſtances will admit of; but do it. Be not eaſily exceptious, nor given to contradiction, for this occaſions contention; nor be rudely familiar, for familiarity breeds contempt. "If any thing be not *fitting*, do it not:—if it be not *true*, ſpeak it not." In a word, cheriſh in your heart a true love for your fellow-creatures: this will at once make you *good-natured*, and agreeable to others, and pleaſant to yourſelf: it will give every object ſmiles, and your proſpect of heaven will look much the brighter for it.

M. I have no reaſon to be proud, nor do I mean to be ſo humble, as to expoſe myſelf: I ſhall ſtrive to make *your maxims* my own.

T. You

T. You need not be afraid, ſince the hatred of the vicious will do you leſs harm than their converſation. In a word, take care with whom you ſpend your time: you will find it ſafer to be alone, than in bad company. Averſion to company, proves that the mind is tainted with melancholy; as being immoderately fond of it, according to the modern ſtile of the gentry, proves the heart to be in a ſickly ſtate; not ſtrong enough to ſupport itſelf. It is a peculiar happineſs which ſome enjoy, to be able to furniſh entertainment for themſelves. And thoſe who have ſuch ability, are generally the beſt entertained with ſuch company as is really valuable. Whoever carries good-humour and affability into company, may be ſure of a kind reception from thoſe by whom they wiſh to be kindly received.

M. To contribute a due ſhare of good-humour muſt be one of the moſt acceptable things: but it cannot be the happineſs of domeſtics, to have ſuch a choice of companions, as others, who are more free to ſeek them.

T. True: yet their chance, in this reſpect, depends much on the good order of families. If in general you are to avoid evil companions, the rule will certainly hold as ſtrong with regard to fellow-ſervants, who are not worthy of your confidence. In your intercourſe with the world, rather ſeek to hear of your faults, that you may correct them, than of your virtues, which may tempt you to be proud or inſolent. The better you know yourſelf, the more will others eſteem you: you will the ſooner learn how to act under all circumſtances, and qualify yourſelf for the high office of FRIENDSHIP; which of all things in this world, is the moſt deſirable, and the moſt difficult to be found. But you muſt expect to find many *double boſoms*, which *ſeem* to wear but *one heart*, and yet ſuddenly burſt aſunder upon trifling occaſions.

M. Alas, my father, my loſs, young as I am, may never be repaired!—*Sophia's* and *Margaret's* early death, and *Louiſa's* jealouſy, have ſnatched from me, all hopes of happineſs from this virtue.

T. You do not talk like yourſelf: *all hopes ſnatched from you!* Do you mean to ſnatch yourſelf from all hopes? Never deſpair. Hope never quits us, even when we die. You have been for-

tunate in that your choice was good, though the objects of it retreated early from life to receive their crown of glory. The laſt diſappointment, is a very common one.—Love will generally triumph over friendſhip in a woman's breaſt.

M. I *ſhould* indeed indulge my *hope*, and let it be my reſting ſtaff through my journey of life. Perhaps I may find as innocent a love, as that for my deceaſed friends: we were all young, and unknowing of the world.

T. Friendſhip being the ſtrongeſt obligation to the practice of virtue, as it regards *particular* perſons, and the greateſt comfort amidſt the various calamities of life in *general*, whatever your fortune may be, I hope it will pleaſe Divine Providence to give you a friend.

M. How ſhall I diſcover her to be ſuch?

T. You took *Margaret* to be your friend, and as ſuch you loved her. Real friends mutually compaſſionate each other, and render themſelves a mutual ſupport. In making the choice, remember that a *vicious* perſon, and a coward, never can be a true friend: and that thoſe are moſt to be reſpected, who are moſt forward in relieving us in *adverſity*: "for a friend cannot be ſo eaſily diſcovered in our proſperity, nor an enemy hidden in adverſity."

M. I am afraid there are but few, who are worthy the name of a *true friend*.

T. We muſt be contented with the world as we find it, and not expect more virtue than ourſelves are poſſeſſed of. We are ſure, that if we are diligent in acquiring virtue, in order to be entitled to the friendſhip of another, we ſhall be greatly gainers by the purſuit, even though we ſhould miſs our aim.

M. This is a great encouragement.

T. There are ſo many degrees of what the world calls *friendſhip*, that it is impoſſible to mark out all the lines with exactneſs. The counſel and advice of perſons of ſuperior knowledge and virtue, who are ſincerely intereſted for your welfare, ſhould make you ambitious of rendering yourſelf worthy of *their* eſteem; for theſe in the iſſue, may prove *your beſt friends*. Whatever may be pretended to by ſome ſelf-conceited perſons, in regard to their own merits, you will eaſily judge how rarely ſuch are to be found, in whom no weakneſs need

need be diſguiſed, nor thought concealed; to whom we may open our hearts without reſerve, and without danger.

M. The Wiſe Man ſays, "A *faithful* friend is a ſtrong defence; and he that hath found ſuch a one, hath found a treaſure."

T. Friendſhip, ſuch as we frequently find among virtuous perſons, though not in its higheſt perfection, lightens our *ſorrows*, and increaſes our *joys*; warns us in *danger*; and delivers us in *diſtreſs*. The Wiſe Man ſays, that "all fleſh conſorteth according to kind: and a man will cleave to his like."

M. Friendſhip ſeems to be but another kind of *virtuous ſelf-love*. The happineſs of loving our friend, who we ſuppoſe to be like ourſelves, is loving ourſelves.

T. Your obſervation is juſt: for it is evident, that true ſelf-love, and ſocial, are the ſame. Friendſhip is a deſire implanted in our nature. We wiſh for a partner in our hearts: and the wealth of all the world cannot fill up the meaſure of that wiſh, when we find no object ſuited to it. This is the beſt ſecurity againſt ill fortune, and the world: it guards us againſt the frowns of both; and hath been often rendered the more ſacred by adverſity. Thoſe who have been tried ſo far, have even found a pleaſure in death, in the ſervice of their friend.

M. If the value of real friendſhip is ſo great, the danger of deceit muſt be great alſo.

T. People, laviſh in their words, and niggardly in their deeds, cannot be friends. It is the good and wiſe alone, who can be friends, others are only companions.

M. But not all the good and wiſe meet with ſuch tempers and diſpoſitions, as bind them in the bonds of friendſhip.

T. This depends on many accidents. Good ſenſe and probity are the firſt ingredients in the compoſition of friendſhip; but there muſt be good temper and ſteadineſs of mind, with ſuch a degree of knowledge, as may enable one to *give* and *take advice*; otherwiſe, even ſincerity of heart, and freedom of behaviour, will not avail to the great ends of friendſhip. A ſlight acquaintance often leads the unwary into intimacies; but it is common to ſee them prove deadly in their conſequences. Nothing is ſo dangerous as the *pretended friendſhip* of bad people.

I have

I have told you, that true *friendſhip* cannot exiſt upon falſe principles. The Wiſe Man ſays, "what fellowſhip hath the lamb with the wolf, or the godly with the ſinner?" You may be ſure, that there is always great danger, when we take a liking to people for ſomething foreign to virtue: for if your friend doth not contribute to render you more wiſe, and more virtuous, than ſhe found you, it is hardly poſſible, but that you ſhould become more fooliſh, and more vicious; for as ſhe is, ſo will you be alſo. And upon this principle, "*A faithful friend* is the medicine of life;" curing the diſeaſes of the mind.

M. And they that fear the Lord ſhall find one.

T. So ſays the *Wiſe Man:* and I believe no man, who doth not fear the Lord, ever did find one, who could ſtand the ſhock of adverſity: for how can thoſe be *true* to each other, who are *falſe* to their God? They who do not conſider how much friendſhip depends on an inclination to *virtue*, under all circumſtances, might think I was fighting the wind, in talking to *you* of friendſhip; preſuming that a girl at your age, and in your condition, cannot be capable of it: but this ſeems to be the effect of their pride and ignorance. If virtue and humanity are the foundations of friendſhip; and a ſweet and obliging temper, candour, and a readineſs to do good offices, the ſuperſtructure; wherever theſe are found, we may expect friendſhip: this bleſſing is not confined to age nor wealth.

M. I feel in my heart, that neither age, ſex, nor condition, exclude me from this enjoyment; yet to acquire it, demands much care.

T. Be aſſured, that your friend can no more be *perfect* than yourſelf.

That the bleſſing of friendſhip may be forfeited for want of care.

That to ſay or do any thing harſhly, when the ſame, or nearly the ſame, may be ſaid or done with tenderneſs, is inconſiſtent with a mutual regard.

That all diſcourſe in company, which undervalues your friend, eſpecially if it exalt yourſelf, is giving a *ſtab*.

That to preſume ſo far as to uſe words of contempt or deriſion, is giving wounds, which may not be healed.

That to make your friend *too cheap to you*, or yourſelf to your friend, is contrary to the rules of common-ſenſe, as well as friendſhip.

That whatever fine things may be ſaid of *ſincerity*, *commendation* in things deſerving praiſe, is as much the duty of a friend, as *reprehenſion:* and therefore it will be no more flattery to keep your friend in conceit with herſelf, in company, than to give her a due character in her abſence.

That you cannot be too *generous* to a friend, as far as is conſiſtent with your own preſervation, or the participation in one common fortune.

That "when a friend aſketh, there is *no to-morrow*."

M. This laſt rule cannot be exactly complied with.

T. It ſuppoſes that no friend will hurt another, if to be avoided. Seeing how life is beſet with dangers, where we leaſt ſuſpect them; and that many live and die without having ever found where to unboſom their thoughts with ſafety, it is more happy never to be in any great extremity, to have occaſion to try one whom we eſteem *a friend*, than to find a real friend in extremity.

M. I perceive the neceſſity of great caution, not to place an unbounded confidence, where it may be impracticable for me to judge of the perſon: but if I have the higheſt reaſon to believe the object of *my* friendſhip is a ſincere friend to *virtue*, might I not truſt *even my life?*

T. Among true friends, that is the leaſt thing. Be very kind and indulgent; remembering, that thoſe who are not very forward to *pardon*, their friendſhip can laſt no longer than it ſerves their intereſt: it is properly mere *companionſhip*, not *friendſhip*.

M. Kindneſs being ſo eſſential to friendſhip, is it not likewiſe an indiſpenſible duty, to avoid words and geſtures, as well as deeds, which have the air of petulancy; and to be ſlow in believing evil?

T. You know the *Wiſe Man* gives this wholeſome advice: "Admoniſh thy friend: it may be he hath not done (what is ſuſpected); and if he hath done it, that he do it no more. Admoniſh thy friend, it may be he hath not *ſaid* (what thou haſt heard); and if he hath, that he ſpeak it not again:" and he concludes, "*Love* thy friend, and be faithful to him."

M. I

M. I ſee in every view, that friendſhip depends on *virtue.*

T. We ſhould certainly know our own hearts, and diſcipline them well, before we think ourſelves entitled to this bleſſing: but as we are obliged to all this, whether we find a friend or not, we muſt conſider friendſhip, both as the cauſe of virtue, and one of the rewards of it: indeed the ſame admonitions hold in a great meaſure, with regard to the true harmony of life, in our ordinary intercourſe with the world. The meaſure of our zeal muſt be attended to.

M. As friendſhip depends ſo much upon the heart, whilſt we are young and unexperienced, there is the more danger of being over zealous.

T. Our worſt enemies cannot do us more miſchief by their malice, than is often done by an indiſcreet friend. We may acquaint the company, that the party applauded, or accuſed, is our friend; ſo far is neceſſary; but much zeal at certain times, hurts the cauſe we mean to defend. The fable of the hermit and the bear, is a pretty alluſion to this ſituation. The hermit having done a good office to the bear, he begged to be admitted as the guardian and companion of his ſolitude. The hermit accepted the offer. One ſultry day, being laid down to ſleep, the bear employed himſelf in driving the flies from his patron's face. One of them unluckily ſettled upon his noſe; and the bear, with the beſt intention, in attempting to demoliſh it, gave his benefactor a terrible bruiſe.

M. This indeed was like a bear. But bears are not fit for friends, more than lions for companions.

T. Young women are warm in their intimacies, and apt to ſhew more diſtinction to each other, as friends, than is conſiſtent with civility to the reſt of the world: ſuch appearances ſhould likewiſe be avoided. The greateſt wound you can give a friend is, when you either careleſsly or treacherouſly betray ſecrets. Then it is we are admoniſhed, "follow no more after him, for he is as a roe eſcaped out of the ſnare." Shame, or fear of ſuch folly, will make a friend fly from you; or the fear of reſentments, will furniſh you with good reaſon to fly from him. No one may be ſaid to be capable of friendſhip, in the ſtricteſt ſenſe, who is not equally capable of dying, rather than diſcloſe a ſecret, or ſpeak of That which has been told in *confidence.*

M. But conſidering the infirmities of our nature, are there not many caſes *highly fit for the forgiveneſs of a friend?*

T. Diſcloſing a ſecret, though under circumſtances of the *greateſt* temptation, according to the general notions of mankind, is a wound hardly to be cloſed again: but I think that charity, in ſmiles of compaſſion, ſeems to invite us to hope, that great repentance on one ſide, and great mercy and compaſſion on the other, which proves the origin of friendſhip divine, proves alſo that *forgiveneſs* may extend even to this caſe. The higheſt proof of friendſhip is, of one man deſiring to die for another; although this difficulty does not ſeem to be ſo great, as to find a friend worth dying for. The moſt memorable ſtory I ever heard, is of *Damon* and *Pythias*: *Damon* was ſentenced to death by *Dionyſius*, tyrant of *Syracuſe*. He deſired permiſſion to go into his own country to ſettle his affairs, engaging his honour to return; it was accepted, on condition of his finding a hoſtage, which he did in *Pythias*. The day of execution came; whilſt *Damon* was detained by contrary winds. *Pythias*, thinking his life of leſs conſequence than his friend's, rejoiced that the wind was not fair, that by dying himſelf, he might preſerve *Damon*. Being already on the ſcaffold, ſurrounded by a crowd, he bid the executioner proceed to his office: at this moment a diſtant voice was heard, "*Stop the execution.*" The crowd catched the ſound, *ſtop*, and inſtantly appeared *Damon*; and leaping from a foaming horſe, mounted the ſcaffold, and held *Pythias* in his arms, crying, "*You are ſafe; you are ſafe, my friend!*" *Pythias* in broken accents replied, "Fatal haſte! cruel impatience! But ſince I cannot *die* to *ſave* you, I will not *ſurvive* you!" The tyrant heard, beheld, and conſidered what was paſſing, with aſtoniſhment: his heart was touched, and he wept; and aſcending the ſcaffold, he ſaid, "Live, ye incompatable pair! Ye have borne unqueſtionable teſtimony to the exiſtence of virtue; and That virtue equally evinces the exiſtence of a God to reward it. Live happy! live renowned! and form *me*, by your *precepts*, as you have invited me by your *example*, to be worthy the participation of ſo ſacred a friendſhip!"

M. This

M. This indeed was a glorious inſtance, how far the love of a virtuous friend will carry us.

T. Does it not warm your heart with a ſacred tenderneſs and affection? But how very ſhort was this of the conduct of the great Friend and Saviour of mankind! He wept over his friend already dead; and moved by his tenderneſs as a man, and his power as a God, he raiſed *Lazarus* from the dead; and at length ſubmitted himſelf to a death of torture and ignominy, not only for his *friends*, but likewiſe for his enemies!

M. The ſtory of *Damon* and *Pythias*, proves that there is ſomething godlike in that affection and exerciſe of humanity, which we diſtinguiſh by the name of *friendſhip*. But our *Saviour's* conduct ſurpaſſes all wonder! All earthly glory is eclipſed in darkneſs, when compared to it!

T. You ſay well, *Mary*: and in whatever degree we practiſe or imitate ſuch ſincerity, uprightneſs, and zeal, as are neceſſary to the character of a friend, in the ſame degree we ſhall ſhew that we are really worthy the name of men and of Chriſtians; and that no religion ever inſpired higher notions of friendſhip than our own.

M. How comes it there is ſo little mention in the ſcriptures of this extraordinary virtue of friendſhip?

T. You will find many paſſages, where friends are ſpoken of with the higheſt honour: but obſerve, that *Chriſtian charity* is of ſo vaſt and comprehenſive a nature, it includes all that can be ſaid of friendſhip; except the partial and diſtinguiſhed regard which one particular perſon has for another, as in the caſe related: and of this, as *Chriſtians*, we can judge but imperfectly, becauſe by our law, men are not the arbiters of their own lives. Thoſe who are charitable in the true extent, are certainly friends to all mankind: they ſo far ſecure this *quality of the ſoul*. The friendſhip which depends upon the accident of meeting one like ourſelves, agreeing in manner of acting, as well as mode of thinking, may not happen during the courſe of a long life; or it may be interrupted by death, and a thouſand caſualties; but as to the rewards of a virtuous, and the puniſhment of a vicious life, this remains unalterably fixed by the decrees of heaven. If ever you profeſs yourſelf a friend to one who has been proved,

endeavour

endeavour to be ſteady: for the loſs of ſuch a one, that you never ſuſpected would fail you, of all loſſes will be the moſt *pungent!* Obſerve alſo, my daughter, that as the long-lived plants are not thoſe which grow the faſteſt, ſo the friendſhip which encreaſes by degrees, is commonly the moſt firm and durable. In vain will you ſeek for friendſhip among the *ignorant*, the *vain*, the *profligate*, or the *ſelfiſh*. It is impoſſible not to be aſhamed of loving the perſon you cannot eſteem.

M. Suppoſing my friend, by ſome misfortune, ſhould forget herſelf, and deſert me without cauſe; how am I to act?

T. If you ſhould happen to break with your friend, or your friend with you, ſhew your ſorrow by your ſilence; not like a ſilly faithleſs girl, blab out all you know of her. This would be as wicked as weak, ſince you were truſted on your honour, without any condition. Whatever part ſhe may act, be you fixed as a rock, that ſtands the utmoſt force of daſhing waves, or ſtorms and tempeſts.

M. Is friendſhip to be found among women, in as great a degree as between men? And are women of our humble condition, *more* or *leſs* capable, than people of fortune?

T. I contend for *virtue* in all ſtations. Men excel women in *friendſhip*, as women do men in *love:* and there is more virtue of this kind ariſing from education, than the ignorance of the unlettered will eaſily admit of: yet nature works ſtrongly in the human breaſt: the lower part of mankind not having ſo many temptations to infidelity, I believe *occaſionally* excel the higher.

M. The chief cauſe of the breach of friendſhip among women, ſeems to be jealouſy either in love or ſomething elſe.

T. Jealouſy is a great enemy to friendſhip: and this prevails moſt among women; and is found in weak and untaught minds, more than among perſons of higher education.—Whatever may be your lot, endeavour to live in peace: and if you reach no higher, accept this as the reward of a ſincere and honeſt heart. The *manners of times*, whereby a people become more or leſs vicious, ſeldom fail to have their influence on *friendſhip*, and to render it rare, or common, as well among the *great*, as the *lower claſſes* of mankind. As for the *preſent times*, I know not if they be *better* or *worſe* than the paſt.

M. Whe-

M. Whether I ſhall be ſo fortunate as to find a friend or not, I will endeavour to *deſerve* one.

T. Obſerve *theſe rules*, and I hope you will.

Be courteous to all, intimate with few.

Let not jealouſy diſturb you with fantaſtic fears.

Slight none for their low condition; nor eſteem any merely for their wealth and greatneſs.

Be ſlow in chuſing, and ſlower in changing your friend.

Be not diſmayed, at hearing plauſible excuſes from thoſe of whom you may venture to aſk a kindneſs, on the preſumption of friendſhip.

In no caſe owe an obligation to one you believe to be wicked.

Do all the good offices you can; remembering, that it is a much greater act of friendſhip, not to ſuffer a friend to fall, than to lend a hand to lift him up.

Accept of courteſies, for they are neceſſary to promote and maintain friendſhip; and beſtow bountifully, *when you are able.*

Never ſuppreſs that tenderneſs, with which a good heart naturally overflows, when thoſe whom you have ever eſteemed, are in real diſtreſs.

Many ſuch inſtructions might be added; but if you obſerve theſe, you will be favoured of Heaven. I have ſuppoſed your friend to be of your own ſex. But let me repeat, that if you ſhould only arrive at the happineſs of *living in peace* with the world, whilſt you are young and ſingle, thank Heaven for it; for this is more than falls to the lot of common mortals. Preſerve yourſelf for the joys of *friendſhip*, till you can ſafely join *love* to it.

M. Do you mean till I am *married?*

T. Yes, *Mary*, if happily you ſhould meet with a man, who hath ſenſe and virtue enough to be your *friend*, as well as your *huſband.*—Avoid the friendſhip of a woman of a blemiſhed character; ſhun her, or you will be ſuſpected of entertaining the ſame ſentiments. It is not but that there are ſuch, whoſe affections and generoſity may render them more capable of friendſhip than ſome others, whoſe chaſtity may be rigid. But where diſcretion is wanting, or the foul breath of ſlander hath ſullied a woman's fair name, her very tears and ſighs,

that move compaſſion from a friend, may be the cauſe of her ſuppoſed treſpaſs.

M. Suppoſed treſpaſs! Is not this very hard, my father?

T. Circumſtances often lay the foundations of *opinion.* Women, who are generally the moſt ſevere upon their own ſex, aſſent to this notion, at leaſt of their *neighbour*, that in her beſt fortune, ſhe is not very ſtrong; but when poverty begins to pinch, ſhe eaſily becomes a prey. Ill-timed viſits, and the regards of men known to have no fear of God, ſoon reach the buſy eyes of *ſlander:* and the more lovely her perſon, the ſtronger the concluſion to her diſadvantage. If ſhe is "ſtately as the eye-train'd bird," her features regular, and the roſe bluſhes in her fair cheeks, neither immodeſt men, nor modeſt women will allow, that ſhe can be a fit companion for virgin innocence; much leſs for ſuch innocence to truſt itſelf in her boſom.

M. Is it then with the aged and ugly only, that the youthful are allowed to make friendſhips?

T. I have not ſaid any ſuch thing: I only mention, under what particular circumſtances you are *not* warranted to cultivate a friendſhip.

M. And I believe you are in the right, my father: but in regard to *men*, may not he who highly values and eſteems a woman, delight in her company, and do her ſuch ſervices, as may juſtly entitle him to the *name of her friend?*

T. Nothing ſo common as *the name of a friend:* the fear is of his being her *lover* alſo, without pretenſions to marriage; and perhaps without diſcretion in the management of his heart.

M. Doth not this depend on the ſituation, age, temper, and perſons of men and women?

T. Moſt undoubtedly: it often happens, that great regards ſpring up, where one or both of the parties have a diſagreeable perſon. But in giving you ſuch a deſcription as I have done of friendſhip, in that union of ſouls, which conſtitutes the eſſential properties of it, do you think that a young man, and a young woman, both amiable in perſon, can be *united in heart*, without painful longings to be united in perſon likewiſe?

M. You

M. You queſtion cloſely. I yield to your ſuperior knowledge of the world.

T. Even the *old* muſt be guarded againſt the fooleries of *love*, as the young to ſhield off the arrows of death: for both *may come:* and the fact is, both do come. When the *young* die, we are told by ſound of bell: when the *old* love, they have *ſometimes* the wit to diſguiſe a conſcious infirmity. There is a celebrated fable, which relates to this ſubject. *Jupiter* is ſuppoſed to have ſent out *Death* and *Cupid* into the world, and ſupplied them with *arrows:* Death was to do his buſineſs by removing thoſe who are uſeleſs to others, and burthenſome to themſelves. *Cupid* (or Love) was to wound the young with his darts, that being thus ſmitten, they might be induced to *unite* in ſupplying the race of mankind. In travelling they were fatigued, and reſting themſelves they fell aſleep; but being awakened by a ſudden noiſe, in the confuſion they exchanged ſome of their arrows; the conſequence of which was, that ſome of the *young* were afterwards ſmitten with *death*; and ſome of the old with *love*.

M. A fine alluſion to the ſtate of mankind! We ſee indeed that the young are not proof againſt the arrows of death; but I had no conception that the light feathered ſhafts of love, could pierce the ſteely boſom of the aged man or woman, however fit they may be for the higher pleaſures of friendſhip.

T. Do you conſider that age ſometimes produces a kind of inſanity that may as well take a tender as an auſtere turn? As to friendſhip, where there is experience and years on either ſide, we often ſee a degree of happineſs built on this foundation. With reſpect to yourſelf, you are not to imagine that a miracle will be wrought for your ſafety: and therefore you will be on your guard, both with a young man, or an old one, who may happen to call himſelf your friend; notwithſtanding he may give real proof of his eſteem.

M. You ſeem to think that the ſexes ſhould not truſt each other, but under certain cautions.

T. Not beyond the meaſure that prudence will warrant. Happy are they who are ſucceſsful in *friendſhip!* And more happy the fortunate in *love*, when this unites with *friendſhip!* When love is ſupported with judgment and virtue, it includes

friendſhip: and where there is friendſhip between the ſexes, it has often a mixture of love, which is uſually better underſtood by your ſex, than the more maſculine virtue of *friendſhip*. The features and outward appearance of love and friendſhip, where the ſexes are concerned, are much alike, in many caſes; but the expreſſion, and the effects of real *friendſhip*, differ materially. This you may more eaſily underſtand, than I can deſcribe. A *young woman* of good intentions, may deceive, or be deceived: therefore I put you on your guard. In the more advanced periods of life, the flame of *love* may become ſo gentle and lambent, as to change its name: as in old age *friendſhip* itſelf expires: with the loſs of memory and recollection, all ſenſibility of the diſtinctions of ſexes, ſeems to ceaſe. Thus we are taught, in a regular gradation, calmly to reſign all our *friendſhips*, and *loves*, with every other intereſt in this world. The pleaſure of friendſhip in good minds, for a man or woman, as either may happen to deſerve our eſteem, is oftentimes the *laſt* that leaves us, except the *more ſolid ſatisfaction, the hopes of happineſs after death!* You will ever find this eſſential difference: that as in love the affections have incomparably the greateſt ſhare, in friendſhip the judgment challenges the ſuperiority. One has a compound of the *animal* part; the other, allowing for human infirmities, is *angelic:* both contribute largely to the happineſs of life; and both, when duly regulated, are under the protection of Heaven. Learn to diſtinguiſh: and as Providence ſhall lead you, reap all the good you can from both; and be contented with your ſhare. The trial is upon marriage; for then it is preſumed, that let your good-will extend to whom it may, no one can be ſo truly your friend, as your huſband.

M. God knows how far the change of condition uſually inſpires ſuch ſentiments of virtue, as produces friendſhip between man and wife.

T. This is the ſtate which affords the beſt ſecurity. In the mean time, let us conſider how far what I have told you of the charms of friendſhip, may be applicable to your favourite companions. When we meet with one who is *agreeable*, we grow partial to his infirmities: the pleaſure we receive from

from him, makes the eye ſparkle when he enters the room. This may be the caſe, and yet he not ſo valuable as the perſon of ſtronger judgment, and a better heart, though his ideas may not flow ſo briſk, and conſequently not be ſo companionable. In every caſe, the agreeable companion is a treaſure, provided his principles be ſound: he ſhould alſo have memory and fancy, knowledge of books, men, and things: if he adds judgment, and benignity of heart, we regard him as if he were our *friend*. Suppoſe a woman in theſe circumſtances, muſt ſhe not meaſure the length of her pleaſure, by the rule of caution? Her condition in life, age, ſex, and the ſatisfaction of thoſe on whom ſhe depends, muſt be taken into the account. The more you underſtand of your real ſituation, the leſs ſubject you will be to wander out of the paths of reaſon and religion, be it with man or woman, in *folly* only, or in *wickedneſs*. As there are degrees in all virtues and vices, the better you command your appetites, the more you will gain *eſteem* among your virtuous companions, whether or not, they delight ſo much in your company, as in that of ſome others. Be aſſured, that every event of life, every word or ſentiment of the heart, which wounds our native truth and ſimplicity, not only renders us leſs amiable in the eſteem of the diſcerning world, but likewiſe diſqualifies us ſo much the more as candidates for heaven.

M. You mentioned to me the other day, a circumſtance which has made a deep impreſſion on my mind; I mean the ſad fate of thoſe yeomen's daughters, who going to *London*, were ſacrificed to the iniquity, to which it ſeems young women are more immediately expoſed in great cities. And you have given me a particular charge againſt a fondneſs for DRESS, or gaudy attire; as if this was one of the chief allurements, by which theſe giddy unhappy mortals, were drawn into the ſnares of the hunter. I wiſh you would give me ſome further inſtruction, in what manner I am to act in this caſe; for I had much rather wear the meaneſt apparel in the family, than the fineſt, provided it were agreeable to my miſtreſs.

T. It is for ſomething, *Mary*, that gratifies our fancy, our appetites, or our paſſions, for the ſake of which we are all rendered wicked, in ſome degree, in various ways. The

vanity of the heart, which leads a girl to be fond of dreſs, I mentioned, as falling within the compaſs of my obſervation, to be one of their greateſt temptations to forget their God. Nor muſt you wonder, if you conſider that there are but two objects which intereſt the heart; namely the *body* and the *ſoul*: and thoſe who are the leaſt attentive to adorn the ſpirit, are for the ſame reaſon, often found moſt ſolicitous to decorate the body. We have all a right to ſhare in the improvements which time, riches, and induſtry have made; but we are apt to tread too cloſe upon the heels of each other. Many a young woman in ſervice, now affects to dreſs like her miſtreſs.

M. Not, I preſume, unleſs it be in her miſtreſs's old cloaths.

T. Yes: ſometimes they *purchaſe* fine things: but what is the difference, if the cloaths be yet clean and whole? If you wear to-day, the gown which your miſtreſs wore yeſterday, you may imagine yourſelf a gentlewoman. If it ſhould be your fortune to have any fine apparel given you, conſider what is proper for you to wear, and in what ſhape; what you ſhould diſpoſe of, as not ſuited to your condition: and let not your *vanity* betray you. The moſt *ſimple* garb is the moſt *graceful*, being according to our condition in life. A comely *quaker* young woman, without a ſingle flounce, or a grain of powder, with her hair gloſſy as ſilk, and her deportment ſuited to the ſimplicity of her dreſs, attracts the eye of beholders. Even an abandoned proſtitute, who plays all the game of allurements, ſhall ſometimes mimic this outward ſimplicity. Suppoſing it to proceed from the heart, it hath really more charms than ſplendid attire, which is by far leſs eaſy and commodious to the wearer; and as ſoon as known to be *out of character* appears prepoſterous.

M. According to this opinion, women who mean to deceive, ſometimes defeat their own end: and gay attire doth not pleaſe other people, ſo much as it does themſelves.

T. Their meaning is to decorate their perſons; ſuppoſing that fine feathers make fine birds, and attract admiration. Rich and lively apparel, by the conſent of all nations, is in eſteem; but a cobler dreſt like a prince, would make as abſurd a figure, as a prince in the common garb of a cobler.

You

You will hear people talk of the advantages of promoting trade; as if this gave a ſanction to all kinds of abſurdity in dreſs. It is very difficult to draw the line between the different ranks of people, in a trading country, where property is always fluctuating; and where freedom gives every one a title to do as he pleaſes with his own: but ſtill the virtue of individuals ſhould guide them; for it ſeems to be a ſilly ambition to vie with our ſuperiors, in regard to *outward* figure. As to inward virtue, and goodneſs of heart, this may be cheriſhed and gratified, without bounds! Our dreſs and deportment, often denote our characters, as well as our condition in life: and if we do not draw the line between *maſter* and *ſervant*, we deſtroy one material diſtinction in ſociety. Among men, it is the ſervant *out* of livery, and *in* it. If it were ſo among female domeſtics, the diſtinction would be made: but as this ſeems to be impracticable, the more attention ſhould be ſhewn to the propriety of their apparel, and the expence they beſtow upon it: and there is this ſtrong reaſon for it, that the more they ſave their money, the leſs danger they will be expoſed to when they are *out of place*; for I have known many inſtances of the fatal effects of neceſſity, in this ſituation of female domeſtics.

M. The reaſons you give, are very ſtrong; though I fear they are not ſuch as will be much attended to: virtue being duly guarded, it ſeems prudent in all ſituations, to make a *decent appearance*.

T. Yes: as far as we attend to that ſort of frugality which our connexions require. If I were in want, as a decrepid old man, would you ſpend fifty ſhillings on a gown, when five-and-twenty might decently ſerve the purpoſe? Cleanlineſs, neatneſs, and health, are circumſtances which the virtuous muſt attend to, in clothing their bodies: all that goes beyond this, has an evil tendency, and wounds That charity, which is the high diſtinction of a *Chriſtian*, and far more glorious than the ſplendour of a court. For the ſame reaſon, I lament, from the bottom of my heart, that in ſuch a country as we live in, abounding in wool, and where every poor perſon may be taught to ſpin, almoſt as early as they are taught to ſpeak, there ſhould be any poor creature, who hath not wherewithal to cover his nakedneſs.

M. Doth

M. Doth not this ariſe from horrible lazineſs, or a ſtrong inclination to wickedneſs and beggary?

T. So it happens ſometimes: but there are many deplorable caſes, as you will judge. Laſt *Sunday* I met in the next pariſh, ſeveral poor boys in rags, loitering about the road, not ſeeming to purſue any object. I enquired why they did not repair to church, and worſhip God on the ſabbath-day. They anſwered, "We have *no cloaths* to appear in; our parents are dead; and the pariſh officers will not allow us any raiment." I replied, "My dear boys, do you conſider that you are *Chriſtians*, who ſtand bound to worſhip God, though you ſhould go to church in rags: if you are *good boys*, the pariſh will have compaſſion on you: and the 'ſquire, or ſome of his tenants, will ſee juſtice done you: if you will be induſtrious, you will ſoon be in a capacity of providing yourſelves with raiment." At the ſame time, I wrote their names in my pocket-book, intending to make further enquiry. I could not but ſuffer ſome portion of ſelf-reproach, for ſeeming to put things ſo much to ſuch an iſſue, when I *thought* that thoſe who ſhould be their guardians, had forſaken them. It is a reproach to our country, and human nature, that any fellow-creature, particularly orphans, ſhould be left in ſuch diſtreſs, as to be without a decent covering for the body, or ſuitable attention to the ſoul.

M. Is it not the duty and intereſt of thoſe, who are charged with the execution of the laws, to promote induſtry, that their own characters may not be called in queſtion; and that there ſhould be "no complaining in our ſtreets?"

T. You might add, that it is the common cauſe of religion and humanity that it ſhould be ſo. If ſuch boys belonged to me, I would provide them with ſuch garden tools, as are ſuited to their ſtrength, that they being ſet to work, ſhould be able to get bread, or raiment: however ſcanty it might be, every day would render them the more able.

M. How can the health of theſe poor boys be preſerved without *clothing?* Their limbs muſt be numbed, and their growth ſtinted. To be cold and comfortleſs, are the ſame thing!

T. Thi

T. This is often the caſe of the *poor*, from *neceſſity*; and of the *rich*, from *thoughtleſſneſs*. In our unequal climate, it is hard to avoid being occaſionally too hot, or too cold.

M. Do you think in general that we dreſs warm enough?

T. My maſter often told me, that in the ſeveral countries where he had lived, the people dreſs, according to their climates, generally warmer than we do in *England:* and that this, in his opinion, was in ſome meaſure the cauſe, that ſo few died of conſumptions among them. *We* have much *cold* and *raw* weather, and do not prepare to encounter it in a proper manner.

M. Young and old, among us, are troubled with coughs, to an amazing degree!

T. How far our *diet* or *climate* may have a ſhare in producing this effect, I cannot tell; but conſumptions, which are hardly ever heard of in many other countries, ſweep off thouſands of us annually: my maſter ſaid, that foreigners call it the *Engliſh diſeaſe*.

M. I really believe theſe conſumptions are often the effects of cold, contracted by being too thinly clad.

T. We are an active people, and inclined to immoderate exerciſe: ſome live in rooms made very warm; and when they are chilled by cold, it drives back into the blood, the matter which nature means to throw off, by perſpiration. This I apprehend to be one of the chief cauſes of fevers and conſumptions.

M. Are you phyſician enough to know this?

T. I have often heard it ſaid, and it ſeems reaſonable to believe: moreover that the conſequence of too thin cloathing is, that although ſome who are born very ſtrong, are made the hardier by it; others of a more tender frame, are frequently brought to their grave, much earlier than they would otherwiſe have been. Young perſons not being kept *properly* warm, as you well obſerve, are ſtinted in their growth, and look old the ſooner; in the ſame manner as infants defrauded of the breaſt, or otherwiſe ill nurſed. We ſee the ſame thing happen by animals and vegetables: and with reſpect to the body we are but animals. Youth may talk big, and brag of all their manly ſtrides, and feats of activity; their love adventures,

adventures, and the laſſes who have drooped for their ſakes: but I can tell you, *Mary*, that I have ſeen a ſtout *young farmer* fall at *twenty-four*, by braving winter weather in a ſummer's frock, and catching cold: and another of twice his age, who ſeemed to be far gone in a conſumption, recovered by milk, and a flannel waiſtcoat next his ſkin, or over his ſhirt: this diet and clothing invigorated him, inſomuch that he recovered, and is now living in high health.

M. I have heard flannel objected to, as waſting the body.

T. Numbers of people wear it with great ſucceſs: being over their linnen, it can create no diſagreeable ſenſation. Women ſeem moſt negligent of themſelves; and therefore the greater part who die of conſumptions, is of your ſex. In the warmeſt countries of *Europe*, flannel waiſtcoats are in eſteem. When the people wear their fineſt dreſs, they take care to be warmeſt; whereas the contrary is practiſed among our gentry. Our country clothing is warmer than their rich apparel: and I ſuppoſe it is for this reaſon, that ſo many of the gentry die at an early age. *Ten* of them are carried off by conſumptions, to *one* of us. Perhaps we enjoy ſome advantages, by living more under the canopy of the heavens; though God knows, often expoſed in the extreme, to hot and cold, dry and moiſt weather

M. Do you think we live in a purer air than the gentry?

T. Their habitations are leſs confined; and they go abroad, or ſtay at home, as the ſeaſon, or ſoftneſs of the weather invites; and conſequently have a choice of air, if they will uſe it.

M. If they expoſe themſelves wantonly in midnight revels, they put themſelves more upon a level, with regard to the *unavoidable evils* that *we* ſuffer. Would it not be more happy for them, to face a winter's ſky, being fortified by proper garments?

T. It is but a very ſmall part of mankind, who live according to *nature*. The neceſſities of the poor, and the luxurious indulgencies of the rich, amidſt the infinite variety of the conveniencies and ornaments of life, which arts have rendered as neceſſaries, make attempts of this kind, for the moſt part, impra-

impracticable; nor is the exact meaſure which nature requires, ſo eaſily diſcovered. We know that *air* is *life*, or *death*, according to the quality of it.

M. If it is an advantage, that doors and windows ſhould not be tight, the poor have it.

T. Yet even theſe are frequently kept ſhut, and cloſed, when they ſhould be open. When the *poor* are ſick, they imagine *warmth* to be ſo neceſſary to their cure, that they frequently poiſon themſelves with their own confined air. Nature is ſo indulgent, that half a minute will change the maſs of air in a ſmall room. Thoſe who uſe *chimney-boards*, often hurt themſelves, by obſtructing the free circulation of air. Even in the extremity of cold, the ſleeping in a ſmall room, with the chimney thus ſhut up, I have found to be hurtful.

M. The poor ſeem to ſuffer from *ignorance*, as the rich do from *vanity*.

T. Even ſo: but *Nature* will hold on her pace, without any compliment to either. *She* works without proclaiming her deeds: their effects proclaim themſelves. She feeds our ſpirits; guides our motions; ſupplies all the channels of health and beauty; if by ſome folly, or dire neceſſity, we preſs her too far, ſhe changes her *courſe*, and we droop and die!

M. We had need then to attend to her, and not go too faſt, nor too ſlow: but as we are made for the good of *others*, as well as our own, in the purſuit of That *good*, *evil* muſt ſometimes happen; even ſo far, that many a life hath been loſt, in ſaving, or attempting to ſave, the life of another.

T. True, my dear *Mary:* your remark is very juſt: and perhaps ſuch a death is the moſt happy, where the intention, with reſpect to the preſervation of another, was as pure, as the deſire was powerful. The greateſt danger of ſhortening life, next to intemperance, or exceſs, is *ignorance*, or inattention to the habits of our bodies, and our own feelings, in the early ſtages of the diſorders we are ſubject to. When we arrive to a certain *advanced period of life*, more conſideration is due to the means of preſerving it. But the prolongation of it, is not of ſuch moment, as rendering our days ſweet by health, ſoft as the gentle breeze, and lively as the morning light. He who knows what pain and ſickneſs are, can eaſily judge of

the value of health: this is a bleſſing beſtowed on mortals, often more choice than life; for who would wiſh to live in *pain?* Where health reigns, to him who is ſenſible of the benefit, the cottage is a court: where it is baniſhed, the ſmiles of kings can afford but little comfort. ——I have been lately reading a little book, written by a learned doctor of the laſt century (*a*), who pleads the cauſe of the *poor*, and recommends *kitchen phyſic:* deſiring his indigent patients to diſtinguiſh if they are of a *cold* and *lax* texture; or *hot*, *dry*, and *coſtive* (*b*); obſerving, that if people take a cold diet, when their conſtitutions require a more cheriſhing aliment; or take the *hot*, when they ſhould uſe that which extinguiſhes the fever in the blood, both will ſhorten their lives.

M. Kitchen phyſic ſeems to be of more conſequence to us peaſants, than the learned in phyſic, who live in great cities, and without whoſe aſſiſtance, it is generally our fortune to *live* or *die*.

T. Thoſe

(*a*) Doctor *Cock*—in the reign of *Charles* II.

(*b*) For *hot* or *dry* bodies, &c. he recommends,

Fowls, chicken, lamb, or veal, not being too young, as preferable to other animal ſubſtance.

The ſweetbreads and feet of calves, ſheep, and pigs, when well boiled, as very good.

Mutton or veal, boiled in water, with a little ſorrell, ſpinnage, or lettice, the tender part of aſparagus, or a more liberal quantity of green peas, of which ſome ſhould be bruiſed before they are put in, make a good, cool, moiſt, cheap, and nouriſhing pottage.

Currants boiled in chicken; or veal broth with currants, cools, looſeneth, and moiſtens the belly.

A pound of prunes, the worſt of them being picked out, boiled gently in two quarts of water for an hour; put to them, a tea-cupful or two of wheaten bran-water; let the bran ſteep in hot water till it is cold; then ſtrain it, and ſweeten it with ſugar, and drink of it a little at a time very often.

A pound of prunes, and two ounces of liquorice, in two quarts of cold water, after ſtanding for thirty-ſix hours, is a common good drink.

Apples, pears, plumbs, cherries well ſtewed, boiled, or baked, are good, in dry diſeaſes.

Lettice and aſparagus, ſpinage, and above all, turneps well prepared by boiling or ſtewing.

Frenc

T. Thoſe who eat and drink enough of plain common food, and do not over-fill themſelves, have a better chance of living long, and free from pain, *without* phyſicians, than the intemperate *with* them.

M. You think then, that phyſicians are beneficial to mankind.

T. I have found them ſo on ſeveral occaſions, when my life ſeemed to be threatened: and it is natural to ſuppoſe, they delight in doing good, independent of their emoluments. As to the diſtinction of rich and poor, you will find ſo much of the animal prevails with us, that we often over-fill ourſelves; particularly, if our food is occaſionally more pleaſant than ordinary.

M. This was the caſe, as I remember, at the laſt election of our repreſentative; for half a ſcore people, or more, actually died of fevers, contracted by over-eating and drinking.

T. This generally happens to ſome unthinking creatures, who give themſelves up to work a deed of the moſt brutiſh kind

French barley, either in broth, or as a decoction.

Water-gruel, or oatmeal puddings, the laſt being little known, is a very cooling diet.

Flummery, not ſo vulgarly known, is much recommended. The method of making it is, to take the fineſt flour of the oatmeal, and ſoak it three or four days, in an earthern veſſel, with ſo much water as will cover it, ſhifting the water every day, ſtanding in the laſt water till it be ſour. When you would uſe it, ſtir it well together, and ſtrain ſo much as you have occaſion for; then boil it up to the conſiſtency of a jelly, and eat it cold, with wine or water, ſugar, or whatever elſe may make it agreeable. That flummery is deemed the beſt, which looks clear, and taſtes ſharp.

Flummery may be made of the flour of wheat, rice, or barley, &c.

In regard to air, that which is moſt ſerene, ſharp, and dry.—

Our native air, which may have a ſympathy with our firſt matter, oftentimes repairs or mends a decayed conſtitution.

Any air oppoſite to the diſeaſe we labour under, ſuppoſing all things to cure by contraries.

Milk, provided the digeſtion is not vitiated by hot and ſpiritous liquors. If it is rich, it may require being lowered with water: if boiled, it is the more comfortable; but it contracts a coſtive quality; and therefore ſome take it cold, or heated by being put in a pan into hot water.

kind on themſelves, by dying, as a cow of mine once did, in conſequence of breaking into a clover paſture.—The learned Doctor I have mentioned, who writes to the *poor*, is a great advocate for milk. He ſays, if Providence had confined us to the uſe of milk and bread, and given us a ſufficient quantity, we ſhould have no reaſon to complain of its bounty. This white blood, taken temperately and warm, nouriſhes like the blood of our bodies; but it is not proper in *acute* diſtempers. He recommends aſſes milk, in many caſes, as a medicine; being not ſo thick as to obſtruct, nor ſo thin as to be without nouriſhment. As to the colour of the cow, whether it be red or brown, black or white, it matters but little, provided ſhe be in health, young, well-fed, and well-fleſhed. Milk ſhould not be eaten raw and cold, when we are hot; nor on a full ſtomach; nor mingled with other meats. The worms often found in children, are generated by the injudicious uſe of milk.—Violent exerciſe, or motion, after eating milk, is alſo apt to diſorder digeſtion.—Milk taken in bed, an hour before riſing, in hot, lean, and dry conſtitutions, is juſtly deemed a ſovereign medicine. Some require it to be tempered with a little ſugar, or a few drops of brandy: others boil it with a portion of candied eringo-root.—Many poor perſons have been cured of conſumptions, by taking a portion of the fine fat of mutton kidneys, which being cut ſmall, and well boiled and incorporated with the milk, hath proved of great efficacy. It ſhould be taken as the chief nutriment, a tea-cupful at a time.

M. I have heard theſe *kitchen medicines* talked of by experienced women.

T. The world is not ſo knowing in general, as is vulgarly imagined. The *preſent* generation is apt to loſe the remembrance of the trials made by their fathers; or they preſerve them in old kitchen-books; which, in proceſs of time, are often condemned to the meaneſt uſes. Thus we daily ſee things ſtarted as new, which were well known ſome hundred years ago. The *patient* is no leſs apt to forget his own experience; and how he was cured two or three years before, of the diſorder he now labours under. In theſe circumſtances, among the *great*, the phyſician becomes the remembrancer: with *us*, it is a duty of humanity to aſſiſt each other. The

charitable doctor in queſtion, very juſtly makes diſtinctions of *conſtitutions*; obſerving, that the ſame kind of food, cannot be good for all. Thoſe who by accident, or natural conſtitution, want heat, and become faint, weak, and vapid, require a warmer aliment. I have heard my maſter ſay, that garlick and onions are taken as a familiar part of diet, by the natives of warm countries, who feed chiefly upon bread and water. At the ſame time we ſee among us, that wine, brandy, muſtard, raddiſh, pepper, ſalt, and ſpices are taken by people who alſo feed very much on animal ſubſtances. Theſe articles, not being uſed to exceſs, may tend to invigorate a *cold* conſtitution: though I am an enemy to brandy, except in deſperate diſorders. We daily ſee how inflammatory food brings men, particularly thoſe inclined to heat, into fevers, gouts, and other diſorders, which terminate in death. We even behold numbers of young perſons hurried out of life by ſuch means. As to the *milk* and *Turkey figs* (*a*), of which he ſpeaks ſo favourably, I have long entertained a good opinion of them: and both are eaſily come at; though the *Londoners* ſometimes ſend us their damaged figs.

The kitchen phyſic recommended by our Doctor, to ſuch as are *cold* in conſtitution, is rather of the cordial kind (*b*).

He

(*a*) Dried *Turkey* figs, being good of their kind, cutting off the tops, or thickeſt part of the ſkin and the ſtalks, are very pectoral and nutritious.

(*b*) Put calves-feet, cow-heel, trotters, freſh pig-pork, and veal, into a ſufficient quantity of ſpring water, and ſimmer it ten or twelve hours by a ſoft fire, with *roſemary*, *thyme*, *ſweet-marjoram*, mace, or cinnamon; being almoſt boiled, add a cruſt of bread, and ſtrain it. This is good aliment, taken in ſmall quantities. When eaten, ſome add the yolk of an egg, and ſugar.

A quart of ſack burnt with roſemary, nutmeg, and mace, tempered with two new-laid eggs: five ſpoonfuls chears and invigorates. Where ſack is wanting, ale, ſtale beer, or cyder, will ſerve the purpoſe.

A Doſe more eaſy to be procured:

Put two ſpoonfuls of brandy into a pint of ale; boil it, and ſcum it: put ſugar to it, and drink it.

Four leaves of ſage, twelve of gardener's ſcurvy-graſs, horſe-raddiſh root ſhaved, as much as will lie on a ſhilling, and twenty ſun raiſins ſtoned; put them into a quart bottle of ale or beer; after three days, it

may

He recommends many things which might alſo ſerve for a cold night's comfortable repaſt, not difficult to be procured. Fuel is one great article among the indigent. Eating often, and little at a time, is beſt for all tender conſtitutions. I have recommended to you to avoid drinking a great deal, let the quality of the liquor be what it will. An undue portion of water, has often brought the body into decay. Bad habits creep upon many of us, and as ſurely tend to ſhorten life. You know that I have pleaded very ſtrongly for warm clothing, as neceſſary for people very cold in conſtitution, as well as for perſons who are ſubject to fevers. Thoſe in whom much heat predominates, generally ſuffer by being coſtive; as others do by being too lax: the former are burnt up; the latter melt away. As one part of mankind wonders when their acquaintance die, I am rather aſtoniſhed to ſee them live ſo long. By the kindneſs of Providence, and the exerciſe of reaſon and experience, many of every denomination live to a conſiderable age. This friend to the poor, after recommending a diet for *hot* and *cold*, *dry* and *moiſt* conſtitutions, ſpeaks of *bread* in the higheſt terms of praiſe. Yet I have heard ſome in high reputation, repreſent it only as *neceſſary* food, but from its nature apt to render the body coſtive, and create acrid humours.

M. If bread is well prepared, and good of its kind, it muſt ſurely deſerve all the praiſe, which can be beſtowed on it; and may juſtly be ſtiled *the ſtaff of life.*

T. So I eſteem it: but there are ſome caſes, for which rice, pearl-barley, and ſuch grain, do better.——*Mary*, I have a little book to give you: my good old mother, a little before her death, made me a preſent of it. It contains *recipes* for ſeveral diſeaſes; with ſome of which ſhe ſaid I might poſſibly be *afflicted:* and as ſhe had cured many while ſhe was living, ſhe hoped I might alſo adminiſter to the cure of others after her death. I could not but receive it with gratitude: and I have

may ſerve as an ordinary drink againſt the ſcurvy, dropſy, green-ſickneſs, or any cold diſeaſe.

Liquid aliment, made with fleſh, eggs, ſugar, dried fruit, wine, or ſpices, tempered with bread, nouriſh more and ſooner than things which are ſolid.

have tried ſome of them with ſucceſs. But you are not to ſuppoſe yourſelf poſſeſſed of remedies that are infallible (*a*). Different

(*a*) *For the Piles.*

A handful of mullein, boiled in a quart of milk, and ſweetened with an ounce of ſyrup of violets: a cup taken according to the pain.

Fever Powder.

Four ounces of nitre,
Two drachms of camphire,
Four grains of cochineal,
Half a dram of ſaffron,

well powdered and mixed, and kept very cloſe in a bottle. Ten grains (or nearly as much as lays on a ſix-pence) is a doſe for a feveriſh heat. It may be taken night and morning. Taken every three or four hours, carries off a continued fever.

For a Fever and Ague.

One dram of bark,
Half a dram of *Venice* treacle,

made into a bolus, or taken in a draught, or in a glaſs of red or white wine, with the juice of half a lemon. To be taken immediately after the hot fit of a *fever*. Three doſes, at the diſtance of twelve hours, often ſucceeds.

A Reſtorative Broth; from which many have received great benefit.

A calf's liver,
One large handful of chervil,

boiled in a gallon of water, till it comes to a pint. A coffee cupful to be drank twice or thrice a-day.

For Gout in the Head or Stomach; or Complaints in the Bowels.

A pint of brandy,
Half an ounce of Rhubarb,
A quarter of an ounce of ſenna,
A quarter of an ounce of ſnakeroot,
A quarter of an ounce of ginger,

to ſtand three or four days; then ſtrained off. A ſpoonful to be taken at going to reſt. When very bad, two or three ſpoonfuls may be taken.

Gargle for an ulcerated Throat.

Take of Guaiacum chips, half an ounce.

Boil them in a pint and an half of water, till half is conſumed; then ſtrain off the liquor, and add to it an ounce and an half of honey of roſes, and two drams of tincture of myrrh.

An

ferent perſons often require different preſcriptions: and the ſame will not always anſwer for the ſame perſon. We are not always in an equal habit of mind or body: and nature ſometimes tends ſo ſtrongly to diſſolve the frame, that all the art

An Antiſcorbutic Broth.

Lean mutton, freſh killed, one pound,
Water-creſſes, and ſcurvy-graſs, one handful.

Boil them quick in a quart of water, and ſkim it well; then let it ſimmer, till it is conſumed to three half pints. Half a pint, (or a leſs quantity, if found too much) drank warm every morning, has been found to be of great ſervice.

To cure the Scurvy.

Half a pint of foreign juniper-berries,
Three ounces of the green branches, with the ſtalks, of the juniper ſhrub.

Cut the branches and ſtalks ſmall; ſimmer the whole in four quarts of water, until reduced to *two*. Bottle it off, and drink a gill made milk warm every morning faſting. This hath proved amazingly beneficial to many, in breakings-out, as well as in recruiting their fleſh, ſtrength, and ſpirits.

For a Cough or a Conſumption.

One dozen of large pippins,
One ounce of powder of elecampane,
One ounce of powder of liquorice,
One ounce of brown ſugarcandy,
One pound of *Virginia* honey,
Four pennyworth of ſaffron.

Core the apples. Beat all in a marble mortar to a paſte. Put it into an earthen pipkin, and bake it with the great bread. Take a table ſpoonful the firſt thing in the morning, and at four in the afternoon. This hath cured many, in very obſtinate caſes.

For the Itch.

Native ſulphur, and hogs-lard.

Anoint all the body over, not the ſmalleſt part excepted: ſleep in the ointment. Waſh the next day in the warm bath; and the day after anoint again; though once often anſwers effectually; and in the moſt obſtinate caſes, the *third* time is not known to fail.

N. B. In want of a bath, probably waſhing the body with warm water, may anſwer the ſame purpoſe.

art of medicine is baffled; how much more, the *recipes* handed down to us; though experience ſhould prove them to be often efficacious. In this view, I believe the moſt part of theſe may be truſted. Where no aſſiſtance can be had, I always yield to experienced practitioners, unleſs I dread their killing me with drugs from the apothecary's ſhop. The good Doctor, of whom we were ſpeaking, ſays, "that *bread* is ſo inſeparable a companion of life, that neither ſound nor ſick can ſubſiſt without it; adding, that if mankind could be made ſenſible of it, they would find, that with bread, milk, or water, and very little elſe, we might contemn all grandeur, and encounter death itſelf." He goes on to obſerve, "*Epicurus*, (that *cormorant* and *monſter* of men) in his morals, tells us, that he could diſpute felicity with kings; for that when he would entertain himſelf moſt ſplendidly, he mended his cheer with a little milk; and found ſo much ſatisfaction in it, as to bid defiance to the pleaſures which the ignorant and *ſenſual world* ſo much admire, in magnificent feaſts, rich wines, and coſtly meats." So far I underſtand the Doctor to quote from the philoſopher *Epicurus*.

M. Who was this *Epicurus?* A *cormorant*, a *monſter*, and yet by the force of temperance, looked down upon the happineſs of kings, when he could indulge in milk! Is there not ſomething in this very contradictory?

T. I have heard my maſter talk of this philoſopher, whoſe memory is preſerved to this day among us: for we call a voluptuous man an *epicure*. He was born at *Athens*, above three hundred years before *Chriſt*. As to his notions of religion, he was a heathen. Notwithſtanding, the *Doctor* is pleaſed to call him a *monſter*, by all accounts he was chaſte and temperate: he maintained and taught, that happineſs conſiſts in *pleaſure:* but from his life, and his writings which remain, it is evident he muſt have meant, that there can be no pleaſure worthy of a man, where the body is diſturbed by intemperance, or the mind by violence of paſſion. Among the many ſtrange notions which have prevailed in different ages of the world, a man may be eſteemed *wiſe* at one period; at another, a *brute:* but we muſt judge from their lives, and not the lives of thoſe who try how to accommodate a doctrine

to their bad inclinations. If the ways of Wiſdom are pleaſantneſs, and all her paths are peace; the ways of happineſs muſt be pleaſant: and *Epicurus*, who taught how men may be happy, muſt have felt from experience, that happineſs cannot ariſe from diſordered paſſions and appetites. Therefore, if we allow for the dark age in which he lived, and his ignorance of the one *true God*, he ſhould not be called a *cormorant*, nor a *monſter*; but the contrary, when he pleads for milk and temperance. Let us rather contemplate the diſpoſition of thoſe, who St. *Paul* mentions: "the belly for meats, and meats for the belly; but God ſhall deſtroy both it and them." Had *Epicurus* lived under the reign of the *Meſſiah*, he might have been highly diſtinguiſhed. Strange abſurdities are ſometimes adopted: for inſtance: *Mary Magdalen* has been reputed an harlot. Poets, painters, and papiſts, have marked her as ſuch: and many proteſtants have followed their example. This lady was a perſon of fortune and diſtinction, a great penitent, and faithful follower of *Jeſus Chriſt*; but nothing relating to proſtitution, appears in the ſacred writings: hence I ſuppoſe the opinion is not juſt.——But to do juſtice to our *Phyſician*, who was a *friend* to the *poor*, and ſhewed himſelf a zealous advocate for temperance; I muſt tell you that he goes on thus: "Thoſe who have addicted themſelves to variety, extravagancy, and exceſs, have either over-loaded themſelves with new cares, or contracted new vices; becoming obnoxious to various and great troubles, frequently violating juſtice, faith, and friendſhip. Thus they diſhonour themſelves, and acquire grievous diſeaſes, which by the force of temperance and ſobriety, they might have avoided." Again he ſays: "*Nature* requires but little, *opinion* much: and he that hath not the faculty of reſtraining his deſires, is like a veſſel full of holes, ever filling, but never full."—In another place he obſerves, "How many, by high drinks and diet, riots, and luxurious indulgencies, have died on their cloſe-ſtool; or took their leave of the world, over a chamber-pot; or only out-lived the conflict, with a gout, ſurfeit, or other *ignominious diſeaſe!*"

M. I hope he was very temperate himſelf. But he is not civil to the rich, by calling the gout an *ignominious diſeaſe*.

T. We

T. We have had a vaſt encreaſe of this diſtemper, ſince his time; and conſequently learn to treat each others vices with more complaiſance. He goes on to ſay, "What great matter can be expected, in church or ſtate, from that man, whoſe joints are enfeebled; his ſinews relaxed; his head clouded; his eyes bleared; and his mouth full of curſes and clamours, by reaſon of his debauchery, exceſs, and luxury?" He then takes up his favourite bread, and ſays, "No perſons are more offended with crudities, worms, fluxes, and defluxions, than thoſe who eat none, or too little bread. No fleſh, fiſh, or fruits, that we can feed on, but putrify, and convert to ſlime and water, for want of it. All nations eat it; though ſome make it of *dried fiſh*; ſome with *roots of plants*, and *barks of trees*; and ſome with *ſeeds*, *nuts*, or *acorns*."

M. Is this true?

T. Many nations have not the good grain that we have; and yet provide a ſubſtitute for bread. Rice (*a*) is the common food over a great part of the earth; eſpecially in all hot countries, where they can command plenty of water.—This learned Doctor ſays, what we all know, that barley, rye, oats, miſaline (*b*), and wheat, make the *beſt bread*, the wheaten being preferable, *provided it be not too fine* (*c*), nor without leaven, nor ſpoiled in making or baking. The crumb is beſt for cholerick, the cruſt for phlegmatic and moiſt conſtitutions: the newer it is, the more it nouriſheth; the older, the more it dries.

M. He does not mean, that we ſhould eat our bread, freſh out of the oven.

T. No: nor to keep it too long, when we can conveniently provide ourſelves with it freſher made. Some people diſlike very new bread; others devour the more of it for being new. He ſays, that bread is good againſt the rickets; but moſt people will agree with him, that fluxes, ſurfeits, fevers, and

(*a*) It is remarkable, that the *Perſians* call rice *bringe*; which ſignifies food without harm.

(*b*) Wheat and rye mixed.

(*c*) We have here the verdict of a phyſician of the laſt century, as it were in favour of the ſtandard wheaten bread, as by act of parliament lately recommended.

and many other diſeaſes, are rife in fruit time, becauſe *bread* is not eaten with it.

M. His laſt remark correſponds with what I have heard many ſober perſons ſay: and I have wondered to ſee parents ſuffer their children to devour even ripe fruit, without eating bread with it: but when it is not ripe, they often experience very ſad effects. I remember *Philly Prattle:* ſhe once devoured ſuch a quantity of heart cherries, that if her mother had not forced her to eat ſome old *Cheſhire* cheeſe grated, it was thought ſhe could not have lived an hour.

T. This is a good remedy in ſuch caſes. A little common-ſenſe and prudence, goes a great way towards preſerving life. Fruits, vegetables, and roots, were the firſt food of mankind; and the fleſh of animals was eaten long before bread was known; notwithſtanding which, I believe what I have related to you, of the opinion of the learned gentleman; for it ſeems to be founded on reaſon and experience. In many of the uncivilized parts of the world, the people live chiefly on the fleſh of the birds and beaſts which they take in hunting; in others, they eat mutton, or horſe-fleſh, fruits, roots, or vegetables. The moſt civilized nations of *Aſia*, as I have mentioned, live chiefly on rice. Moſt *Europeans*, it is well known, eat bread, made of wheaten, barley, rye, or oaten flour; and generally conſume as much bread in quantity, as need be taken to ſupport life. With us butter, cheeſe, and the delicious *milk*, ſo much more to be prized, ſerve as ſauce to our bread. Some other nations uſe oil (*a*); ſome make their bread ſavory by eating ſalt with it (*b*); garlick or onions give a reliſh to the bread of great numbers, who eat it in the ſweat of their brow (*c*).

M. And all, I preſume, are rendered the happier. As life depends ſo much upon our food, what do you think is the beſt diet?

T. That which is the moſt eaſily come at, or the cheapeſt: the better it is of its kind, the more wholeſome. There are ſome

(*a*) In *Italy*, &c.

(*b*) This is the cuſtom of the *Ruſſians*. Whether it be with wheaten, or rye bread, it gives the reliſh of an animal ſubſtance, and ſeems to anſwer many of the good purpoſes of aliment.

(*c*) As in *Portugal*, *Spain*, *France*, &c.

ſome kinds of aliment, which we ſhould take by ounces, not by pounds; and rather with a view to give a reliſh to bread, than as the material part of our meal: for inſtance, ſalted meats, and high-made diſhes; the remains of the latter may ſometimes come to your lot in a great family.

M. In general I have heard it obſerved, that it is not the quality of our food, ſo much as the quantity which does harm to health.

T. I am perſuaded of the truth of this: but whatever kind of food inflames the blood, and creates fevers, head-achs, cholics, and indigeſtions, muſt lay the foundations of other diſorders alſo, with which poor mortals ſo often *afflict themſelves*, by their indiſcretion.—

M. You think that people in an humble condition, are leſs expoſed to intemperance than the rich.

T. Poverty is one kind of ſecurity. You have heard, that every one is a fool or a phyſician by forty; preſuming, that by that age, we all know what diſagrees with our health. However true this may be, there are more who abuſe their own experience, than cheriſh it, and by the force of appetite, offend againſt their better reaſon.

M. Is it not ſtrange, that for a few minutes pleaſure of the palate, any one ſhould hazard hours, and days, or years of pain?

T. When you grow older, you will better underſtand how apt mankind are to forget their own ſolid intereſt. That which may be ſaid of temperance, as a moral duty, holds in the ſame degree with reſpect to health; not only to produce pleaſure in the relief of nature, but alſo in the prevention of bodily pain, which is the ſecond great object of the human ſoul. "The pleaſures of the temperate man, are durable, becauſe they are regular; and his life is calm and ſerene, becauſe it is innocent."

M. This is a glorious ſituation!

T. You are not to imagine, from any thing I have ſaid, that I would countenance any fearfulneſs of death, or anxiety for life; but only to preſerve it in a prudent manner. You know my ſentiments, that provided we live well, it is not the number of years, but days well ſpent, which give dignity

and honour to life. To be prudent, and not throw it away wantonly, by extreme ignorance, or falſe indulgence, is the duty of every rational being; but particularly of a Chriſtian; a great part of whoſe religion, conſiſts in the government of his appetites.

M. What does the Wiſe Man mean, when he ſays, "that a chearful and good heart, will have a care to his meat and diet?"

T. Juſt what I have been explaining to you, in regard to the conduct of the virtuous.—The greater part of mankind, are certainly not ſufficiently on their guard, as to the quantity or quality of their food. If the heart is *chearful*, it is ſuppoſed, men wiſh to *live*; and if it be *good*, it is preſumed, that the moſt delightful feaſt, is that which leaves no pain behind it. The philoſopher thanked his friend for the entertainment of the evening before; alledging, that his temperate meal rendered his *ſleep refreſhing*; and that he enjoyed the repaſt in reflection. How different is this from the conduct of thoſe, who at their *merry-meetings*, injure their health by exceſs; and by the ſame means, often expoſe their chaſtity! The proverb you have quoted likewiſe ſhews, that the wealth by means of which the tables of the opulent are ſpread, often ſerve as *ſnares to them*, when the chearful frugality of the poor, is ſafe and innocent. Of all kinds of expence, not abſolutely criminal in itſelf, that of the table has ever appeared to me leaſt an object to be deſired. In general we eat and drink too much, whether there be any ſtrong provocatives or not. My beſt rule of judging is by my ſleep: when this is without pain or interruption, unbroken and undiſturbed by dreams, and not drawn out to above *ſeven*, or at moſt *eight* hours, according to the ſeaſon of the year; then I think myſelf in a right ſtate. The ſeeds of mortality, ſown in our frame, even from the womb, are ſtill ripening for death. Thoſe who feed on the ſimpleſt diet, have generally the moſt health: but if they are in any degree weak in conſtitution, and frequently attacked with diſorders, the leaſt fallible way of living free from pain, is to obſerve the rules of health with ſtrictneſs. A remarkable inſtance what great things may be done, is ſeen in *William Turnwheel*, a miller in this neighbourhood. He is a man

a man of *reſolution*, and ſtrong natural parts He had indulged freely in eating and drinking; inſomuch that he contracted a dropſy and a jaundice. His ſtrength departed from him, and he was hard at death's door. He took the reſolution to live *without drinking*, and eat nothing but wheaten flour made into a ſlack pudding, ſometimes with water, and ſometimes with milk. He took of this aliment, little at a time, and often: and by thus perſevering, is become a healthy, ſtrong man.

M. It ſhews us what may be done, where there is real reſolution, and ſtrength in the conſtitution remaining: but there are very few, who poſſeſs ſuch an inflexibility of temper. I have lately ſeen a poor man, a ſervant to one of our neighbours, who is far gone in a dropſy: he muſt die ſoon, unleſs ſome remedy is adminiſtered.

T. If he will try my *recipe*, I believe it will cure him: it requires reſolution, and ſome degree of ſtrength (*a*). As eating and drinking, without care, lays the foundation of bad paſſions and inclinations, as well as more early death, my advice to you is, go not to the utmoſt bounds of appetite. A habit of reſtraint, is a habit of virtue and pleaſure, as every meal refreſhes or fatigues, as it is *within* meaſure, or *without* bounds. Many would give the world to have been accuſtomed to ſuch reſtraint. It hath been obſerved, by a very wiſe and pious man, that he is moſt fit to ſit down at the table of our Lord, who is moderate in the uſe of the creatures which God hath given him. Thoſe who live in exceſs, will probably die

(*a*) Take of broom-ſeed, well powdered and paſſed through a ſieve, one dram; ſteep it all night in a glaſs of good white wine, and take it in the morning, having ſhaken it well. Walk an hour and an half after it, if you are able, and then take two ounces of olive oil, to which you may put ſome ſugar, if you like it. You muſt endeavour not to vomit after either, for that would deſtroy the effect. This powder gives but a ſlight motion to the belly, and often does not operate till five or ſix hours after it. If the dropſy is in the belly, it diſcharges by urine, without any inconvenience; if it is between the ſkin and fleſh, little bliſters will ariſe on the legs, by which it will run off: but this laſt does not happen to one in thirty; and in this caſe, red-cabbage leaves muſt be applied, but no plaiſter; for this would hinder the running. It is to be taken once in two or three days.

die in it. Avoid the company of the intemperate: "Be not among wine-bibbers, or riotous eaters of fleſh:" by which we are to underſtand, food that inflames the blood, and ſtimulates the paſſions. I believe ſome may impute their exceſs to a falſe ſhame, which hinders them from aſſerting that freedom, to which the meaneſt has the juſteſt title, and from which they ought, upon no invitation, to deviate. We are exhorted to put a "knife to our throat;" or in other words, to ſtand in fear of our lives, when we are in danger of exceeding That moderation, which diſtinguiſhes a man from a ſwine. There are many ſad inſtances of peoples dying ſuddenly by exceſs: and ſome, who have once lived ſoberly and regularly, have ſunk into the moſt abandoned ſenſuality; and after feeding, as it were, with *angels*, practiſed ſuch exceſs, as rendered them *devils*. Let me caution you, above all, not to make ſtrong liquors neceſſary to your refreſhment; nor in the courſe of your life, ever apply to it as a remedy againſt care: for however it may diſſipate your thoughts by ſtupefaction, affliction never was removed by vice: and this remedy may be worſe than the diſeaſe. Caſt your cares on God; he will never forſake you!

M. Was it not a practice among the firſt Chriſtians, to abſtain wholly from food on certain days?

T. I believe it was: and there are yet many Chriſtians and Mahomedans, who faſt till evening on certain days; on others, they abſtain from all animal ſubſtance. Some cuſtoms are carried to a ſuperſtitious height; though probably founded on the rational plan of keeping the body in obedience to the dictates of the ſoul.

M. This the purity of our divine religion requires in a very remarkable manner.

T. As far as is conſiſtent with health, we certainly ought occaſionally to abſtain. Nothing can be more conducive to the virtue of temperance, than ſuch an occaſional abſtinence, which will relieve the body, without giving it any ſhock. By ſuch means, a diſeaſe may be diverted, which would be otherwiſe nouriſhed and take full poſſeſſion of us: there are few who paſs many months, without ſome calls for the trial of this ſimple expedient. Our great Lord and Maſter, who was a

pattern

pattern of the ſtricteſt moderation, occaſionally attended at public entertainments; but he always taught us ſobriety, and made his chearfulneſs contribute to the good of other people's ſouls. As the body muſt ſpeedily moulder into duſt, the indulgence of it therefore ſeems to be as abſurd in this view, as it is injurious to the ſoul, which is *never to die!*

M. I remember the apoſtle's advice, "be temperate in all things:" and it is dreadful, to think of leaving this world in any habit of intemperance; as being a ſtate in which it is by no means fit for us to meet the great and holy Judge of heaven and earth!

CONVERSATION VIII.

M. I HOPE you will forgive me, my father, if I have erred.

T. What have you done, child?

M. After you went out, I met a poor woman and three fine children; the eldeſt ſo much reſembles my little brother a few months before he died, I could have waſhed his face with my tears! They were all ſo cleanly dreſt, and the woman pleaded ſo ſtrongly for relief, I could not reſiſt her importunity.

T. I dare ſay your offence is of a very pardonable kind: I ſuppoſe you have done right: You know, *Mary*, the ſentiments which I have always delivered. The ſervice which we do the *unfortunate*, are one kind of ſecurity, that in caſe of need, we ſhall receive the *mercy* which we ſhew; and he that can behold the miſery of a fellow-creature with indifference, hardly deſerves the name of a *man*. If I am not much miſtaken, I have ſeen brutes ſhed tears in beholding the diſtreſſes of another of their kind. But pray, *Mary*, what did this poor woman ſay?

M. Her ſtory was this. "My huſband was a ſhoemaker in *Somerſetſhire*, and lately died: I was a ſervant in a great family, and diſobliged my miſtreſs by marrying him, tho' he was a ſober man, of an excellent character, very comely in perſon, and affable in temper. He found it difficult to live and maintain theſe three children as he wiſhed; for unhappily he was too genteel in his notions; and That which ſhould have kept him ſober, was the cauſe of his taking to drink! Unhappy man—I loved him with all his infirmities, and ſtrove to make him ſenſible of the danger to which he expoſed me and himſelf, with our poor children! Theſe reflexions diſquieted his mind, and he drank the more, as if this were a remedy. When he died, he left me in extreme diſtreſs;

diſtreſs. My relations are but labouring people, and live at a great diſtance, inſomuch that I have not been able to get any relief from them. There is a great family in the neighbourhood where I lived, to whom I am well known, and the 'ſquire and his lady uſed to give me aſſiſtance: they often expreſſed their compaſſion for me, but being gone to *Scarborough* upon a party of pleaſure, I could only write to them." She went on: "Alas, madam! you may not know that letters from poor people to the wealthy, ſometimes make but a very faint impreſſion: and whether they ever received my letter, I know not. I have had no anſwer to the melancholy account which I gave of myſelf!—I found that I could get moſt by ſpinning, and to this I applied my whole ſtrength; but I ſoon diſcovered that I could not ſupport myſelf and theſe three unhappy babes. The pariſh would not give me any relief, the officers alledging, that my huſband was a *certificate man*; and I took the reſolution of travelling home. I laid out five ſhillings, all my remaining ſtock, in garterings, and ſuch articles; hoping to gain ſo much by the ſale, as might ſupport me and theſe children. Being much fatigued, we ſat down on the road ſide and fell faſt aſleep; and ſome gypſies, as I ſuſpect, have robbed me of my all. I am now ſo entirely deſtitute, that I muſt beg or periſh, together with theſe children. She then wept, and begged me to relieve her with ſome *ſmall matter*. The children alſo cried, and ſaid they were *very hungry!*"

T. And what did you ſay to all this?

M. I begg'd them to be comforted; adding, that God was *their* father, and if they would be good, he would not ſuffer them to periſh.

T. Was this all?

M. No; I told her that I hoped ſhe ſpoke the truth; and tho' my father was but a poor farmer, he was a good man. The woman anſwered, not in the cant of a common beggar, and ſaid, "Then he will relieve me.—The wealthy who give largely are not always ſo charitable as thoſe who have but little. It is my comfort that I am in a chriſtian land, and I hope to prove that chriſtian duties are not ſo neglected, that I ſhall periſh for want. The time was when I could

relieve the diſtreſſed: but it pleaſes divine Providence, that I ſhould be a beggar in my turn."

T. But where are theſe poor people?

M. In the barn: perſuaded of your goodneſs, I gave them a warm meſs of milk-porridge. Had you ſeen their tears of joy for this *ſmall* relief, you would have wept with pleaſure and compaſſion. I am ſure you would, my father!—She muſt, I think, be true in her tale, and in great diſtreſs.

T. Well, *Mary*, I commend your mercy, and hope you are not impoſed on. There is nothing ſo like truth as falſhood; but the circumſtances of this ſtory are not improbable. Drunkeneſs among ſome who are poor, and careleſneſs among others who are rich, joined to the occaſional wrong judgment of pariſh officers, and the defects of our poors laws, often expoſe the indigent to great miſery. It is not enough that the earth brings forth abundance for us all; there muſt be piety and ſkill in the diſtribution of it. Perhaps this woman might be too impatient; but how could ſhe ſtay at home and ſtarve, or ſee her children periſh for want? There can be no doubt of their *preſent* miſery, and therefore you have judged well.

M. Are there many who go about in *this* manner, being impoſtors?

T. I fear there are too many: at leaſt prudent people are always cautious not to repoſe much confidence without enquiry, leſt mercy ſhould contribute to crafty theft, or baſe ingratitude.

M. I am ſorry that there ſhould be any one ſo vile, as to abuſe humanity, and impoſe in ſuch a manner on good chriſtians! This would deſtroy all confidence, and may render the beſt cold and inſenſible to the real diſtreſſes of their fellow-creatures.

T. If we conſider what complicated miſery there is in the world, and how utterly incapable the aged and the infant are to get their bread; the ſafeſt error, is on the ſide of humanity. We hear of inſtances of groſs impoſitions, but the ſame ſtory told different ways, multiply the number of ſuppoſed facts, and therefore with the beſt intentions we may be betrayed, and take part with cruelty, inſtead of mercy. I am rejoiced

to hear you do as you would be done by: this is the Law and the Prophets: by this inclination the human ſpecies is united, and receives the glorious mark of rational and religious diſtinction. It was to preſerve and ſave us, that the Redeemer of mankind came into the world to teach the glorious leſſon, what man ſhould be to man, that righteouſneſs and truth might kiſs each other. Nothing is more agreeable to our nature than *mercy*; it is the higheſt mark of that true greatneſs, which can be maintained only upon chriſtian principles; and I hope you will never be wanting in a careful diſcharge of ſuch duties, to the utmoſt of your power, be it ever ſo ſmall. Let us walk on to Sir *George Friendly*'s, and tell him the ſtory. I know he thinks that diſtreſs is entitled to commiſeration let the cauſe be what it may, diſtinguiſhing however the qualities of perſons as well as the occaſion of their miſery: he never throws out any taunts or reproaches at a venture: if he doth not relieve, it is becauſe he has not truſt in the ſtory; or that his fortune or intereſt do not reach to the ſuccour of it.

M. I remember the account given of *Job*, that thoſe about him who called themſelves his friends, accuſed him of crimes he was not guilty of, and ſuppoſed his misfortunes to be puniſhments for his ſins, inſtead of trials of his virtue: He calmly anſwered, "If your ſoul were in my ſoul's ſtead, I could heap up words againſt *you*, and ſhake my head at *you*."

T. They certainly deſerved ill for reproaching him: but behold the difference; he was a good man, and one that fearing God, would not reproach where he thought accuſation could be of no ſervice: nor would he act from any ſpirit of reſentment. On the contrary, he ſays, "I would ſtrengthen you with my mouth; and the moving of my lips ſhould aſſwage your grief."

M. I think this ſtory is related of a good man long before the coming of *Chriſt*; but how exactly it correſponds with the chriſtian doctrines.

T. Do you remember that *Chriſt* declares that he came not to deſtroy, but to fulfil the law, meaning the law of moral obligations, and the duties of humanity; explaining them farther than the *Jews* had any notion of; for our *Saviour* requires us to do as *Job* did, return good for evil.

M. We

M. We need not go ſo far back as *Job*: we have very near us, a ſtriking inſtance of ſubmiſſion under the ſharpeſt kind of miſery in old age,

T. Do you mean dame *Tempeſt*? I ſaw her yeſterday: her caſe is bad; but ſhe doth not complain of much pain.

M. Poor old woman! ſhe is on her laſt legs, and ſo hagard, that ſhe looks like a witch, as ſome of our neighbours fooliſhly imagine her to be.

T. Do you believe there are any ſuch perſons as witches?

M. I have heard a great deal about them, but I never rightly underſtood why an old woman ſhould ſell herſelf to the devil, for no other purpoſe than to do other people miſchief; or to entertain herſelf with a ride in the air on a broomſtick; and at the ſame time be deprived of every comfort of life, except the hopes of death.

T. Except the hopes of death! If there were a compact with the devil, death would give him full poſſeſſion of the party. Be aſſured that witches are nothing but the children of a ſick brain. To imagine that the Lord of nature ſhould impower the Prince of darkneſs to make a poor old woman the inſtrument, "to untie the winds, to fight againſt churches, to ſwallow up ſhips in the waves; to lodge the bladed corn, or blow down trees," is very ſtrange and wonderful! That human nature, in its laſt ſtages of miſery, ſhould ever be imagined to invoke the devil, becauſe ſome favourite child, neglected by the nurſe, has fallen into a *well*; or having refuſed a *farthing* to a poor old woman, ſhould ſoon after be taken with a fever and die. It is true, I have heard my maſter ſay, that in *Portugal*, in his time, he had been witneſs to the burning of poor people, probably inſane perſons, for having ſuppoſed commerce with the devil, or communications with what they call the *Demonio*.

M. How came this folly ever to reign?

T. Superſtition hath been the cauſe of every kind of miſchief: for this is the *Demonio* with which they accuſed others of converſing: and this inſpired the cruelty for which the accuſers ſhould have ſuffered. You ſee this poor dame *Tempeſt*: her eyes are covered with a dreadful ſalt and burning rheum; ſhe trembles in ſpeech; her hearing is much impaired; her gait

is the emblem of poverty, compoſed of various colours, being patches with which induſtry and miſery have loaded them, ſhewing the variety of her wretchedneſs.

M. If a ſuppoſed commerce with the devil is witchcraft, is there not more reaſon to ſuppoſe that young men or women enjoying plenty, and living in vice, hold this commerce with the evil ſpirit?

T. Moſt truly; I have ſeen this poor old creature picking dry ſticks for fuel to warm her ſhivering limbs, trembling at once with age and palſy, whilſt ſhe mumbled over her prayers to God, that he would be pleaſed to take her from ſuch a load of calamity.

M. Is there any thing in what they call an *evil eye*?

T. I remember that my maſter once told me, he was the innocent cauſe of frightening a number of women and poor peaſants in *Perſia*, upon his walking near the huts where they kept their *ſilk-worms*, leſt, as they ſaid, he ſhould have an *evil eye*. If I look at ſcarlet, it makes my eye *evil*, ſo far as it pains me. Angry or laſcivious eyes communicate impreſſions, and ſo do weeping ones: if this be witchcraft, you or any one may fall under the power of it: and if a miſerable old woman has an appearance of rheumy eyes that frighten the unwary, it may make ſome evil impreſſion on a childiſh or a *ſickly* fancy.—Among birds and beaſts I have heard ſtrange things; as that a *ſquirrel's* eye meeting a *dog's*, he has dropt from the tree and become a prey to the *dog*.—A *partridge*, it is ſaid, is bewildered on meeting the eye of a crouching *ſetting-dog*.—A *mouſe* fixing his eye on that of a *ſnake*, has run round him crying, and making a ſmaller circle 'till at length it leapt into the mouth of the *ſnake*, which was opened to receive it. The *horſe* is ſaid to loſe his power of running, if he ſees a *lion*. Perhaps from ſuch antipathies, if ſuch there are, the paſſion of fear in the human breaſt may operate thus potently, and the notion of *witchcraft* derive its origin from this cauſe: tho' in truth, *Mary*, I always found a *young woman's eyes*, in their perfect ſtate, more *dangerous* than the *decay of nature in old age*. That *evil ſpirits* did poſſeſs man, in the days before the coming of *Chriſt*, and during his miſſion, is beyond diſpute: But they

they had no ſuch power given them, as we fondly aſcribe to *witches*. If we may believe the *Portugueze*, their prieſts yet exorciſe evil ſpirits; but this is evidently as much *prieſtcraft* to amuſe the vulgar, as the prodigious quantity of proviſions conſumed by the idol *Bel*; the trick of which was diſcovered to the king by the prophet *Daniel*. It is not many years ſince ſome people were hanged in *England* for drowning a poor old creature, pretending that ſhe was a *Witch*; they paid for their ſuperſtitious cruelty at the expence of their lives.

M. It is true to this day, that there are ſome girls ſo ſilly as to impute witchcraft to ſuch as poor dame *Tempeſt*, for no better reaſon than an appearance of extreme wretchedneſs, in extreme old age.

T. Two things terrible to the happy and young!

M. Alas, my father! ſhe has ſeen *better days*; but outliving all her children, and her friends, and condemned to a ſolitary cottage, ſhe hath appeared as an outcaſt of the human race. As long as ſhe could, ſhe worked, and diſdained being ſhut up in a poor houſe to live on a pariſh rate: now ſhe hath a holiday, for ſhe cannot work: the pariſh allows her a *ſhilling a week*.

T. Sad holiday! Learn from her, what human nature is ſubject to, and be humble as the duſt of which you are made: Let us continue our good offices, and practice towards *one* at leaſt, what we ſhould do to *all*, as far as Providence hath put it in our power.

M. I go often to ſee her, and ſhe receives me with joy. She ſpeaks with the freedom of a ſenſible old woman, and ſays, "*Mary!* thou art an *angel* ſent from heaven to help me to die in peace with this bad world. You put me in ſuch good humour, I entertain ſo much the ſtronger hopes of happineſs in the life to come. What can the ſilken ſons and daughters of the world do, when they are arrived at the verge of eternity? What can they do but pray and die? Not that I pity the young that are growing up; let them look to themſelves: it is their preſent lot to *live*, it is mine to *die*. I pray for them, that they may ſo conduct their lives as to make their deaths happy. Often have I heard the wealthy ſurrounded by every earthly bleſſing, when they were near

their journies end, declare they would not live their time over again for the wealth of both the *Indies:* what then have I to complain of, ſo long as my *conſcience* doth not reproach me?" Thus ſhe talks; waiting her diſſolution! She ſpends much of her time in ſleep, though ſhe is afflicted with the palſy, and the piles.

T. We muſt provide ſome proper things (*a*) for this poor old woman. Did you not think her diſcourſe very intereſting?

M. She could not well expreſs ſo much as ſhe meant.

T. You ſee what it is which moſt people covet: *old age*, let it be attended with ever ſo many advantages, the eyes will ſink, and generally the jaws grow toothleſs; and the whole frame meagre and feeble, "ready to fall aſunder, and let drop the ſoul." What a miſtaken bleſſing it often proves, when turned to "a long, naſty, darkſome hoſpital, with vain doubts, idle cares, and over-caution." Theſe often invade the mind, which ſympathizes with ſuch bodily decay. Happy he who retains his powers to the laſt, and diſcovers that bright proſpect of eternity which the cloud of his youthful affections had concealed from his eyes! Wiſe men grow ſtrong by weakneſs: and as they ſtand on the *threſhold* of the world to come, they view the world paſt, as a ſtage whereon the author of nature intended they ſhould act a part; and glad they are when it is performed. So much to *ſay*, and

(*a*) *For the Palſy.*

Put a ſpoonful of muſtard ſeed into a pint of white wine whey, ſet it over a clear ſtove fire, and let it ſimmer an hour at leaſt. Strain it from the ſeeds, take half in the morning faſting, and the other half at night going to bed. Keep it cloſe ſhut that the ſpirit may not evaporate; and warm it before you take it.

When the Piles are very bad and painful

Take of elder flowers, and the flowers of camomile, of each a ſmall quantity, boil them in half a pint of water, then ſtrain the liquor, and diſſolve one grain and a half of extract of opium in two ounces of the ſtrained liquor, which mix with two ounces of oil, and inject as a clyſter.

and *do*, and *ſuffer!* ſo many errors unavoidably committed, for which they are conſcious of being accountable! It is no wonder this ancient woman, in the ſimplicity of her heart, ſurrounded by a levy of calamities, ſhould make the remarks ſhe hath done.

M. Indeed, according to your deſcription of old age, which mankind covet to arrive at, it is not wonderful there ſhould be ſo many who are tired of living. Amidſt all her miſeries, I have contracted a reſpect for her, ſo mixed with tenderneſs, that I take pleaſure in doing her all the good I am able. I have deſired the daughter of one of her poor cottage neighbours to have an eye to her, telling the girl, that thoſe who pity the poor in ſickneſs and old age, *God* will pity them!

T. Dear *Mary*, the concern which you expreſs for this poor old woman, from whoſe ſituation perhaps I am not myſelf many removes, gives me great pleaſure. Carry ſome of our *plumb-cake* to her, and a quart or two of our ale: tell her you will viſit her again ere long. Aſk her if ſhe would like you ſhould pray by her bed-ſide, or read any comfortable leſſon of peace to her ſoul.

M. You cannot employ me more agreeably. Whatever I ſee affords her comfort, comforts my own ſoul. So far from eſteeming her a witch, ſhe is an object of great compaſſion. What were the patriarchs of old, God's choſen ſervants, when they arrived to their extreme old age? Their ſons and daughters adminiſtered to *them:* It hath not pleaſed divine Providence to leave any of her's alive!

T. And what are all the pleaſures which the gay world ſo eagerly purſues, compared to the ſatisfaction of relieving a fellow-creature in ſuch diſtreſs! —— How ſtrange a falling-off it is, from the kind intentions of Providence, which hath made our pleaſure and our duty one and the ſame object, when we court only the *amuſements of fancy*, or the *fallacious pleaſures* of *vice!* I am thinking, *Mary*, that if I were ſome great general, and obtained a remarkable victory, though by the ſlaughter of FIFTY THOUSAND MEN, and the devaſtation of a province, I might have my name recorded in ſtory, by a very good, or perchance a very bad writer; but

ſhould

should I be the more acceptable in *the ſight of God?* I might act my part ſo well, as to prevent as many more being killed; but is it not more glorious to be engaged, where only the *preſervation* of the lives and happineſs of others is concerned; and inſtead of being ſhut up in a muſty folio, in which, after a few years, nobody looks, to appeal to the high protection of the *great Author of nature*, who liveth for ever and ever? Long it may not be before That period, when no traces ſhall remain of kings or generals, armies or fleets, the boaſt of heraldry, or any thing that *wealth* or *human power* can give! What advantages could theſe afford, compared to one humble deed of mercy, offered with a contrite heart, as incenſe to Him, at whoſe preſence the *earth* trembleth from her foundations, and ſeas and mountains overwhelm her children!

M. True, my father: when compaſſion pleads, and I recollect my own omiſſions, my mind reproaches me ſadly.

T. I wiſh this were the caſe with every body. Men are of different tempers: and thoſe who do not daily conſider their eternal obligations to mercy, are apt to forget what relation they bear to God, and to their fellow-creatures! You obſerve well: there are ſuch properties in compaſſion, that when we ſee it exerciſed towards worthy objects, we not only approve, but eſteem our approbation as an excellency in ourſelves. It is thus we are led to hope for the mercies of God, who is infinite in his compaſſion to the children of men. Nobleneſs of diſpoſition, implies tenderneſs of heart. In common life, *ſeverity* of temper, however *juſt*, is never *amiable*: and for the ſame reaſon it is, that however venerable a *juſt man* may appear, it is for the *good man* we dare to die. He who beholds the ſuppliant with bended knees, and tears which he has reaſon to believe ſtream from an honeſt heart, never will paſs by *on the other ſide*, as the prieſt in the parable is related to have done. What comfort could ſuch a conduct produce, with regard to his hopes of happineſs after death?

M. When *prudence* and *ſelf-preſervation* give us room to ſuſpect evil, even from *compaſſion*, *how* are we to act?

T. Evil, from motives of compaſſion, *may* be done: if we are led to *do things contrary to reaſon*, we are accountable. Thoſe who have a right to hold the rod over us, may have

alſo a right to *uſe* it: but we ſhould rather weep than rejoice at the occaſion of chaſtiſing in ſuch a caſe; and do it with the mercy which human frailties demand in behalf of each other. This is not a ſubject to create any alarm. As the heavens are higher than the earth, and the thoughts of God above the thoughts of men, we may hope to receive with ample intereſt, the mercy which we ſhew to others. Can the father's pity, or the fond mother's maternal love: can the faithfulneſs of the friend, or the affection of the brother, equal That love which God hath ſhewn to men; and continues ſtill to ſhew with unwearied tenderneſs?

M. This is a thought which humbles and exalts the mind. But is it not a painful ſtate, to be miſerably poor, and at the ſame time tenderly compaſſionate?

T. Not ſo wretched as to be rich, and not compaſſionate. You do not attend to the main point: It is the *heart* which God requires of us, not the *purſe:* the wealthy, being charitable, will *give*; the indigent, being charitable, *cannot give*, they cannot be liberal with money: but obſerve how the world is governed in this inſtance. Who among the children of men, have it not in their power to do good offices? We can hardly *think*, without its doing good to ſomebody. He muſt be indolent beyond deſcription, who neither by good words, nor good deeds, renders himſelf of ſervice to any body.

M. We have diſcourſed ſo much on this poor old woman, I had almoſt forgotten an event which afflicts me much!—My dear little *Ophelia Chance* is drowned!

T. Drowned!——What muſt her parents feel!

M. She ſlipt into her father's pond, and was taken out dead, though the gardener ſaw the child, not three minutes before, playing on the bank.—They rolled her on a caſk; held her up by the legs with the head downwards; and uſed all other means to make her diſgorge the water, they imagined ſhe had ſwallowed; but in vain! The ſweet child is dead!—

T. I am ſorry for it! and the more, as they have probably killed her by ſuch rough uſage!—I have lately procured a recipe which hath done wonders in ſuch caſes.—They ſay the remedy hath been tried with great ſucceſs, where there has been an apparent ſuffocation from noxious vapours in mines; —from

—from ſteam of charcoal;—from the condenſed air of long-unopened wells or caverns;—and from vapours ariſing from fermented liquors.——It hath alſo been tried with equal ſucceſs, in a few caſes of apoplexy, and other fits, with a very little variation in the manner of treating theſe accidents (*a*).

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(*a*) In the *Firſt* place, force air into the body, either at the mouth, or up the inteſtines: the vapour of tobacco is more ſtimulating than common air.

Where they can be had, bellows are more proper than a tobacco-pipe, for forcing the tobacco-ſteam into the inteſtines: and ſuch may be bought at ſeveral ſhops in *London*, being the ſame, with only a ſmaller pipe, as thoſe uſed in gardens for expelling vermin and inſects from hot-walls and hot-houſes, by the means of tobacco-ſteam.

Secondly, To ſtrip off, as ſoon as poſſible, the wet clothes, and apply external heat to the body, by means of friction, with flannel before a fire.

Thirdly, To rub the body all over, eſpecially the back-bone, with woollen or flannel cloths wetted with brandy, and ſtrewed over with ſalt.

Fourthly, To chaſe the temples with a volatile ſpirit, holding the ſame to the noſe.

Fifthly, To put the perſon in a bed without ſheets, and covered with many blankets.

Sixthly, To have the additional natural warmth of two perſons in bed, putting at the ſame time a bottle of warm water to the ſole of each foot.

And *Laſtly*, As ſoon as any pulſation or breathing is perceptible, let eight or ten ounces of blood be taken from the patient.

This remedy has been adopted with ſucceſs by the board of health at *Venice*, and by the city of *Hamburgh*; and laſt year, the police at *Paris*, had eſtabliſhed fifteen different places in that city, where all the neceſſary implements to be uſed in reſtoring life, are depoſited; and a reward is given to the perſon who firſt carries to theſe depoſitories, intelligence of an accident; and another reward to him who got the body out of the water.

Sal Armoniac is the volatile ſpirit recommended by the ſociety at *Amſterdam*, in all caſes where this remedy is applied; but it is left to phyſicians to decide, whether *Æther* and *Eau de luce*, as ſtronger volatiles, might not be more efficacious; for no power ſo ſuddenly produces a briſk circulation, and ſtrong natural heat, as a proper application of *Æther*.

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There have been ſeveral caſes of people recovered, who remained a long time under water, and many hours afterwards appeared, without the ſmalleſt ſymptom of life: and there is one caſe, well atteſted, of a woman who was upwards of three-quarters of an hour under water, and who did not diſcover any viſible ſign of life, ten hours after ſhe was taken out; and yet recovered to be perfectly well in leſs than a month.—It hath been experienced, in ſeveral inſtances, that children ſeemingly dead, when extracted from the mother's womb, have been brought to life, by the introduction of common air into their inteſtines.

M. Do you recommend the recipe as a remedy to be truſted to?

T. Yes; in the laſt extremity: nobody wantonly tries the experiment, whether they can be recovered from drowning or ſuffocation.—And when remedies for ſuch deſperate caſes appear *reaſonable*, and for the moſt part eaſy to be obtained; and when uſed with a ſmall ſhare of common-ſenſe, and proved efficacious, they are valuable to mankind; not only to improve ſcience; to preſerve a life to the community; to relieve a diſtreſſed parent or friend; but in general to promote the cauſe of humanity.

T. Do you obſerve yon *hind*, how he ſtands with his mouth open, fixt like a ſtatue?

M. I hear the ſound of muſic. Let us go nearer.——

T. No wonder our friend is ſtruck with ſuch delight! Hark!—It is Sir *George's* ſiſter: a very amiable and ingenious lady, remarkable for a charming voice, and great ſkill in muſic, as well as her ſuperior underſtanding and politeneſs.

M. There is a ſecond female voice.

T. I ſuppoſe it is her daughter, who is no leſs diſtinguiſhed: ſhe is ſiſter to *Amelia* (*a*) and *Eleanor* (*b*), of whoſe deaths I gave you an account.

M. She ſhould then be of a very amiable character!

T. Theſe ladies are ſinging in the temple, to which they have given the name of *Piety*.

M. I

(*a*) Vol. I. p. 265. (*b*) 277.

M. I hear a third voice.—They make an enchanting harmony!

T. It is the *echo*, ſounding like a third voice; for this is the accordance of Nature!——Hearken!—How charmingly melodious!

M. I never was ſo ſenſible before, that muſic had ſuch power upon my ſpirits.

T. Do not wonder, ſince even beaſts feel the ſweet ſounds of harmony trickle through their veins: the proud ſteed, pricking his ears, and neighing aloud, ſeems to diſdain the earth he treads upon, when the ſhrill trumpet ſounds a warlike tune; or ſee the gallant hunter courſing over the plain. You have obſerved the long-eared hound, ſweeping the morning dew, cheared with the lively horn. I have even remarked the ſluggiſh cow, bound o'er the furrow to the horn's mellow ſound; or ſtand gazing with ſavage eyes, as if inform'd with *reaſon*, by the enchanting powers of muſic.

M. I have obſerved how beaſts are affected.

T. Often have I received much pleaſure, even from the rude clang of bells: they have delighted my fancy; cheered my ſpirits; or ſoothed my melancholy. But there is a kind of power in the expreſſion of ſoft words, clothed in ſweet ſounds, that makes man's breaſt a lyre, on which himſelf doth play, and thus enraptures his own ſoul.

M. You talk in rapture, my father, as if muſic delighted you much.

T. It would aſtoniſh you to think, what vaſt variety of ſounds are made by the ſame voice; how different voices play upon the heart; how the ſame inſtrument, touched by different hands, or different inſtruments by the ſame hand, create an amazing variety of effects upon the mind. I have heard it ſaid, that muſic is a ſcience, boundleſs as that perfect harmony from whence we derive our powers of receiving pleaſure from ſweet ſounds. God is the fountain of that harmony which reigns in heaven!——The muſic we now hear, is only of two human voices; yet, being ſtrong and ſweet, and managed with art, with the advantage of ſituation, affords me much delight. I once knew a man of threeſcore and ten, who ſung well. This muſic calls to my remembrance

thoſe

thoſe days, when my youth gave me a quicker reliſh of ſuch kind of pleaſure.

M. You are yet pleaſed ſo much with muſic, I wiſh I could ſing well.

T. I am rather glad that you can ſing no better, for the reaſons which I once told you. As to myſelf, it is true, that during a certain time, till harmony itſelf grows dull, by my poor powers ſinking, nothing exalts my ſoul ſo much, as the ſweet ſounds of muſic, theſe being adapted to manly ſenſe and piety. Whilſt theſe ladies raiſe their voices ſo high, and ſing ſo clear and melodiouſly, every creature round ſeems to be enraptured. Poets have feigned, that trees have liſtened to melodious ſounds. This conceit may have derived its origin, from the vibration created by ſound in the ſtilleſt weather, by which it is poſſible the leaves may move: and when the heart is cheared, the tree may appear as if it ſhared in the pleaſure of the harmony, gliding thus gently through the air, courting the kindneſs of the leaves (*a*); and whilſt it fills the ſoul of man with ſuch compoſure and ſweet concord, we ſeem prepared for the bliſs of angels!

M. My dear father, have you been reading poetical deſcriptions of muſic, that you talk thus?

T. I have, at ſome time of my life, read deſcriptions of this kind: now I ſpeak what I feel. I have no kind of knowledge in muſic, having been too buſy to learn, though I have ſome ear. There are yet ſome moments, when I am alone, in which I can addreſs God in words clothed in ſounds, that to my own fond heart, afford a pleaſure beyond my power to repreſent to you: but I could not repeat exactly the ſame; nor doth this zealous ſinging fit happen often.

M. How happy would it be to die in ſuch a mood as might beſt prepare the ſoul with peace and harmony! I have never yet heard muſic ſo enchanting, as the voices of theſe good ladies, in concert with their *echo*; but I cannot diſtinguiſh the *words*. I *am* likewiſe for *ſenſe*, as well as *ſound!*

T. When

(*a*) "I've read how things inanimate have mov'd,
"And as with living ſouls have been inform'd,
"By magic numbers and perſuaſive ſound."

T. When I hear ſounds that pleaſe me, without being able to diſtinguiſh the words, I give ideas to them; and by the force of my own thoughts join in the melody. But I can tell you that they are now ſinging an hymn, compoſed by Sir *George* himſelf; though he doth not put himſelf off for a poet, except to oblige his ſiſter and niece. — Hark! ——

——— O heavenly Muſe, deſcend!
And with thy harmony defend
Our ſouls, from guilt and baneful care,
And ev'ry vile pernicious ſnare!
Guard us, O guard us, mighty Pow'r above,
And keep us ſtedfaſt in thy fear and love!
That whilſt *theſe objects* thus delight our eyes,
No vile illuſions may thy truth diſguiſe!
O Father! ſtill our notes inſpire,
And make them ſweet as *David's* lyre!
Fill them with extacy divine,
And raiſe our ſouls to bliſs ſublime!
Hear Heav'n our pray'r, and let our cry
Aſcend with fervor to the ſky!

What follows, was compoſed by the miniſter of the pariſh, on occaſion of opening the *county-hoſpital*, for the ſick and lame, where the poor are ſuppoſed to ſend up their petition in the following words:

" Thou ſtill ſhalt be our grateful theme!
Thy praiſe we'll ever ſing!
Thy goodneſs the refreſhing ſtream,
And Thou the laſting ſpring!
May all the pleaſing pains they ſhare,
Be crowned with ſucceſs!
The preſent age applaud their care,
And future ages bleſs!"

M. Are theſe ſuppoſed to be the ſentiments of the poor objects who are admitted? Would they not have the ſame reaſon to thank God, if they were cured at home, with their families about them; and if they die, to expire amidſt domeſtic comforts?

T. Your queſtion is not a fooliſh one, *Mary:* but ſince the poor have not generally adopted the cuſtom, of *ſaving* any thing, and vaſt improvements are made in *ſurgery*, *phyſic*, and *building*, the charitable and affluent part of our fellow-ſubjects have taken this turn. But there is another reaſon: country gentlemen leave their pariſhes, and when they are in town, they rarely execute any parochial office: hence, many a pompous and uſeful building devoted to *mercy*, has reared its head above the earth, making proclamation of a good diſpoſition and a bad one, namely, benevolence and indolence; good-will to mankind, but no inclination to ſhew it by labour.

M. This ſeems to be more than probable; but ſtill I hope it produces good.—Pray what inſtrument is thought to produce the fineſt or ſweeteſt muſic?

T. Some ſay, that to a man, it is the voice of the woman he loves: and as this opinion ſeems to have truth for its foundation, I adviſe you when you marry, always to ſpeak to your huſband in the *note of kindneſs*.

M. I thank you, my father; for indeed I believe that no muſic will be ſo ſweet to me, as the voice of the man I may love and honour, as my huſband; but I ſpeak now of *ſtring*, or *wind* inſtruments.

T. The grandeur and variety produced by an organ, ſeem to render it the ſovereign of inſtruments. I wiſh I could tell you that it was always properly played upon. You remember what I told you of Sir *Thomas Friendly*, (*a*) Sir *George's* father. The old gentleman was much offended at the manner in which organs are often played. Some *organiſts* make a diſſonance, ſerving neither for devotion nor entertainment; highly *improper for a church*, and ill ſuited to a *merry meeting*. I have heard a ſtory of a certain Abbot (*b*) in France, who was a great inventor of muſical inſtruments: the king, (*c*) in whoſe ſervice he was, commanded him to try what muſic he could make from the cries of hogs. The Abbot, who was a man of wit, aſked money of the king for the purpoſe, and procured a number of hogs of different ages,

(*a*) Vol. I. p. 65. (*b*) De Baigne. (*c*) Lewis XI.

ages, and placing them in order, where they could not move, under an elegant tent covered with velvet, having contrived an inſtrument with keys, upon the principles of an organ, as he hit the ſtops, it anſwered to ſome ſpike which pricked the hogs, in the order they ſtood, and made them cry in ſuch a manner as produced a humorous kind of ſound. The muſic which is occaſionally heard in ſome of our churches, is as little proper for devotion as this hog organ. Sir *Thomas* wiſhed to regulate the organ playing, and the pſalmody, with regard to the meaſures of the tunes, and the piety of the ſingers, that we might ſee hoary age cheered with *muſic*, and the remembrance of youth brought back with gladneſs of heart: that the young may triumph and rejoice in the God of their ſalvation; whilſt the vaulted roof echo's the pure ſounds of piety, and gives a foretaſte of heavenly bliſs!—Such are the powers which dwell in harmony!

M. Oh, how I wiſh to ſee this end accompliſhed! More than once have I beheld tears trickle down a poor girl's cheek, at ſome ſad tale told in doleful ditty: Why ſhould not *muſic at church* be ſo managed as to produce the effects you have deſcribed, and bring us with the more ſpeed to repent of all our ſins, and make our peace with heaven, charmed with piety diſplayed in ſweet melody!

T. My dear *Mary*, if it were managed with the warm art of ſkilful maſters, it might be ſo: but thoſe who will give half a guinea a night to hear an *unmeaning opera*, will not contribute half a ſhilling, towards the pay of great maſters in muſic, for church ſervice.—And if young learners, with trifling pay, are ſet to do the work, which requires the moſt laboured ſcience, we muſt not be ſurprized at what happens.—At the ſame time, I believe Sir *Thomas* did not know that there are *voluntaries*, ſo theſe pieces are called, for the organ, by ſome of the greateſt maſters, (*a*) of which, I ſuppoſe, the moſt part are proper to be uſed in churches; but the misfortune is, the *youngſter* of an organiſt, thinking highly of his own abilities, and not being ſubject to any reſtraint, plays

(*a*) Handel, Stanley, Worgan, Green, &c.

plays off his own flippery ſtuff, to the diſquiet and diſguſt of the moſt ſober and ſenſible part of the congregation, when he might promote piety and recommend himſelf to their eſteem.

M. Is not this like a clergyman's preaching a bad ſermon, when he had his choice of an hundred good ones, ready printed to his hand?

T. Much the ſame: but as to the power of muſic, we ſee its force, when brutes learn to diſtinguiſh by ſounds what they are to do, as in the caſe of cavalry: even the horſes move at ſound. It is to the notes of muſic the infantry march, and begin the conflict. The terrors of many a bloody day, have been diverted, by the clang of arms, and the ſound of cannon.

M. Is it not an abuſe of muſic to make it inſtrumental to the deſtruction of mankind? This hath power to ſooth men, even in madneſs. Did not *David's* harp controul the rage of *Saul*, and cure the wild diſorders of that wretched monarch's brain?

T. For the time it had this effect; but the better he played, the more *Saul* ſeemed enraged. As far as you are ſenſible of its power on the heart, attend to it moſt, when it is employed in the worſhip of God: I have told you, that many a girl has been undone by *ſinging well*, from the temptation ſhe afforded: if harmony captivates the mind, and muſic is the voice of love, you ſee the foundation of my caution to you. It is the harmony of the thoughts and paſſions which conſtitutes virtue. The ſound of the human voice, muſt ever make the deepeſt impreſſion on the human ſoul. The tone of command, or the ſupplications of miſery, have both wonderful powers; and the voice of the woman, to whom nature hath been indulgent, if ſhe employs it to the true purpoſes of promoting virtue, muſt be of great advantage. Let us now go in and tell the *poor woman's* ſtory to Sir *George*.

M. I will wait till you return. It may not be proper *for me* to appear before Sir *George* and his lady.

T. Leave that to me. They will be glad to ſee you, and I will make an excuſe for bringing you, as being beſt able to relate what has happened to the woman.

Well

Well, *Mary*, are you ſorry that I introduced you?

M. By no means: Lady *Friendly* is a charming woman. She hath ſo much goodneſs of heart, as well as underſtanding!—After I told Sir *George* the ſtory as you heard, my lady took me to her apartment: ſhe talked to me with ſo much kindneſs, that I almoſt forgot myſelf, and imagined that *ſhe* was my mother. She aſked me many queſtions concerning my company, and way of living; and told me that I anſwered them much to her ſatisfaction; and looking up to heaven, ſhe ſaid: "God Almighty bleſs thee, my child; I wiſh I had a daughter like thee." She gave me this *printed linen gown*, a guinea for *ſhoes* and *ſtockings*, with this little book written by Sir *George* himſelf. She alſo gave me much good advice to the ſame purpoſe as yours, telling me, to lend no ear to the flattery of men.

T. You remember what I told you of her.

M. I know, my father, that your words are good and true.—But pray, what did Sir *George* for the *poor woman?*

T. More than we muſt let her know. He is acquainted with the gentleman ſhe mentioned, and will write to him to-night; alſo to the miniſter of the pariſh from whence ſhe ſays ſhe came; likewiſe to him where ſhe is going: in the mean time, I am to take care of her and her children, for which he has given me money, ſuppoſing her relation to be true. He thinks the caſe moſt pitiable, and that you acted admirably well in hearing her tale, and giving her and her children relief. Sir *George* is good in every reſpect, but particularly as a LANDLORD. Sometimes he contributes to the rational amuſement of his friends: ſometimes he is employed in uſeful diſcoveries in agriculture: ſometimes in the means of managing the poor, by conſidering how he can beſt convey pious inſtruction to *them*, or information to the *rich*, by means of which they may be induced to contribute bountifully, to relieve the wants of the indigent, and make them beneficial to ſociety. Thoſe who do not judge with candour, or cannot follow him in zeal, he does not much regard their opinion. He often meditates how he ſhall

promote

promote the intereſt of his tenants, as well as his own. He ſays, "there is no pleaſure equal to that of providing for each other, and living in peace and good neighbourhood." Happy are thoſe farmers, *Mary*, who partake of the benevolence of ſo indulgent a landlord, and by doing their duty in the care of his land, receive the pleaſure and advantage which his virtues repay. There are generally faults on both ſides: but more people complain through ignorance, idleneſs, or vicious ſelf-love, than from real oppreſſion or actual miſery which invades their condition.

M. There is much *caprice* in the world, and this ſeems to be one great cauſe of the miſery of it. As for the reſt, I believe few tenants have the intereſt of their landlord ſo much at heart as you have: but ſuch landlords as are apt to think of huſbandmen as mere ſlaves, muſt be conſidered as tyrants.

T. Every one is ſolicitous for his own preſervation, and our laws are our guards, ſo that we do not depend on the generoſity of individuals, except in particular caſes. There are good and bad of all kinds. Huſbandmen are a numerous body of the moſt uſeful ſubjects; and they ſhould be encouraged by all poſſible means. The *rich* are in very little danger of this claſs of men having too much property: the other extreme ſhould be avoided. When the children of huſbandmen become a burthen to the pariſh where they were born, the early death of parents, or other unavoidable accidents excepted, it is a ſtrong proof that there hath not been due care taken by the farmer or his landlord.

M. Do not much the greater part of mankind in all countries live and die in a ſtate of great indigence?

T. It muſt be ſo from the nature of things: yet ſuch as know what *freedom* means, ſhould underſtand, that whenever the lower claſſes of the people become poor to an extreme of wretchedneſs, they are apt to contract the ſame inclinations and indolence, as thoſe who live under deſpotic governments; and from being ſo depreſſed, are rendered the more *indifferent*, even to life. Whenever this happens to be the caſe, their ſtrength will decay, they will be leſs active and laborious, than when their ſpirits were kept up by ſuch a diſtribution of

of the bounties of heaven, as may be expected from *juſt government* and the humanity which this ſhould inſpire among individuals.

M. But would you infer from hence, that many of our landlords in this nation, act *tyrannically?*

T. Tyranny is a very hard word in a free country: I only mean, that if every man would do his duty to his neighbour, none would have juſt cauſe of complaint, and the earth would ſmile. In general, I believe we are happier than the peaſants of moſt other nations; and that there are few landlords who can call themſelves happy men, who do not redreſs the juſt complaints of their tenants; but when theſe are favoured, and do not favour their dependants, they fall under the condemnation of the ungrateful ſervant in the goſpel.

M. Are the diſcontents of the poor ſo *eaſily* removed as thoſe of the rich?

T. Much eaſier: but I never expect to ſee either ſo fully ſatisfied as they ought to be. It may be obſerved of mankind in general, that he who is content with a little, hath *enough*; and he that hath more and complains, hath *too much*. If *you* can live free from want, as the reward of your virtue and induſtry, care for no more; the reſt, in the eye of reaſon and religion, is but vanity.

M. Is your mind ſo conſtant, with regard to your little eſtimation of this world?

T. I admire it: and with all its real and ſeeming imperfections, the perverſeneſs of men, and the evil which this produces, I ſtill regard it as a glorious object: but I adore the Author of it. I think it was made for *me*, as for other Beings like myſelf, and perhaps for ſome other great purpoſes, of which no mortal has any comprehenſion. Whether this earth was made for *man* alone, or not, *man* was certainly created for the glory of God: and angels rejoice when he attends to the end and deſign of his being.

M. You almoſt perſwade me to be proud.

T. Of what? Of being of ſo much conſequence to *yourſelf?* The more you think of your dependance on God, or of his glory, and his deſign in making you, were your imperfections

fections leſs obvious than they really are, the more *humble* you would be, in the conſideration of your own unworthineſs of the favour beſtowed on you.

M. Your argument reverts to this: "What is man, that thou haſt ſuch reſpect unto him, or the ſon of earth, that thou ſo regardeſt him?" The more you repreſent man as a very important Being, the more you humble him.

T. He is ſo important as to be honoured by the Son of God, in form and ſubſtance as a man; perfect man, and perfect God!—And if *Chriſt* died for us, need we aſk any farther queſtion in regard to the value of man?—If man is made but a little lower than the angels; if he is born an heir to immortal happineſs, where ſhall his ſenſe of his own importance ceaſe! The higher he thinks of it, the more ſteadily he will obey his Creator who made him, and gave him a capacity for ſuch enjoyments; and conſequently the more ſenſible he will be of his own *unworthineſs*, whenever he departs from ſuch obedience; and the more he will repent in the anguiſh of his ſoul, that after ſuch high favour ſhewn him, he could ſtill revolt againſt his God!

M. This is plain reaſoning; but it makes one tremble to think how often we ſwerve from our duty! The *Iſraelites*, who were preſerved by ſuch a ſucceſſion of miracles, wrought by the hand of their ſovereign and leader, even the great *Jehovah*, appear in the blacker colours when they became idolaters.

T. Under the *chriſtian* diſpenſation, the miracles performed by the *Meſſiah*, are not leſs objects of our attention: yet how many chriſtians act as if they had no truſt, no recollection, no belief in ſuch miracles!

M. They muſt then be very *wicked men*; and therefore very *unhappy men.*

T. How they ſtand in their own judgment, is not ſo eaſily determined. If they perceived how low they are in the eſteem of others; or were they to look cloſely into their own breaſt, they would oftener ſink in their own opinion, than they uſually do.

M. But when they draw near their end, and have no comfort in their hopes, what are they?

T. What

T. What indeed! If their proſpects are not anſwerable to the natural hopes of the human ſoul, but their minds invaded by a whole hoſt of fears; what ſtrength can they collect to combat with them? If they believe there is a God that will judge the world in righteouſneſs, and their conduct will not ſtand the teſt of a righteous judgment, how deplorable muſt their condition be? And yet, as I have often told you, *Mary*, I ſee not, in ſuch circumſtances, how this melancholy event can be avoided.

M. How much happier it is to live in faith, hope, and charity! You have ſtored my mind with many good thoughts: and with reſpect to gratitude for your ſhare of good things, you have often expreſſed your ſatisfaction.

T. Have I not great REASON to be THANKFUL, *tho' in ſo humble a ſtation?* Here I *live* in comfort: here I ſhall probably die. What are the greateſt of mankind, at my time of life? They are tired of fruitleſs expectations, and more unprofitable complaints. As for myſelf, I do not *deſire* death, neither do I ſuffer any pain in ſeeing it approach. I long for more *faith*, a *greater portion of truſt in God*; more reſolution to reſiſt evil; more inclination to do good. Theſe imply *a wiſh to live:* but as evil ſo often weighs down the ſcale, it is a reaſon, if we do not wiſh for death, to receive him as a happy gueſt when he comes, ſmiling amidſt his terrors, by proclaiming a *deliverance* from the poſſibility of offending God any more. The ſeveral circumſtances in which men live, preſent them with different views: but the farmer who has common ſenſe, knows why he wiſhes to live, or why he is indifferent about life, the ſame as the beſt of men. If his condition be to ſweat and groan under a wearifome life, it is no wonder he ſhould rather wiſh for its diſcontinuance; but there is generally ſome fear or ſome hope, which attaches men to life, under almoſt every circumſtance. The moſt laborious employment grows familiar; it hath its *ſweets*, as well as *bitters*. In higher ſtations we often ſee a finical delicacy, which takes off from That manly dignity, which conſtitutes greatneſs of mind in every ſtate. As to the farmer or the huſbandman, when his ſons are called upon to defend their country; they fear as little

the hollow ſound of noiſy drums, and the ſhrill trumpet's clang, as the children of lords. When the cannon ring the peals of death to thouſands, whoſe fate it is to fall in battle; he who is born under a roof of thatch, has as good a title to face death, as he who ſpends his time under a gilded roof.

M. But they are more happy when they live in *peace*, free from the terrors of war, and its long train of miſery and devaſtation.

T. In truth, *Mary*, ſo one would think. To be patient of labour, ploughing our fields, and gathering in the golden crop, is far preferable; but *neceſſity* hath no law. It is ſurely a more natural pleaſure to view our lowing herds, walk on in ſtate, and yield us plenty of nouriſhment! I never behold my own little ſpot of land, with more pleaſure, than when I conſider that all I can enjoy of it, is my ſhare of its produce, and were it ever ſo large a tract, except the profits, what hath the *owner* ſave the beholding thereof?

M. He enjoys the pleaſure of contributing to the good of others.

T. That is *a pleaſure*; but it is a *duty* alſo. I contemplate That plough with more love to human kind, than I view *yon ſtately edifice* with all its gay and ſplendid appurtenances: not that I am wanting in good wiſhes, for the happineſs of the maſter of it; but that all virtue muſt be reſolved into the *ſolid ſervice of mankind.* The plough is a moſt beneficial engine in huſbandry, and conſequently one of the chief friends to the human race. The *ſpiked harrow*, that breaks the clod, or *ſolid roller* which ſmoothes the ſurface of the ploughed field, afford a ſubſtantial joy. But the *crooked ſickle*, and the *ſweeping ſcythe*, crown the labour in furniſhing food for man and beaſt. The *ſlow moving ox*, or *lively team* which draw my corn to market: every implement of huſbandry, each in its kind, furniſheth delight, in proportion as it adminiſters to the preſervation of our fellow-creatures, and under the care of providence maketh our fields bring forth their increaſe.

M. How happy it is, that by the bounteous hand of Providence, this earth, ſenſeleſs as it is, furniſhes ſufficient for

man

man and beaſt! The leaves, which ſeem to anſwer no other purpoſe than for ſhade; how they delight the eye!

T. The leaves of many trees ſerve as food alſo to beaſts or birds, or inſects: but what a beautiful *green carpet* doth this graſs provide, whilſt flowers delight the ſmell, and fruits the taſte. Thus doth Providence call for our *gratitude*, whilſt the Power that ruleth over *all*, excites our homage and our praiſe! But when we look into our boſoms, and ſee how we derive happineſs from *ignorance*, as well as *knowledge*, the mind is tranſported! Is it not happy, that we know not what a day will bring forth? If being as we are, ſo entirely ignorant, and yet ſo often cruelly tormented by the fear of *evils*, that may never happen, what ſhould we be, if we could foreſee all the events of our lives?

M. As certainly very miſerable!

T. Do you remember what I told you, in relation to conſulting of *gipſies*. Be aſſured of this, that he only hath the true ſpirit of a man, who in the *worſt* circumſtances, is *conſtant*, *hoping* without anxiety; and in the *beſt*, *circumſpect*, without FEAR. If any thing ſhould diſquiet you, conſider if it be really of ſuch importance, as to rob you of your *peace* and *tranquility:* and ſhould it deprive you of theſe bleſſings, let it be what it will, reflect if by the force of reſolution, you may not conquer it. For the very reaſon that we ſo naturally love *pleaſure*, and ſhun *pain*, it is amazing that people ſhould create ſuch torments to themſelves: but ſo it is: and many, *alas*, who once *fondly* thought themſelves *ſtrong*, have found themſelves *weak!*

M. Women, being bred up in a different manner from men, often think *they* have a title to indulge themſelves in childiſh fears.

T. Are *you* not ſenſible that COURAGE IN A WOMAN, is as neceſſary, in moſt inſtances, as to a man? And if ſhe can exerciſe it in one caſe, why not in another? The affectation of great boldneſs in manners, is indelicate and abſurd; but doth it therefore follow, that ſhe who is born to *die*, ſhould not learn to face *death*; or that being always expoſed to *danger*, ſhe ſhould loſe her wits at the approach of it?

M. The argument, I believe, is againſt us; but ſtill we fear more than men, as our mothers did before us. We are taught to be timorous: ——I am afraid, my father, we ſhall have occaſion to exerciſe our courage, for it ſeems as if a ſtorm was gathering in the ſky.

T. You have the common advice: Do not be afraid: I think it is blowing over; or that we ſhall find ſhelter in yon barn.—We muſt ſometimes combat the elements, and not tremble at being wet to the ſkin. I was once in a real, terrible ſtorm with your dear mother. The thunder roared; the flaſhes of lightning were ſtrong and quick, and ſeemed to threaten deſtruction. She begged I would retreat to the ſhelter of a large tree, which was not far off. I told her it was the moſt dangerous place we could go to: and ſo it proved; for in leſs than five minutes, it was ſhivered by the lightening. A torrent of rain ſucceeded, and our diſtreſs was doubled; though I had no apprehenſion of any danger, but from her want of ſtrength and reſolution. I told her to truſt to my care, under the protection of Heaven: but we could ſcarce hear each other ſpeak. Terror and fatigue had ſeized her, when a terrible flaſh of lightening iſſued from the ſky, and down ſhe dropt. Never ſhall I forget the anguiſh which I felt! I thought ſhe had been ſtruck dead! I ſoon diſcovered my miſtake, though I knew not how to relieve her. All ſenſe of my own danger, was loſt in my care of her. At length, wet to the ſkin as ſhe was, ſhe recovered enough to walk, and we both got home ſafe. She expreſſed great concern for having been ſo much afraid, and ſaid ſhe believed, if ſhe were again in ſuch a ſituation, ſhe ſhould behave in a more manly and *Chriſtian-like* manner: and after offering up her prayers to Heaven for her eſcape, ſhe embraced me tenderly, in return for the advice which I had given her, not to take the ſhelter of the tree.

M. God was indeed gracious to us; not only in your avoiding the tree, but likewiſe in the lightning having ſo far ſpent its force, as not to affect my mother's life.

T. It is upon ſuch occaſions, that our ſtrength is tried. The mind grows rough by *buffetting the tempeſt* of adverſity. The danger to the body, be it greater or leſs, it is chiefly

from

from its *novelty* that it frightens. The firſt care of the VETERAN SEAMAN, is to keep clear of rocks, ſands, and ſhores: whilſt the heart of the young mariner ſinks with the veſſel in the hollow of the ſea, till ſeeing her riſe again, and bound between the ocean and the air, he grows intrepid. "The glaſſy ſurface in the ſummer's-day, tempts every bauble veſſel to ſet her ſails, and make her way with the firmeſt ſhip: but when the ſtorm ariſes, then it is only *ſtrength* that bears the trial:" So when misfortunes come upon us, *Mary*, not by degrees, but all at once, he muſt be ſteady, who can ſteer his veſſel, and know what courſe to take. If the ruſtling winds and foaming billows of adverſity, ſcatter our thoughts when we moſt need their ſtrength, we leave all to chance.

M. All this is true, my father: and happy are we in our humble lot: what can *we* find to murmur at?

T. What indeed! Behold the common ſoldier in his weariſome march, harneſſed with arms, enduring the winter's blaſt, or ſummer's parching heat, often weak with hunger, or ſleeping under the canopy of the ſky, expoſed to all its rudeneſs and inclemencies: thus tutored, he prepares to bear bruiſes and gaſhes in his fleſh; and thus inured, grim death in all its horrors becomes familiar to his thoughts. When the dread ſcene of action draweth nigh, he neither thinks of flight, nor how he ſhall retreat, but bears with ſteady manlineſs, whatever ſhall befal him. If, as you ſay, we conſider our calm condition, what a pigmy race of pretenders to *courage* we appear!

M. We judge from our ſeveral circumſtances in life, and our different habits and tempers.

T. For the ſame reaſon you will hear one groan terribly with a tooth-ach; and another bear the cholic, gout, or ſtone, or cutting off a limb, hardly ſeeming to flinch, but from the trembling limbs, which mere torture muſt create: few know what they can bear, till they are tried. Nothing helps us more to paſs through life in peace and reputation, than *courage*.

M. But you have never known women much *diſtinguiſhed!*

T. Yes: I remember a dauntleſs lady of my maſter's acquaintance: It was her cuſtom to walk in the country

with a ſtick pointed with iron: with this ſhe once defended herſelf againſt a robber. Another time, being with her huſband, ſhe guarded one ſide of the carriage with a piſtol, whilſt he defended the other againſt highwaymen. A third time, when her huſband fell from his horſe, and was ſuppoſed to be killed, the grief and ſurprize of his ſervants, deprived them of the power of aſſiſting him: ſhe only had preſence of mind, to do what was neceſſary, notwithſtanding her heart was agonizing with grief and apprehenſion.

M. Such circumſtances ſhine in a character, as not being common; perhaps for the reaſons you have given, that women act as if *fear* is a graceful quality in them.

T. In yet higher life we read of a lady, *Jane De Blois*, Counteſs of *Brittany*. Her huſband was taken priſoner in the civil wars of *France*. Upon her receiving the news at *Rennes*, inſtead of loſing her ſpirit, ſhe preſented herſelf before the people, and holding in her arms her infant ſon, recommended him to the care and protection of the citizens. By animating *them*, ſhe encouraged the garriſons of the ſeveral fortreſſes in *Flanders*. *Rennes* was afterwards taken; but being with her ſon at *Hennebon*, ſhe reſolved to wait for the ſuccour ſhe expected from *England*, and defended the place with undaunted courage. The enemy prepared to ſtorm the fortreſs: on this occaſion, ſhe took the advantage, and ruſhed forth at a poſtern gate, with three hundred horſe; ſet fire to their tents and baggage; killed their ſuttlers and ſervants; and raiſed ſuch a conſternation, that the enemy gave over the aſſault: but getting between her and the walls of the city, they cut off her retreat. Thus intercepted, ſhe galloped directly to *Breſt*, twenty-two miles from the ſcene of action; and being there recruited with five hundred horſe, ſhe returned; and fighting her way through one part of the *French* camp, was received into *Hennebon*, amidſt the acclamations of the people. Soon after this, the *Engliſh* ſuccours appeared, and obliged the enemy to raiſe the ſiege.—Our Queen *Elizabeth* did not ſeem to ſhow leſs reſolution upon every occaſion; particularly, when threatened by a *Spaniſh* invaſion. Courage ſhould encreaſe in proportion to the difficulties we have to ſtruggle with: and our natural temper will ſhew itſelf, whether our condition be

humble

humble or exalted. After all, *it is but to die:* and the cauſe in which we fall, makes our death glorious or contemptible. But to ſecure us againſt the terrors of ſtorms and tempeſts, and the rage of battle, there muſt be ſomething beſide *courage*; there muſt be *hope:* this will give ſtrength, when all other motives fail. We tremble from infirmity; but when we reaſon, we juſtly ſay, it is idle to be afraid of That which is *unavoidable:* death is unavoidable; and therefore it is fooliſh to be afraid of death.

M. But as we know not the time of our death, would you not have us uſe precautions to preſerve life, and to keep death at as great a diſtance as we can?

T. This is a duty which we owe to ourſelves and ſociety: it is the firſt law in nature: and ſo far as we are indebted to *fear* for our preſervation, we owe it reſpect as a paſſion of the mind, given us, as all the other paſſions, for wiſe and good ends: but to live in dread of *death*; to talk of *fear*, and to be really afraid, as vulgarly underſtood, *is not living:* it is rebelling againſt the Almighty, who has ordained death; which is however concealed from us till we receive the blow.—Old *Walter Creſus*, has been very ill of late: he hath many relations and friends about him:—ſome, becauſe they honour his character, which is truly amiable:—ſome, becauſe they hope to benefit by his death:—all of them are aſſiduous to pleaſe; but their very aſſiduity only ſerves to keep him perpetually in mind of mortality; and their kindneſs, to render him the more reluctant to die. He has reached threeſcore and five; yet thinks it an early age for death. I am not quite ſo old; but I wonder daily how I live: yet am I chearful, becauſe I ſee no reaſon to be otherwiſe. *Hope*, of all the paſſions of the human breaſt, is the moſt pleaſing; the moſt capable of cheering the mind with the beſt muſic, which is *peace* and *comfort*; whereas the attendants of *fear*, are *pain* and *ſorrow*. Without hope, deſpair or inſenſibility will ſeize the mind. "He that lives in hope, danceth without a minſtrel;" and he that baniſheth not his fear, betrays the ſuccours of his reaſon.

M. But will not our fears always be in proportion to our conſciouſneſs of having done amiſs?

T. Allow-

T. Allowing for difference in tempers, I believe it will be ſo:—and God knows we are all the *miſerable* ſinners we confeſs ourſelves to be!

M. The Wiſe Man ſays, that "the wicked fly when no man purſueth; but the righteous is bold as a lion."

T. This is a fine repreſentation of the natural effects of honeſty and good intention.

M. With regard to life in general, we ſeem often to deceive ourſelves with *falſe hopes.*

T. This we call a fool's paradiſe: and it cannot be ſaid to be any thing better. Theſe may divert the pangs of deſpair; but it is evident, that "the hopes of a man void of underſtanding, are vain and falſe:" whereas, thoſe whoſe lives are the moſt virtuous, wait for That day, the laſt great ſcene, when they ſhall find the meaſure of their *hopes* filled up: the Saviour of mankind will then declare, "Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the beginning of the world!" Upon the whole view of *fear*, I muſt give youth is advice, my daughter: "Reſtrain your hand from *evil*, and your ſoul ſhall have nothing to *fear*. In all your undertakings, let a *reaſonable aſſurance* animate your endeavours; for from fear proceedeth misfortune, but he that *hopeth, helpeth himſelf.* In all your deſires, let your reaſon go before you; and fix not your hopes beyond the bounds of probability: ſo ſhall ſucceſs attend your undertakings, and your heart ſhall not be vexed with diſappointments."

M. This is the true foundation of courage! You have prepared me to encounter danger with a ſteady mind, and I will hope for the beſt!

CONVERSATION IX.

M. MY dear father, I have ſeen a news-paper to-day, in which there is a very *extraordinary* letter!

T. Have *you* a paſſion for *news-papers?*

M. You have heard me ſpeak of our neighbour *Philly Pratle:* ſhe is a girl of vivacity and good-ſenſe; except that her brains are brim-full of LIBERTY and politics. Who do you think the letter ſhe produced, is addreſſed to?

T. The King, I ſuppoſe. We have a great number of *choice ſpirits*, who think themſelves qualified to act as cabinet-counſellors to his majeſty: but, contrary to the ordinary way of treating a ſovereign, inſtead of flattering him, they flatter themſelves at his coſt.

M. To judge from the letter, one might be induced to think our government the worſt adminiſtered in the world, and we an *undone nation!*

T. She might as well have kept ſuch abſurdities to herſelf. In my early days, and I ſuppoſe in all ages, the king was hardly ever mentioned but with reſpect. It was a maxim, that he could do *no wrong*, becauſe his miniſters were accountable: but theſe preſumptuous ſcribblers rather contend, that he can do *no right*. The bolder they write, the more they expect their pens will be admired. Theſe are nervous fevers, which occaſionally affect the brain: and you are not to imagine they are incurable. As to our government being the worſt adminiſtered of any in the world, it is equally *falſe* and abſurd. There is no government that we hear of in the world, which from its frame and nature, is more reſtrained from the exerciſe of arbitrary power. That we abuſe and vilify each other with a tyrannical inſolence, and ſo far trample upon our own freedom, is a truth much to be lamented: but we learn from this, that our laws are conſtructed upon ſuch principles of tenderneſs, as to allow

of all the childiſhneſs of an infant at the mother's breaſt: and no child ever talked greater nonſenſe, than is often uſhered into the world, with all the gravity of a ſolemn political diſſertation: but we muſt not ſay ſo, as it will do no good, and offend the 'ſquire, who is as mad as *Philly Prattle*. We are at this time, wanton in the wickedneſs of abuſing authority, and vilifying thoſe who are legally appointed the neceſſary guardians of our conſtitution; as if they did not attend to their duty; or that we, like the fool playing with firebrands, thought it impoſſible to provoke them to reſentment or the neglect of their duty.

M. What *good* do thoſe intend, who act in this manner?

T. They have frequently no other meaning, than to gratify their private animoſity. When they direct their ſhafts at miniſters of ſtate, they tell us it is to keep them in awe. Though our ſyſtem of government is ſo admirable, yet it is never conducted without interruption. We ſee a ſtrict attention is paid to the laws: yet in the preſumption of the heart, ariſing from the liberty we enjoy, we are ſo unguardedly diſreſpectful, as to expoſe ourſelves to the deriſion of nations, who are in ſlavery. This ſometimes brings us to reflect on our own infirmities: that when complaints are juſtly founded, and therefore *neceſſary* to be made, the manner of making them is as neceſſary to be conſidered, as the complaint itſelf; leſt, in vindicating our own rights, we violate thoſe of others.

M. I do not underſtand you.

T. So long as we live under a kingly government, and allow, by agreement, certain privileges to the king, thoſe privileges are as ſacred, as our own rights. As to the matter of *news-paper wickedneſs*, you are to underſtand, that there is, at this time, a great number of people amongſt us, who live by *writing*; and many more, by daily publications of whatever they think will ſell well, let it be ever ſo pernicious in its tendency to *politics*, *morality*, or *religion*: and as there are ſo many who can write correctly, beyond the ability of former times, others, who have ſtudied the law, employ their ſkill in the examination of ſuch intended publications, to ſee if they keep within the limits of *blaſphemy*, *treaſon*,

treaſon, and *libels*, as theſe are defined by the laws. You are alſo to underſtand, that ſuch publications paſs under the name of the *liberty of the preſs*, which is held ſacred amongſt us.

M. Sacred, if it only avoids legal blaſphemy or treaſon! May not *ſuch liberty* of the preſs, be made an inſtrument of our deſtruction, and take away the liberty of the people?

T. So ſimple folks ſometimes imagine: others ſay, not. Thoſe who lament the *poor preſs* being ſo proſtituted, comfort themſelves, that the more it is abuſed, the ſooner it will be reſtored to its true and genuine uſe: for the liberty of the preſs, is the liberty of the people to *uſe* the preſs. As the liberty of the ſubject is not *libertiniſm*, the liberty or uſe of the preſs, is not the abuſe of it. The evil of ſcandal, and undiſtinguiſhing reproach of each other, as you may ſometimes ſee in *news-papers*, is very grievous: to take from me my good name, is worſe than taking my life. But this tends to its own cure; for it is not regarded, I ſay, half ſo much, as it was a few years ſince. I have heard my maſter ſay, the *French* proverb is, "He lies like a *funeral ſermon*:" we may make it proverbial, "*He lies like an Engliſh news-paper.*"

M. Are *candour* and *charity* totally diſcarded from ſuch writings, and we become pen-and-ink barbarians?

T. By no means: all political writers are not of the ſame ſtamp: ſome are perſons of great candour and probity, and only mean to watch miniſters of ſtate, that they may not abuſe their power; preſuming that the nature of *our liberty*, requires the uſe of the preſs; though they are ſenſible, that under this plea, integrity and uprightneſs are often treated with the higheſt contempt, and villainy itſelf applauded. You are at the ſame time to conſider our cuſtoms and manners: a foreigner might be induced to think we were all ready to cut each other's throats, when no other evil than *tongue* and *pen* abuſe is intended. Some honeſt men are as blind in *politics*, as others in *religion:* therefore every prudent perſon ſhould be well convinced of the truth of what is pretended, before he offers himſelf as a martyr to the cauſe. Private perſonal invectives are often extended to public concerns; although in the comprehenſive view of the public,

it ought not to be of any moment, except with regard to the evil example of indecency. When the *great* abuſe each other, the danger increaſes.

M. Should not all, who love the people, ſuppreſs their private diſſention, and take care the public is not injured?

T. It ſhould be ſo: but ſelf is generally at the bottom of ſuch conteſts: and moſt people act upon a general principle, which is to be independent of another; eſpecially if he happens not to be of their connexions. All men, whoſe paſſions are ſet afloat, are apt to forget, that the ſafety of their veſſel depends on its being ſteered according to the compaſs of the laws: and that the beſt ſecurity of laws, is a right ſenſe of mutual obligations, and mutual dependencies. To-day we have our opponent in our power; to-morrow we may be in *his:* and according to the *Italian* proverb, "He who ſhews no regard to *his own life*, has the command of another man's."—When we ſuffer paſſion to govern, we would be looſened from all ties; and yet, with regard to others, enjoy all the advantages that mutual reſtraints produce to ſociety. You ſee the abſurdity of ſuch ſelf-love! To form a right notion of the true *inſtrument* of ſocial happineſs, we muſt keep *religion* in our eye; for all government comprehends religion of ſome kind or other. Liberty without *government*, is a *contradiction:* and the government of a civilized free people, who have no religion, is exceedingly difficult to comprehend what it could poſſibly be: if it was very ſevere, it would deſtroy freedom; and if it was not ſevere, with regard to *temporal* puniſhments, to ſupply the defect of fear of puniſhment after death, there could be no peace; and freedom would be loſt. Let us examine what *our divine religion* teaches, and liberty will appear in all her charms, ſmiling in peace, and bleſſing with her ſmiles.—Now, *Mary*, if you deſire to be informed of the little I know, or apprehend of this ſubject, it is upon this religious principle that I argue; for indeed how ſhall we be induced, in our depraved ſtate, to render unto *Cæſar*, the things that are *Cæſar's*, unleſs we render unto God, the things which are God's?

M. Very true, my father!

T. The ſame reaſon which holds with regard to *religion*, operates in the love of *liberty* as founded in *virtue*, for it can ſtand on no other foundation. The *vileſt libertine* grounds his pretence on this principle, or who but an ideot could truſt him? That there *is* ſuch a virtue in the human breaſt; and that it muſt be ſo, as long as men continue to be *reaſonable*, and believe themſelves to be *accountable* creatures, cannot be denied. Whether in their own perſons they chuſe to conform to laws and rules of conduct, or not, they know it to be neceſſary for the ſupport of peace and good order: they like it in others, and would have their neighbour *conform*; which ſhews the folly of all irregularities; and the baſeneſs of every degree of tyranny, whether it be exerciſed by the ſupreme magiſtrate, the preſumptuous demagogue, the mechanic, or the mob.

M. Are not many people inclined to call That tyranny, which is really nothing more than wholeſome reſtraint?

T. This is often the caſe. It is but a ſmall part of mankind, who can *reaſon* right on ſuch ſubjects: to *act* right, requires virtue. It is the happineſs of our nation, that our forefathers have conſidered the various infirmities of human nature, and provided againſt them by ſuch mutual reſtraints, that in moſt events, there is a *rule* of judging of them; or a *power* given to the proper officer or magiſtrate, to determine the meaſure of juſtice.

M. Some of our good neighbours here, are apt to overlook theſe advantages, and make their lives uncomfortable, by talking of the danger *their* liberty is in, at the moment that no perſon whatever offends them.

T. You know I cannot venture to ride *Ball-face:* he goes well enough in the ſhafts, but when ſaddled, he looks on *one* ſide, and then on the *other*, as if he tried to find out ſomething *to ſtart at*; and he generally ſucceeds. This is our caſe, when we are fools enough to liſten to idle rumours, and news-paper inflammatory writings. Should you not think it a miſerable caſe, to live as if you were *undone?* The *fear* of being *undone*, is living undone, or ſomething worſe, for fear ceaſes, when we know the extent of a calamity. Thoſe who are perpetually expreſſing their fears of being deprived of their liberty,

liberty, live in miſery. I have often obſerved, however, that talking of *fear*, and *fearing*, are very different things. It is a part of liberty, as we uſe it, to talk and complain: and, becauſe we are accuſtomed to enjoy ſo much *good*, we are ſenſible of a ſmall portion of *evil*. This is the nature of mankind; and particularly characteriſtical of us. Hence it ſeems to ariſe, that foreigners ſay, "You cannot compliment an *Engliſhman* ſo much, as by telling him his country is *undone*."

M. This is no ſign of our being a nation of philoſophers, as you once told me. I have often wondered what liberty ſome of our good neighbours would have: their houſes, their perſons and property, are in great ſafety: if their ſons turn highwaymen or houſe-breakers, and are hanged, it is for want of good example, or proper education at home; not, I ſuppoſe, from any attempt againſt their liberty.

T. Except depriving them of the liberty of deſtroying their fellow-ſubjects. You may perceive how the *fooliſh* are led aſtray; and the *vicious* become *diſcontented*, in ſpite of the bleſſings of religion, plenty, and domeſtic peace.

M. Yes, ſay they: but the *times* are bad; wages muſt be higher, and the *neceſſaries of life* cheaper.

T. Both cannot happen: if wages are higher, *neceſſaries* would bear ſtill a greater price. Do they ſuppoſe, that their landlords will be contented to live *worſe*, than they do at preſent, *in order* that the tenant may live *better*. This can happen only in very extraordinary caſes. That there is, and always was evil to contend with, cannot be doubted: and I hope we are under an adminiſtration which will make it as light as poſſible, by every reaſonable means. It is the glory of a government to attend to the indigent: and in one ſenſe, we are *all in want*. As to the cry of being *undone*, alas, *poor ſouls*, they are not ſuch fools as to believe what they ſay! I have heard the ſame thing repeated, in the *beſt of times*, for theſe *forty years paſt!* Every honeſt man, whatever his political opinions may be, is an advocate for *liberty*: but he is not a good *ſubject*, who torments his countrymen with falſe alarms; nor a good *man*, if he propagates falſehood, knowing it to be ſuch.—There is another reaſon for complaint, of which they are not aware. It is the nature of government, to reſtrain men's

men's paſſions; and therefore it often wears the face of *violence*. If you, knowing that *Philly Prattle* was walking to the river ſide, with deſign to drown herſelf, was to tye her legs, and convey her home in a cart; ſhe would call it *violence*. The *greater* number, which is never the *wiſeſt* and moſt virtuous, is generally impatient of control, be it ever ſo ſalutary. I have alſo obſerved, that we ſometimes hazard our liberty for the ſake of *novelty*.

M. For the ſake of novelty!

T. Do you not perceive how fond people are of *new perſons* and *new things*, as if heaven itſelf conſiſted in variety. Indeed, *Mary*, we ſeem to be ſo effectually guarded at all points, that we cannot be ſold, as ſlaves, *unleſs we ſell ourſelves*. But we muſt not be ſurprized, if *liberty* having ſo many charms to the fancy, and ſo many *real* good qualities, the brains of ſome poor mortals, who know not what they would have, ſhould be turned: the true *lovers* of liberty are in their ſenſes, and underſtand in what manner to expreſs their devotion to her.

M. They muſt be *mad* indeed, who convert comfort and eaſe into deſpair; and by overlooking the good they have in hand, bring misfortunes on their own heads.

T. Where greatneſs of mind, or goodneſs of heart, meets with real *oppreſſion*, it is not wonderful to ſee even the wiſe run mad; for in ſuch caſes, it is natural to ſet *liberty* in one eye, and *death* in the other; and chooſe an honourable grave, rather than ſuffer inſult and diſgrace. I would rather die than reſign my freedom, or be inſtrumental in forging my own chains, for any compenſation the world would give! Speaking as a mortal, ſubject to calamities, according to my opinion, we are really in no danger from our preſent government or governors; notwithſtanding there are always knaves enough to ſet fools at work, to try if they can deſtroy their own freedom, by ſubverting government, or forcing it into meaſures inconſiſtent with freedom: for it is in the nature of men, to defend themſelves in the way that neceſſity dictates; and thus nations have ſometimes been undone. There are alſo ſome of a brutal fierce temper, capable of being wrought up into a political frenzy, perhaps without

any real ſuffering. From perſons of this turn, the greateſt evil is to be apprehended. Where there is a *real ſuffering*, to a high degree, *deſpair* often turns into *madneſs*; and we ſee the inſane father murder his own children, becauſe they ſhould not want. I remember the ſtory of a certain *black*, who had been bought on the coaſt of *Africa*, and carried as a ſlave to work in one of our ſugar colonies. It doth not appear that he was treated with any uncommon ſeverity, but he had a high ſpirit, and diſdained his condition. He reſented his being brought *by force*, from his native country, to labour in captivity in a ſtrange land.

M. I ſee then, that we enſlave the people of other nations, if their ſkins happen to be of a different colour from our own.

T. Not directly ſo: for they muſt be *black*, and bought with a price; and then we think we may do—as we pleaſe. This man thought himſelf ſo highly injured, that he formed a deſperate plot. Being diſcovered, he and his aſſociates were impriſoned: upon his being aſked the reaſon of his meditating ſo wicked an attempt, as to murder thoſe who had never injured him? he anſwered, "This indeed went to my heart; but ſtill you are all combined to rob me of my liberty. I thought I had a natural right to do myſelf juſtice, and to recover That of which I have been ſo unjuſtly deprived." He and his accomplices were condemned to be burnt alive.

M. O horrible!——

T. When they were brought to the ſtake, and tied with ſome length of chain, the combuſtibles being lighted round them; as the flames approached, the wretched partners of his crime, in the agony of their pain, cried out moſt bitterly! This man, with a reſolution that aſtoniſhed the ſpectators, took up a billet of wood, and knocked out the brains of his companions, and then run his own head into the fierceſt of the flames and expired (*a*).

M. This was a bold fellow indeed! It is a pity he had not better fortune. Have we any *right* to deprive the *blacks* of their liberty?

T. There

(*a*) This ſtory I had from a gentleman who happened to be on the ſpot.

T. There is a traffic in human nature carried on: *policy* often wars againſt humanity: trade, which is built on liberty, is ſo much the idol of a great part of mankind, they are apt to think it warrants any thing. If it were not for theſe *black men*, you would not have *ſugar* to drink with your *tea*; or you would pay a higher price for it.

M. Periſh the *ſugar* and the *tea* alſo, rather than wound the liberty of the meaneſt of mankind! Alas! my father, do we make ſuch a pother about *liberty*, and ſuffer the love of gain to grow ſtronger and brighter than the golden rule of *doing as we would be done by!*

T. Well ſaid: you have a much truer notion of liberty, than many who make a great noiſe in talking of it.

M. I ſhall have no reliſh for *ſugar* whilſt I remember your ſtory: but I ſuppoſe this *black* was a *Barbarian*.

T. So the nations of *Europe* have agreed to call thoſe, whom they have a mind to *buy* and *ſell* like beaſts; but the queſtion is, if *we* ourſelves do not act the part of *polite Barbarians?* Other nations (*a*) chriſten *their blacks*. I have heard my maſter ſay, it is a cuſtom in the *Brazils* to ſprinkle a hundred men or women with water, and call them ſo many *John's*, and ſo many *Mary's*, or whatever name they give them.

M. This is a ſlovenly way of doing a ſolemn office. The brave black was not a chriſtian?

T. No; I am ſorry to tell you, it is not our cuſtom, except in a few inſtances, to teach theſe people our religion. Whether it is, that we apprehend they will be leſs governable, or that we fondly ſuppoſe it to be of no conſequence, whether the light of the goſpel extends to other nations, whoſe climate is not viſited by ſo near an approach to the ſun; but the fact is, except ſome few particular planters, (*b*) we do not teach theſe ſlaves our religion. The black, in queſtion, was a *man*, and might have been a hero, in defence of chriſtianity, had he been acquainted with

(*a*) Portugueze, French, and Spaniards, &c.

(*b*) On Lord Romney's plantation they are taught the Chriſtian religion.

with it. I believe it is more eaſy to breed up the children of blacks to a knowledge of *Chriſt*, than to combat the prejudices of grown perſons.

M. Had this man been a chriſtian, it is probable he would have reaſoned thus: "If it is the pleaſure of the Almighty, that I ſhould ſuffer thus, *his will be done!* It is a leſs evil for me that I ſhould die, tho' it were under the laſh, in the hands of theſe *white Barbarians*, than commit murder. It cannot be agreeable to the all-righteous God, and tender father of mankind, that I ſhould conſpire againſt my maſter, who has bought me with a price, and murder him, whoſe bread I eat: murder alſo his friends, his parents, and his children, and others, merely that I may drag out a precarious life: though I am removed from my native land, I am not removed from my hopes of heaven. Let me look forward towards it, and for the reſt, it matters but little."

T. This would be like a chriſtian! The death of theſe miſerable men, was one of the natural effects of trade:—but not of the moſt liberal kind. Commerce is ſuppoſed to *civilize* mankind: we learn to love thoſe by whom we gain; though in effect, this is loving the *gain*, and not our fellow-creatures: but ſtill it has ſome *good* effects as well as *bad* ones You perceive how the *love of liberty* operates on a heart fierce and undiſciplined. He who raſhly proceeds to deſperate expedients before he repreſents his grievances, and tries to obtain redreſs, will probably bring on the evil part the more ſpeedily. Complaints without reaſon, and remonſtrances calculated to diſquiet or overturn a ſtate, are *of all grievances* the greateſt, except real oppreſſion. We can hardly diſturb the peace, with out wounding the laws, or wound the laws without aiming at the life of liberty. Laws are to liberty, what blood is to the natural body. We may as well ſtop the courſe of blood in our veins, as wreſt the laws to a wrong meaning, and ſet liberty at variance with herſelf.

M. I perceive that liberty muſt not be treated roughly.

T. Thoſe who under a pretence of love for her, treat her like a common proſtitute, making her ſubſervient to their *private gratifications*, may expect to feel the weight of

of her reſentments. I have lived to ſee the boldeſt pretences to law, ſet up in oppoſition to the plaineſt dictates of juſtice; common ſenſe overturned by clamour, and the ſecurity of life left to a lawleſs mob: *but it did not laſt long!*

M. Thoſe muſt have been very bad times!

T. So I thought, though many called them *glorious days of liberty*. You may imagine, that notwithſtanding ſome are very wiſe, others are fooliſh, as well as wicked. The laws, as I have told you, were made conformable to right reaſon, and the experience of *men* and *things*, for our mutual ſafety; and *reaſon* and *experience*, muſt be our guides in the conſtruction of them; and not the ſpirit of turbulent times. You may be well aſſured the more *peaceable* a people are inclined, the nearer they are to their happineſs; and the more they watch the rights of each other, the leſs ſubject to miſery. This is all that liberty can do. It cannot work miracles.

M. But when falſe and hurtful ſteps are taken by our rulers, how are they to be rectified?

T. In what manner are falſe ſteps in *private* life rectified? Experience teaches; we treat each other with candour; we know that we are imperfect beings; we appeal to reaſon as our guide; we uſe lenient meaſures, knowing that *party-rage* uſually plunges all ſides into difficulties. We endeavour to accommodate things to the ſeveral intereſts concerned. We conſider that the inclination of mankind to wickedneſs is ſuch, that many delight in the diſgrace of others, tho' themſelves ſuffer by it. Thus we curb the *pride*, and the triumphs which ariſe from a capacity of aggravating the calamities of our neighbour. At the ſame time, we ſtill find it neceſſary to be watchful, to prevent the abuſe of *power*, and to ſhield ourſelves from *oppreſſion*, whether it ſhall happen to come from the *commoner* or the *lord*, the *peaſant* or the *prince*. No man was ever a tyrant, but through the means of the flattery of ſycophants; and the proſtitution of common honeſty and courage, to the vileſt purpoſe. On the other hand, *diſcontent* which is not juſt, or known to be unjuſt, is a ſtab given to *truth* and *candour*, and conſequently, while it ſtrikes at the vitals of government, undermines the foundation on which *liberty* is built.

M. But how are common mortals to diſtinguiſh in theſe caſes?

T. It generally coſts more pains to confound diſtinctions, than to draw the true line. I grant, that the *good* and *bad* things of the world are frequently ſo mixed, and blended together, in certain inſtances, that it requires age and experience to diſcover the truth, and form right notions. *Power*, in this trading country, is the companion of riches. Many are rich, therefore power is divided. This is one kind of *ſecurity*, but it creates *confuſion*; for every rich man is for taking the reins of government into his own hands. The people are often diſturbed, or miſled; they fear without reaſon, or they truſt wantonly without common-ſenſe. Whenever their ſpirit doth not keep pace in truth and probity with the ſpirit of government; if either ſinks into a baſe ſelf-love, injurious to the generous uprightneſs of liberty, both are put nearly into the ſame bad ſituation. Taking things as they are, would you brand miniſters of ſtate with diſgrace, becauſe they have not done That which they had not the power of doing? Would not this be infamous? Were you to give them power to do all that is *neceſſary* for the common good, it may be urged, that they might make a bad uſe of it. With-hold ſuch power, muſt we not unavoidably ſuffer ſome inconveniences, or perhaps the very diſtreſs we complain of?

M. At this rate, we *muſt* bear ſome evils: and fears and jealouſies without ſolid foundation will ever deprive us of many advantages we might enjoy.

T. I fear, *Mary*, it is not in the nature of men, to enjoy all the benefits of liberty, as the virtuous mind may repreſent; for men are not good enough for ſuch a happineſs. Every one expects virtue from another, tho' he does not practice it himſelf, and therefore challenges more than reaſon can juſtify. And amidſt all our clamour or applauſe, it may be obſerved, that few things are ſo foul or ſo fair as they are repreſented by thoſe who are intereſted to diminiſh or magnify them. As you grow in years and experience, you will find it ſo; therefore take up no opinion raſhly, and be cautious of condemning, knowing it is our national infirmity,

or rather *vice*. Let who will govern us, they are generally ſaid to be *the men*, who are the leaſt fit to be truſted; conſequently we can truſt nobody, and ſhould have *no government*.

M. This is a natural concluſion. But I preſume there are times when people's minds are quiet, and then there is no danger.

T. As it may happen. In time of war, if we are not ſucceſsful, or upon occaſions of the agitation of great political queſtions, we complain of our *rulers*. If we do this capriciouſly, or at a time of uncommon danger, may not the hand of heaven chaſtiſe us with the heavier ſcourge? Government comes from God: and the hiſtory of the world, particularly of the *Jews*, furniſhes abundant proof how the Almighty reſents a perverſe conduct, particularly in ſuch circumſtances. Where power is lodged, reſpect is due to the perſon in whom it is veſted: and not to do juſtice to rulers, is in effect doing injuſtice to the ruled. *Our liberty* ſeems to be ſo well ſecured, it may ſtand the ſhocks and changes of *time*; but it muſt be *always* ſtrengthened by our *attention to virtue*. *If the whole nation were depraved*, could it be ruled without a *rod of iron?* But this is not our caſe; there are many amongſt us, who if they were called forth in the defence of liberty, were ſhe really in danger, would ſpill the laſt drop of their blood in her ſervice, not from mere animal courage, but a principle of right. Nothing is ſo eaſy to miſtake as *liberty: juſtice* is more diſtinguiſhable, and we ſhall conſtantly find them together. *Juſtice* and *liberty*, are ſuch united friends, that all the power on earth cannot ſeparate them. Theſe combine in the defence of the rights of mankind. Heaven has ordained this union, and they muſt live and die together. We need but aſk our own hearts, if we act *juſtly*, in all our ſeveral relations, in order to know if we behave reſpectfully to *liberty*.

M. But *perfect juſtice*, you have told me, is not the attribute of man.

T. Nor *perfect liberty* his condition! There is *perfect liberty* in the ſervice of God, but in this, we are always defective; and tho' perfect juſtice is not our attribute, to be juſt to the utmoſt

utmoſt of our abilities, is our glory! You may conceive what a ſtate the world would be in, if there were no judges appointed by laws, to execute juſtice and judgment in the earth. *Liberty* and *government* ſhould be underſtood with us to mean the ſame thing. We boaſt that we live under a *free government*, or a ſyſtem of laws calculated to preſerve freedom: this is our proper inheritance: it is the *honour* of our condition as ſubjects; and it ſhould be the joy of our hearts! But all theſe are but mere *words*, till we apply them to real life; for we muſt be reſtrained by force, or act from *principle*. Thus we become *fair* in our dealings; tender to each other, of all ranks; ready to ſerve them at the hazard of our blood; obedient to laws, and to thoſe who are appointed to govern.

M. I clearly comprehend, that to deſire to be free in our own perſons, and yet to offend againſt laws, by which the freedom of others ought to be guarded, is a contradiction.

T. The firſt leſſon we ſhould learn in the ſchool of liberty, is to defend the freedom of fellow-ſubjects, as well as our own, not only with regard to their *perſons*, but alſo with reſpect to their right to their *opinion*, though it ſhould happen to be different from our own; provided ſuch opinion doth not diſturb the peace: then the laws interpoſe with authority. As *temperance* will preſerve health, ſo *juſtice* ſupports liberty; and *truth* as conſtantly waits upon them. I have told you often, how happy we are in the excellency of our laws, and the freedom of our judges from corruption; yet, when there is ſuch variety of intereſts that claſh; and men have ſo little virtue as to ſeek occaſions of tormenting each other, we muſt not be ſurprized at the vexations which we ſee created.

M. If men would conſider how their religion, as Chriſtians, prompts them to act upon virtuous principles, it is eaſy to comprehend, that thoſe who have no ſuch principles, can be governed only by the rigour of laws.

T. We ſee this verified beyond all diſpute, in ſuch as ſubject themſelves to corporal puniſhments and impriſonment; or forfeit their *lives*, and are cut off from the face of the earth, not only as offenders, who are juſtly condemned by ſentence of the laws, but becauſe the ſafety of good ſubjects depended on their death. As to thoſe who clamour loud, and breed

breed riots, though they may be *ſometimes in the right* in *ſubſtance*; yet, in the manner of ſhewing it, they *generally* make the remedy worſe than the diſeaſe. Do you remember how the royal Pſalmiſt prays to be delivered from "the raging of the ſea; the noiſe of the waves; and the *madneſs of the people?*"

M. There are ſeveral paſſages, in which he mentions the *waters* that overwhelm him; what did he mean?

T. He compares the raſhneſs of the multitude, to an *inundation*.—There were many and great rebellions againſt his government: and he often alludes to the madneſs of popular tumults, wherein men diſtinguiſh as little as the *waves of the ſea*. We have lately ſeen an inſtance of this, in thoſe frantic wretches, who demoliſhed *Thomas Bolt's* mill; deſtroying a quantity of meal, at the very moment the price of bread was ſo high, as to threaten a ſcarcity.

M. This was madneſs to a vengeance!

T. Injuſtice, whether it be committed by pretenders to *liberty*, or by a deſpotic power, on the part of the rulers of the land, is injuſtice: and from whatever quarter this comes, it is arbitrary government, or tending to eſtabliſh ſuch government on the ruins of liberty. It ſtill comes to this, that we can be ruled only by the *reaſon of laws*, or by force. Few conſider, that when once arbitrary power is eſtabliſhed, let it come from ever ſo baſe a principle, or mean a quarter, ſubjects generally find leſs danger in ſubmitting, than in oppoſing.

M. Do you think ſo? Is it not better to die than ſubmit?

T. It hath happened, as I have ſaid, in the countries which I have read of: and the perverſeneſs of ſome, in becoming lawleſs, has deſtroyed the common liberty. We cannot too often reflect, that no *wiſe man* ever expected perfection in any thing; no juſt judge ever determined without deliberate council; no able politician ever deſpiſed the advantages of good laws, or affected to be inattentive to the beauties of them: and ſurely no honeſt man ever employed himſelf in finding faults, or exerciſing his wits to evade laws made for the common good, for the ſake of his private emolument. Alas!

how

how many talk high of what they would do for liberty, and yet oppoſe good laws, or ſee them violated; or do nothing towards rendering them effectual to the ends for which they were framed. There is a celebrated ſtory in relation to the fooliſhneſs of ſubjects, in not underſtanding their own intereſt. A dangerous tumult once aroſe among the citizens of *Rome*, on account of certain taxes, which the ſenate thought abſolutely neceſſary for the preſervation of the *Roman ſtate*. Upon which, the firſt officer, being the *conſul* for the year (*a*), was deputed to appeaſe them. He accordingly addreſſed them in theſe words: "My friends and countrymen, attend to my words. It once happened, that the members of the human body, taking ſome exceptions at the conduct of the belly, reſolved no longer to grant him the uſual ſupplies. The tongue firſt, in a ſeditious ſpeech, aggravated their grievances: and after highly extolling the activity and diligence of the hands and feet, ſet forth how hard and unreaſonable it was, that the fruits of their labour ſhould be ſquandered away upon the inſatiable cravings of a fat and indolent paunch, which was entirely uſeleſs, and unable to do any thing towards helping himſelf. This ſpeech was received with unanimous applauſe by all the members. Immediately the hands declared, they would work no more; the feet determined to carry no further the load of guts with which they had hitherto been oppreſſed; nay, the very teeth refuſed to prepare a ſingle morſel more for his uſe. In this diſtreſs, the belly beſought them to conſider maturely, and not foment ſo ſenſeleſs a *rebellion*. "There is none of you," ſays he, "can be ignorant, that whatſoever you beſtow upon me, is immediately converted to your uſe, and diſperſed by me for the *good of you all*, into every limb." But he remonſtrated in vain; for during the clamours of paſſion, the voice of reaſon is always diſregarded. It being therefore impoſſible for him to quiet the tumult, he ſtarved for want of their aſſiſtance, and the body waſted away to a ſkeleton. The limbs grown weak and languid, were ſenſible at laſt of their error, and would fain have returned to their reſpective duties; but it was now too late! death had taken poſſeſſion of the whole, and they all periſhed together!"

M. A

(*a*) Menenius Agrippa.

M. A moſt natural and *happy* conceit! It could not fail of opening the eyes of the multitude.

T. You ſee, *Mary*, how neceſſary it is to ſupport the ſtate, in order to ſupport ourſelves, who compoſe a part of the ſtate: and it is probable, the more decent regard we ſhew to *ſtateſmen*, the more able and willing they will be to regard us, by ſhewing the ſtricter attention to *their duty*. If I love a virtuous man, I ſhall certainly do more for him, than for a worthleſs, quarrelſome fellow, who takes pains to diſoblige me. You may imagine, that every able ſtateſman makes large allowance for political blindneſs: and if he cannot reſtore the multitude to their perfect ſight; by the kindneſs of Providence, and the intervention of accidents, he may lead the people out of danger. If we judge from events, we ſhould be at leaſt as candid on one ſide of the queſtion, as the other; and give *praiſe* where there is merit. When I think ſeriouſly on this ſubject, I conſider the pre-eminence of thoſe who rule over us, to conſiſt chiefly in a ſuperior care and ſolicitude for the common good, and ſubject to numberleſs inquietudes: in other reſpects, they are but as people who live in affluence. The power of directing a nation's revenues, not over abundant, and of diſpoſing of offices, which give bread to *many* thouſands, who work hard for it, and to ſome who do no *labour*, change not the nature and dependencies of *man*. They feel grief from unworthy children, and ſhed as copious tears. Sorrow and pain, and all the gloomy pomp of ſickneſs, wait on *them*, as well as us. They make *wills*, and appoint executors; and go through all the ſolemn parade of common mortals. As to their *peculiar* circumſtances; among thoſe they *ſerve*, how few think they have enough, or ſhew due gratitude! Whilſt *others*, whom they *cannot* ſerve, load them with reproaches!——How often muſt they diſguiſe their thoughts for fear they ſhould *offend*; and decline the duty they *dare* not perform! Is this a ſtate ſo much to be envied?

M. According to your deſcription, it is not.

T. Mankind are apt to miſtake, in thinking the high reverence ſhewn to *office*, is reſpect to the *officer*. We muſt bring things to the heart: if I were a *ſtateſman*, inſtead of a *farmer*, what would it avail me to be told, "Sir, you are great, noble,

ble, and happy;" when I felt myſelf encircled cloſe with all that conſtitutes the *diſquiet*, the *anxiety*, and wretchedneſs of a poor mortal?

M. You think ſome ſtateſmen are really *good* and great!

T. Moſt truly: but the goodneſs and greatneſs of a man, conſiſt not in his external circumſtances, nor in the number of heads which are uncovered at his approach:—nor is it only the common condition of mortality, to which they are ſubject; but as an appendage to their greatneſs, there muſt be *attendance* and *dependence:* and I have often wondered, that men of large independent fortunes, who might remain free, and act as petty ſovereigns in their own domain, diſpenſing their bounty like the miniſters of Heaven, ſhould, notwithſtanding, contend ſo fiercely to get into the adminiſtration of government, whether they have been trained to *ſuch* buſineſs, or to buſineſs of any kind.

M. What can their motive be?

T. There is a ſickneſs of the ſoul, to which poor mortals are ſubject, called *ambition.* Extravagance makes even the richeſt, indigent: their dependants alſo urge them on. It is not for the *honour* of ſerving the ſovereign, as is the practice of the *grandees* of *Spain*, for antient ſtipulated ſalaries, leſs than ſome domeſtics coſt their maſter with us. We ſhould not be ſurprized that the *indigent Lord*, or *diſtreſſed Commoner*, are as *eager* as the *wolf* in the fable, who, by the caution of the *farmer* and *ſhepherd*, becoming half-ſtarved, ſtrolled in the way of a well-fed maſtiff. The wolf being much too weak to act upon the offenſive, thought it moſt prudent to accoſt honeſt *Towſer* in a friendly manner; and among other civilities, congratulated him on his goodly appearance. "Why, yes," returned the maſtiff, "I am indeed in tolerable caſe; and if you will follow me, you may ſoon be altogether in as good a plight." The *wolf* pricked up his ears at the propoſal, and requeſted to be informed what he muſt do to earn ſuch plentiful meals. "Very little," replied the *maſtiff*; "only drive away beggars; careſs my maſter; and be civil to his family." To theſe conditions, the hungry wolf had no objection, and very readily conſented to follow his new acquaintance, wherever he would conduct him. As they

they were trotting along, the wolf obſerved, that the hair was worn in a circle round his friend's neck, which raiſed his curioſity to enquire what was the occaſion of it. "*Nothing*," anſwered the maſtiff, "or a *mere trifle:* perhaps the collar to which my chain is ſometimes faſtened." "*Chain!*" replied the wolf with much ſurprize; "it ſhould ſeem then, that you are not permitted to rove about where and when you pleaſe." "Not *always*," returned *Towſer*, "hanging down his head; but what does that ſignify?" "It ſignifies ſo much," rejoined the *wolf*, "that I am reſolved to have no ſhare in your dinners: *half* a meal, with *liberty*, is, in my eſtimation, preferable to a *full* one *without* it."

M. This fable ſeems to carry with it its own moral: but ſtill it is the condition of the greateſt part of mankind, to be in a ſtate of ſervitude to each other.

T. Moſt certainly: and there is a pleaſure in *willing ſervice* well accepted. But with regard to *freedom*, a competency without reſtraint, is certainly better than great affluence with it. We all naturally love to do that which is moſt agreeable to our ſeveral tempers and diſpoſitions; though the worſt of all ſlaveries, is a ſubjection to *indolence*; or an incapacity of knowing how to employ our time. Dependence made uſeful to mankind, though it be attended with drudgery and ſome mark of office, is infinitely preferable to a ſlothful, worthleſs independence.

M. You think, upon the whole, notwithſtanding our *murmurs*, that we are really a *free people*.

T. As to government, the moſt free of any people: and the reaſon is plain: No nation has ſuch a well-contrived ſyſtem of laws, to check the corruption of the human heart, and prevent one man from trampling upon another: *but* in the forming of this ſyſtem, human wit could not extend ſo far, as to uſe effectual means to compaſs the benevolent end: the fear of making the remedy worſe than the diſeaſe, by *ſeverity*, left ſome imperfections; and the virtue of individuals muſt ſupply this defect, or they will feel the conſequences.

M. I ſee plainly, that a *free* people muſt be a *virtuous* people, or live in perpetual apprehenſions; which is perhaps as bad as ſome kinds of ſlavery.

T. We have ſo much virtue as keeps us in ſome order. *Liberty* is fed and maintained by her: ſhe ſecretly works in the hearts of many; and we *cheriſh* one ſiſter, becauſe we *love* the other. For my own part, I perceive no danger at preſent, but from our own *corruption* and *irreligion:* and how miniſters of ſtate are to do That, which miniſters of the goſpel cannot, is beyond my comprehenſion. Theſe are evils which demand the exertion of all our ſtrength and vigilance, that they ſhall not over-balance the remainder of our virtues. It is within the compaſs of a few hundred years, that this land hath ſuffered many and great ſhocks and grievous convulſions.

M. Not by earthquakes!

T. No, child: but by *civil wars*, created by our *impetuous* tempers, or want of patience and virtue.

M. Was there much miſchief done?

T. Much miſchief! Thouſands were ſlain by the hands of ſchool-fellows, or fellow-citizens, relations, or perchance thoſe who might once be *friends*. So Heaven was pleaſed to chaſtiſe us. Let us learn from ſad experience, the folly of *talking*, *writing*, and *reaſoning* ourſelves into a *political frenzy*. It can hardly be ſaid, that at any time we have been in ſuch happy circumſtances, as we are at preſent, either prince or people, *notwithſtanding* the ſtate ſeems to be *over-balanced* by the people of great property.

M. Of what then do we complain? that we are not *angels?* that we have not the command of all the *riches* in the world? or that we are not *wiſe?*

T. It is becauſe we are unlike angels, that we are ſo impiouſly eager after money: and ſuch impatience is as ſtrong a proof of folly.

M. Is not this the caſe of mankind in general? Do we differ materially from *other nations*, in regard to diſputes about *wealth* and *politics?*

T. Inaſmuch as we are more free, we have more liberty to diſpute; and as more intelligent, we refine more on our ſituation. I have heard, that the *Turks* and *Perſians* hate each other inveterately, for no better reaſon, than a difference in opinion who was the true ſucceſſor of *Mahomet*. We have

more

more different faiths, than there were tribes of *Iſrael*; and yet there is *toleration*. We ſay, "Suffer me to believe, and worſhip God, as I pleaſe, and I will not moleſt you!"

M. And why not the ſame in political opinions, ſo long as we are peaceful?

T. There we beg to be excuſed. We fight off, not only our reigning faſhionable notions of *preſent* meaſures proper to be purſued for the common good, but alſo the jealouſies which reigned among our forefathers, of which there are ſtill ſome traces. Some of our kings in the laſt century, had imbibed notions of arbitrary power; and they had ſome *abettors*. Their opponents were for the deſtruction of kingly government:—both ſides overſhot the mark. The happy ſtate we now enjoy, is *limited monarchy*; or kingly government controlled by law; the power being ſo divided between king, lords, and commons, as to balance equally for the common good.—But we find theſe two different parties, for a long time, loading each other with odious epithets; particularly *whigs* and *tories*; names which have been bandied about oftentimes, in ſo undiſtinguiſhed a manner, as to become ridiculous.

M. What is the meaning of theſe words?

T. Various accounts are given: but the moſt probable is, that *whig* is a *Scottiſh* word, ſignifying *whey*; and *tory* an *Iriſh* word, ſignifying a *robber*, or *highwayman*. In the unhappy reign of *Charles the Firſt*, the king's enemies charged him with favouring the rebellion then on foot in *Ireland*; and the name of *Tory* having been given to a banditti, who ſheltered themſelves in the little iſlands and bogs in that country, it was natural enough for the king's enemies to give his friends this name; though at the beginning of the civil war, the partizans of that prince had been called *Cavalliers*. On the other ſide, to the *Oliverians*, or partizans of the parliament, who had been called *Round-heads*, the name of *Whigs* was given by their adverſaries; alluding to a ſort of enthuſiaſts in *Scotland*, who living in the open fields and woods, fed much on milk. And this alſo is credible, becauſe the *Scots* favoured the king's enemies.

M. But

M. But what has this to do with our preſent ſituation? Theſe names, by your explanation, ſeem to be very unworthy of remembrance.

T. True: but they ſignify to this day juſt ſo much, as parties, contending for *power*, pleaſe to make of them. As to hereditary prejudices or connexions, the plan is ſettled: an admirable ſyſtem is framed: it is proved to be excellent; and we have only to adhere to it, and be at peace. All the prudent and conſiderate part of the nation, who know when they are well, are ſatisfied with our preſent ſituation of kingly power, limited by law. This kind of government, is by far the beſt in the world: and whilſt it is adminiſtered by a prince who conſiders the real intereſt of his ſubjects, we may eſteem ourſelves a very happy people.

M. What is the reaſon that ſo much is ſaid againſt the *Scotch?* Are we not both *one nation?*

T. Moſt certainly: and *England* without *Scotland*, would long ſince have held down her head, and thought herſelf happy even to have been able to defend herſelf: and *Scotland* without *England*, would as probably have been a petty popiſh ſtate of bigots and barbarians: as it is, both kingdoms flouriſh, to the great terror and mortification of their enemies.

M. Pray, what is meant by *The Oppoſition*, which *Philly Prattle* talks ſo much about?

T. I have always underſtood, that in every community, an honeſt man would declare *againſt* every meaſure that he thought wrong; and *for* every one he thought right; and conſequently oppoſe, or not oppoſe, as his conſcience might dictate. If a man ſhould not give any vote, in a queſtion above his comprehenſion, he ſurely ought not to give any *againſt* the dictates of his mind. But thoſe who compoſe the *Oppoſition*, reaſon thus: "The power is put into wrong hands; therefore we oppoſe every meaſure, in order to obſtruct the eſtabliſhment of ſuch power."

M. And who are the judges of the wrong?

T. Themſelves of courſe. They alledge further, "If the perſons ſo employed by the king, are permitted to direct, they will overturn the conſtitution, and rivet our chains."

M. What chains?

T. This

T. This is the *plea*; and it hath been the ſame for forty years that I remember. The *Oppoſition* is underſtood to go further in vindication of their conduct, by ſaying, "If the means we uſe be wrong, yet, as the *end* is good, it gives a ſanction to our conduct; and of courſe converts *evil* into *good*."

M. This is above my capacity!

T. And of mine alſo; for it ſeems to undermine the ramparts of morality, and ſet Chriſtianity at defiance. How far ſuch reaſoning may do for ſome ſingular occaſion in point of politics, I cannot determine; but the greateſt ſingularity is, that the ſame language is *always talked* by thoſe who compoſe *the oppoſition, and is always the caſe, let who will be in power*; but I apprehend it to be *abſolutely* inconſiſtent with the nature of a *free government*. If legiſlators are biaſſed, and determine, not according to the fitneſs of meaſures, but from partialities towards perſons; can this produce ſtability? If I lean to the ſide of my friend, for no reaſon, but that he is my friend; or againſt another, becauſe he is not my friend, I cannot be ſaid to give my *free* voice. I have heard my maſter diſcourſe on the ſubject of *the* oppoſition. He uſed to ſay, "If this practice of oppoſing all meaſures, is to be the rule of a great part of our legiſlators, what credit can our nation have with foreign ſtates? We are under a complex, popular form of government, but admirably framed; is it always to have a vulture in its bowels? An oppoſition, calculated to obſtruct whatever is attempted, whether the meaſure propoſed be good or evil, is in effect a perpetual inteſtine war; and would be the moſt effectual method that could be taken, were it purpoſely intended to counteract our own proſperity. It is no leſs pregnant with miſchief, in regard to example; for if the lord may oppoſe at a hazard, becauſe he is not contented, the reaſon holds as ſtrong for the meaneſt peaſant or mechanic. If a man ſays, "I like neither king, lords, nor commons; I will oppoſe every thing they do, or can do, or mean to do, be it what it will:" ſuch a perſon may as well decamp, and ſay he will no longer live under the government of his country,—unleſs ſuch perſons are in office as *he* would have. This is the reſult of the glorious ſyſtem of

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undiſtinguiſhing oppoſition. By this kind of proceeding, a vaſt deal of time is ſpent in a fruitleſs manner: and party prejudices teach us ſuch blind attachments, as are the moſt admirable preparatives for ſlavery, which is the very thing pretended to be the object of deteſtation!—The line of right is a very ſtrong line: let it be the only clue, and the end propoſed will be found. Long experience has taught the fallacy of depending upon any other: and therefore I hope the children of the preſent generation, will ſee the government of this empire, more permanent than it hath been; and every thing right and neceſſary, done in the time and manner that is *moſt practicable*: that whether virtue prevails by choice, or neceſſity ſtifles the perverſeneſs of men's diſpoſitions, government may be adminiſtered, without ſuch pretended fears of clandeſtine deſigns on the part of the crown, as really prove injurious to the proſperity of the people. Whilſt there is an oppoſition to every thing that is deemed *good*, *bad* or *indifferent*, in all caſes, the people can hardly believe, or receive That as a law, which ſo many legiſlators condemn; unleſs theſe declare, *We think this a good law; but we vote againſt it, becauſe our party is not in office.*" In arguing on this intereſting ſubject, he uſed to reply, "What, Sir! are you not in office as my repreſentative? I choſe you rather than another, becauſe I thought you would not hunt after an office under the crown; and now you oppoſe a good law, in which my proſperity is concerned, becauſe you would be in that ſtate of dependency, which I did not mean you ſhould. But if you were in office, and voted fairly to the beſt of your apprehenſions, I ſhould not think myſelf aggrieved: *now* I am ſenſibly hurt." After this manner, did my maſter uſe to talk; declaring he would give his vote in favour of the man who balanced his opinion in all caſes, without the leaſt regard to *men*, conſidering only the meaſure. I have always eſteemed it a duty to give my vote for him, who gave his voice as I imagined he thought right, upon *national*, not *party* principles; in all caſes of difficulty his opinion leaning to the ſide of thoſe, who there is reaſon to believe are beſt acquainted with the buſineſs, and whoſe immediate duty is to attend to it; and not of theirs who take

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it up at a hazard, perhaps without any information. Truth and juſtice ought to be the firſt objects, not leſs with regard to government affairs, than in others; but in party diſputes, men follow their paſſions and prejudices.

M. Does not oppoſition create private animoſity?

T. Among the weaker and leſs experienced part, great coldneſs enſues, and ſometimes reſentments run high, *for the day:* but the wiſe conſider the weakneſs of mankind in this inſtance, and the difference in political views, as opinions ariſing from human infirmities; and by this means, avoid private animoſity. Seeing that there is more folly in the world than wiſdom, and that the principle on which men generally act, is ſo often the effect of vanity, ambition, or reſentment; they ſuppoſe the chance is always againſt ſuch an equitable deciſion, as is totally unexceptionable.

M. You are ſpeaking of the conduct of the *great:* what part do you think *we* ſhould take?

T. In point of prudence, conſider whether the removal of a preſent evil may not introduce a greater. That all attempts foreign to our proper character, muſt expoſe us to evils of various kinds. If we undertake to condemn thoſe who are in power *unheard*, let the power change hands ever ſo often, murmurs will never ceaſe: nay, the oftener miniſters are changed, the more diſcontented perſons there will be; the more the ſovereign will be perplexed, and the more difficult the adminiſtration of government will be rendered. Nor is this all; if it becomes a faſhion to condemn the adminiſtrators of our government, unheard, upon news-paper evidence; may not the people, in their turn, expect alſo to be condemned *unheard?* Thus may liberty be ſported away. Firebrands may be thrown about wantonly, and with the fool in the Proverbs, it may be aſked, "Am I not in jeſt?" In the ſame degree in which we diſhonour our governors, we the governed become contemptible. It is the duty of ſubjects, in all parts of life, to behave with *decency*, even to real criminals. *Reſpect* is eſſential to the adminiſtration of all government: if once we trample upon the dignity of it, the power of protecting us will be loſt. When we ſtand in need of ſuccour, we adore the hand that brings it. Shall

we act a part, as if we meant to prevent its being brought: or receive the benefit, and be rendered ſecure, and then ſpurn at our benefactor? This I have often ſeen, when thoſe have been begging their bread, whoſe valour or ſkill ſaved us from our enemies.

M. Sad condition! What will be the conſequence, if we go on thus in ingratitude, and diſregard to authority?

T. What can follow, but anarchy and confuſion, which are the conſtant fore-runners of deſpotic government? What is ſo natural to take place, as that a wicked fooliſh people ſhould be governed by a wicked fooliſh man; or one who will govern, as he pleaſes. We now hang together by mutual confidence, and by the excellent frame of our conſtitution and laws, king, lords and commons, aſſiſting and controuling each other for the preſervation of the people: Take away, or trample on the prerogatives of either, and you deſtroy the plan of the whole.

M. What is the reaſon theſe branches of the *conſtitution*, are ſometimes treated as if they had a ſeparate intereſt from the people?

T. When virtue grows into diſregard, every one becomes ſuſpicious; ſome even to a degree of frenzy. The candid, whether they are ſurprized into laughter, or mortified into tears, they keep their eye on the ſtrait line of their own duty, knowing it to be the only ſafe one for them and their neighbours; and that they might as well hope for *univerſal righteouſneſs* to ſpread her balmy wings over the land, as to ſee men *in* office, or *out* of it, without blemiſh: and that if they were to indulge a vain and fooliſh conceit of danger, whether they comprehended it or not, they might act like the *mad-man*, who fearing that certain evil-intentioned perſons meant to burn his houſe, at length fired it himſelf, in order to diſappoint them: And ſo far it might be only a mad-man's houſe, but unluckily it ſet the whole town in a blaze. Do you, my daughter, learn to be ſilent upon ſubjects you do not underſtand; and ſhew as little regard to *Philly Prattle*, as to any magpye in the pariſh. Act the part of a *good ſubject*, and a *good chriſtian*; you may hereafter teach your children; for *humble* as your condition is, gene-

rations,

rations, yet unborn, may ſo far ſtand indebted to you for their *liberty!*

M. In the manner you treat this ſubject, you make us all to be of conſequence; my diſpoſition will never lead me to take the cruel, or malicious ſide.

T. All of us are valuable to each other, when we act our proper part, and do our duty as we ought. Thoſe who are forward in clamour and diſcontent, think themſelves of mighty conſequence, or they would hold their peace; and inſtead of bringing fuel to feed the fire of contention, ſhew their courage by promoting concord; and they would find their reward in their own boſoms, even in *that peace* which the world cannot give, and for which, the time may come when the wicked would give a thouſand worlds. There can be no ſurer criterion to judge of the happineſs of a *free people*, than their love and practice of the arts of peace and concord. It hath ever appeared to me, that in proportion, as a people forſake the dictates of their underſtanding, they will forget what liberty means. The moderation of ſtateſmen in the execution of their office, is not more neceſſary to prevent a habit of tyranny or temptation to exceſs; than for the people to conſider, that if ſuch moderation excites them to inſult authority, inſolence will generate inſolence; and from the moment the ſpirit of charity ceaſes, the choiceſt ſweets of liberty are loſt. A mutual ſolicitude for each others good, without any mutual love, is a groſs abſurdity in terms. The public tranquillity is the firſt conſideration; and thoſe who will not open their eyes to take a proper view of their own proſperity, muſt not be ſurprized when they fall into diſtreſs. If fortune and character; if temper or diſpoſition, experience or underſtanding are of no conſideration; when we ſpeak of thoſe who act in the various high offices of the ſtate, where are we to ſeek protection? If we attend to every ſtory that is propagated, with a view to give us a bias againſt one perſon in favour of another, we ſhall become dupes to credulity, or to a dangerous fondneſs of *change*.

M. Your moderation is very amiable: the moſt peaceful, always ſeem to be the trueſt friends to liberty.

T. They are never tempted to trample upon others, and afford no reaſon for being trampled upon. So long as we cultivate the love of peace, we are better humoured *at home*; and our hearts are the more expanded *abroad*. We compaſs the whole circle of our relations and friends, our neighbours and fellow-ſubjects, till at length we think it glorious even to die for them. Then we reach the bright pinnacle of liberty. Whilſt we cheriſh ſuch temporal happineſs, our proſpect of joy, beyond the grave, brightens! *True freedom* comprehends every ſocial virtue; but the beſt rule to judge if we really love it, is by promoting peace and good-will. Go to thoſe countries where tyranny ſits, as it were, enthroned; you will ſee *cruelty* ſeated on her right-hand, and *terror* on her left; and before them ſtand *indignation*, *anger*, and *revenge*, ready to return the injury done the people, whenever it ſhall be in their power. My dear *Mary*, the trueſt lover of his country the world ever ſaw, was called the *Prince of Peace!*

M. Yes, my father: and his coming into it proclaimed by the voice of angels, was, *Glory to God on high, peace on earth, good-will towards man!*

T. By the glorious example of *Jeſus Chriſt*, we learn how to reap the golden harveſt of concord. By the good education of our children, in teaching them how to behave as chriſtians and ſubjects, we plant our foreſts with oaks, and make our deſerts bring forth ſtrength and plenty.

M. Alas, my father, can this happen, if party rage and private animoſity prevail?

T. Whilſt men's paſſions are undiſciplined, ſuch animoſity will prevail: if the doctrine of *peace* were well eſtabliſhed, the *poor* would diſcover their wickedneſs and infirmity in judging raſhly: the *rich*, that wealth can never be ſo well employed as in the purchaſe of ſweet peace and concord; and the *great* and *powerful* would be ſenſible, that only the foſtering hand of peace, can nouriſh liberty. Diſcord and humanity ſeem to be contradictions. Without liberty, the hand of tyranny, which they mean to oppoſe, may ſoon pluck from *their* brows thoſe wreaths of honour, which they aſpire to wear.

M. I have

M. I have obſerved, in converſation on ſuch matters, *for we are all politicians*, that thoſe who breathed the moſt *moderation* and *good-will*, ſeemed to have the greateſt ſhare of reaſon on their ſide.

T. There is much leſs danger from peaceful people, than from thoſe who talk high of injuries which they never ſuffered, and which were never intended. Thoſe whoſe paſſions are calm, are leſs ſubject to be ſeduced, and being as *upright* as *peaceful*, they cannot be *forced* by neceſſity, nor corrupted by *flattery*, or popular applauſe, to do any wrong.

M. Peace being ſuch a friend to *liberty*, as well as to *religion*, I wonder the ſcriptures give no particular rules to guide us in our politics.

T. Guide us child! —Is not the neceſſity of obedience to rulers ſtrongly inculcated in the ſacred writings, as eſſential to *peace*, and the true ſervice of God? Are not *charity* and *mutual love*, required under the penalty of everlaſting puniſhment; and what is this but an injunction to love our country, to be good ſubjects, and maintain our own rights? He who flatters a tyrant, is an enemy to God and his country! The value of liberty muſt be eſtimated by its *uſe*, as the inſtrument of *happineſs*; and when we ſpeak of the happineſs of an *immortal Being*, we muſt mean ſomething which hath regard to *immortality*. The love of *liberty* cannot be any thing foreign to, or inconſiſtent with the love of God; for if *liberty* is neceſſary to temporal happineſs, and God the author of *all*, in order to that degree of virtue, which is required to give us the fulleſt enjoyment of it, we muſt *obey God:* and whilſt we pay ſuch honours to *liberty*, what can be ſo great a glory to *man*, as obedience to his *maker?* National happineſs depends on *peace:* this is the ſum and ſubſtance of *liberty*; it can give us nothing better: *peace* can never ſmile nor proſper under oppreſſion! This doctrine is beſt underſtood by the pangs which attend on diſcord and confuſion. Peace, I ſay, is the privilege of the *poor*; and can the *rich* enjoy a greater bleſſing? Without it all is vanity and vexation: we daily ſee what *miſerable beings* thoſe are to whom *peace* is a ſtranger: they ſeek ſhelter from the ſtorms of diſſention, but they find it not. There can be no compenſation given for the want of it in *private* life; and what ſecurity, or ſolid ſatisfaction, can

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the *public* enjoy, when the peace of the ſubject is diſturbed, whether by falſe fears and hopes, or *heart-piercing* diſſention? How many wars, foreign and domeſtic, do you imagine this poor nation has been involved in, during the courſe of the laſt ſeven hundred years? I have heard from people well read in hiſtory, that we have had forty-nine wars, (*a*) of which eight of them have been civil broils, fighting with ourſelves. This amounts to a war nearly every *fourteenth year*.

M. Good God! I had no conception that war could happen ſo often, much leſs that we have had ſuch frequent quarrels among ourſelves; but I ſuppoſe, in ſome of thoſe days, we were much leſs civilized.

T. The nature of power, and the legal right to the crown, were much leſs digeſted, explained, and underſtood; and property not ſo well guarded.

M. Such advantages will ſecure peace to ourſelves. Are other nations ſo watchful of *liberty* as we are?

T. I believe there are but few who truly preſerve their freedom; and therefore their watchfulneſs becomes leſs neceſſary. But ſtill, upon new modes of oppreſſion, or innovation in cuſtoms, we find a ſpirit of reſentment among thoſe we call *ſlaves*, often extended to blood. So jealous is every nation of what goes by the common name of *liberty!* I have heard it ſaid by a *foreigner*, that *we* make ourſelves dupes to our own fears; intimating, that if we had *leſs liberty*, we ſhould have *more happineſs*; but *we* do not chooſe to truſt to any ſuch event. Tho' many of us are ſenſible of our own *inconſtancy*, we nevertheleſs eſteem our conſtitution as the moſt admirable in the world.

M. Among our fears and anxieties, are we never apprehenſive of being conquered?

T. *Fear* ſeldom invades us: the earth is now ſo divided, that mankind have not the ſame temptations to enſlave each other, as in ancient times. The *Romans* depended on their *ſwords*, to make other nations tributary to them; we depend on *commerce*, and the arts of peace, by which every nation is benefited; and ſo long as we endeavour to live in peace with

(*a*) With *Scotland* 11: *France* 21: *Spain* 6: *Holland* 2: *Denmark* 11 civil wars 8: with the *Algerines* and *Moors* ſeveral quarrels.

with mankind, as the ſubjects of God, the common ruler of all, we may hope he will preſerve our country: nor can we without the cleareſt violation of truſt in his providence, act upon any other principle. The defence of *juſt rights*, is the plea of every nation, when they go to war; but ſtill there is a *good* or *evil* ſpirit, which acts as a guardian or deſtroyer. When we pray that the councils of the nation may be for the advancement of the glory of God, the protection of his church, and the ſafety, honour, and welfare, of our ſovereign, and his kingdoms; we implore his mercy, that truth and juſtice, religion and piety, peace and happineſs, may be *eſtabliſhed among us*, for all generations. We beg this in no leſs a name than that of *Jeſus Chriſt*, the mighty Prince of Peace, and our defender againſt all the powers of darkneſs. We ſolemnly engage on our part, to reſpect, honour and obey the laws of our country, as the only means of ſupporting the glory of it, and the worſhip of the true God!—But alas! we often forget ourſelves and our engagements. Few of us conſider what hath already happened, and God only knows what may happen again, if we do not walk in his fear. There never was a people more *credulous* or *inconſtant* than we *have been*, at ſome periods of our hiſtory; nor any that hath been tried in a more ſignal manner, as you will judge from our *numerous wars*, our tempers and inclinations; yet by the kindneſs of heaven, we remain a *people*, and a *powerful nation*.

M. Fooliſh as we may have been, we eſteem liberty as the greateſt of all bleſſings. If we are more knowing than we were in paſt times, ſhall we not be more virtuous, and uſe the means of preſerving ourſelves? I perceive that we muſt not open our ears to every one who comes with *liberty* in his *mouth*, unleſs we have good reaſon to think he hath *virtue* in his *heart*.

T. We have every thing good to *hope* for, ſo long as we are juſt, honeſt, and ſincere friends to each other; and every thing to *fear* when we are not. Other nations, which are ſubject to arbitrary power, ſo long as they are *well-governed*, may be *happy*; tho' they act upon a more ſervile principle. Our *political* as well as *moral* ſecurity, depends on *ourſelves*, in a more diſtinguiſhed manner. Every one who is not wil-

fully

fully blind, may ſee that all the great events and diſpenſations of Providence, in the whole œconomy and government of mankind, depend upon their conduct towards it: for God will viſit the ſins of the father, and the children of them that *hate* him, and ſhew mercy unto thouſands of them who give proof of their love, by keeping his commandments. The child often ſuffers for the crime of his parent, eſpecially in a national capacity. After long provocation, the paſt, as well as the preſent offence, draws down almighty vengeance; and if a people perſiſt in their iniquity, it muſt at length end in a final period of their national exiſtence. What hath the Almighty declared on this head from the mouth of his prophet? "*At what inſtant I ſhall ſpeak concerning a nation,—to pull down and to deſtroy it; if that nation turn from their evil, I will repent of the evil that I thought to do unto them.*"—So on the other hand, when the Almighty intended good, he ſays, "*At what inſtant I ſhall ſpeak concerning a nation,—to build and to plant it,—if it do evil in my ſight, then I will repent of the good wherewith I ſaid I would benefit them.*"—Theſe are expreſſions accommodated to our ſhort apprehenſions, ſignifying the difference of *events*, with regard to *us*. "Good parents and good princes, without any change of opinion, with regard to virtue or vice, *encourage* or *diſcourage* their reſpective children, or ſubjects, according as *they* change their behaviour for the better, or the worſe. Laws made by the greateſt human wiſdom, cannot take notice of the *repentance* of great malefactors, in the caſe of capital crimes; becauſe it is impoſſible for ſuch wiſdom to diſcern when the repentance is ſincere; and conſequently it is altogether *unſafe*, to truſt to any pretences of that kind; but *God*, who ſees the *inward diſpoſitions* of men's hearts, judges always according to the reality of thoſe diſpoſitions, and diſpenſes his rewards or puniſhments accordingly." With reſpect to our liberty and exiſtence as a nation, it as ſurely depends on virtue, as your health depends on temperance. We may not be ruined in a year, nor your health totally decay in a day; but in the end, *vice* will deſtroy one, as intemperance will the other. In this view, what ſhall we ſay of that manifeſt violation of common truth and juſtice, by ſo many of us acting, at leaſt every

every *ſeventh year*, as if we meant to ſell our country, or to lay waſte that probity, without which, we have no title to liberty. Our forefathers paid thoſe who repreſented them; for the charge was attended with expence, as well as labour. Notwithſtanding the great reaſon we have to boaſt of the ſuperior excellency of our conſtitution; like the ſeveral parts of nature, it hath in its bowels, the ſeeds of its own diſſolution, and therefore ſhould be taken the more care of. The people naturally wiſh to be their own guardians, and you ſee *how they guard themſelves!* Many appear to make no other diſtinctions, than who will *bid higheſt for their vote*. Is this being a *free people?*

M. I hope, ere long, our *repreſentatives* will be tired of giving.

T. There would then be leſs reaſon to fear for the peace and concord of the community, the morals of the people, the freedom of our country, and the bleſſings of the Almighty. Good God, what a ſhame it is to take a bribe for doing a duty! What a greater ſhame to take one for not doing it, behaving like ſlaves, by acting againſt the ſenſe of our own minds. Let corruption ceaſe; let the member be choſen without a bribe, and he will be the more free to give his voice for That which he believes to be our real intereſt, and we ſhall receive the reward of national felicity, or puniſh him if he dares to be capricious. Good and honeſt meaſures may thus be the more eaſily purſued: party prejudices ceaſe to interrupt the public welfare; and our politics and religion, be one and the ſame object.

M. Your's is very ſound doctrine, but the *fifty*, or *twenty*, or *five* guineas, which it is ſaid, ſo many receive for their votes, whether they be *new* ones or not, glitter more in their eyes, than the diſtant rewards of virtue, on which you build your argument. The falſe pleaſure, purchaſed with this money, makes them drunk with joy, for the preſent hour.

T. For the *preſent hour* indeed! That they are generally pleaſed, I make no doubt, or they would decline the gift; tho' I believe many having a degree of remorſe, ſeek their minds relief in cuſtom, which they imagine will juſtify

them. Fools as they are, they ſee not how they teach their children to ſell their birthright for a *meſs of pottage*. They do not diſcern that they inſtruct their wives, their ſons and daughters, and their ſervants, to expect bribes in ſome form or other, for doing their duty. The *butcher*, *baker*, and *brewer*, who may have no vote themſelves, naturally think they have a right to a ſhare of theſe *wages of proſtitution*; and I dare ſay, that more of the repreſentatives of the people in parliament, who laviſh hundreds of thouſands on the occaſion of their election, diſtreſs themſelves and their families by theſe means, than are generally benefited, by getting into a ſhare of the government of their country. That they occaſion more bankruptcies among their conſtituents, than their bribes prevent, cannot be doubted. Were the elected to reſerve their money for righteous purpoſes, they might make peace and plenty ſmile, inſtead of diſtracting the people with *rioting* and *drunkenneſs*. Thus it appears, that the whole maſs, fleſh and bone, is leavened with rottenneſs and corruption. Inſtead of promoting induſtry, by recommending ſobriety, their falſe kind of liberality, drives thouſands into penury and diſtreſs. Such, I apprehend, are the effects of evil example; and ſuch the fruits of a cuſtom which derives its origin from our wayward wills, and loſing ſight of *religion*.—Let the evil be what it may, if the means uſed to cure it, are not honeſt and fair, you may be ſure that, if it doth not deſtroy us, the end will not be happy! "Evil will come, but woe to thoſe by whom it comes!" This, in a national capacity, extends to every one of us, who acts in any manner inconſiſtent with the true love of his fellow-ſubjects and fellow-creatures.—My maſter uſed to ſay, that this nation is oftener led aſtray, and again recovers its true path, than any other people among whom he had ever lived; but his remark could not properly be confined to his own life, for in theſe matters, a greater compaſs of time ſhould be taken, and we may go on ſo far in evil, as not to find our way back. We are all ſenſible that there is nothing of ſo much conſequence to our happineſs, as our *government*, and our admirable plan for the preſervation of liberty, with which our religion is ſo intimately connected: yet we are become ſo wickedly

capricious, as to leave religion out of the queſtion; and being totally inſenſible of our advantages, we tempt Providence to deprive us of them.

M. We are not the only perverſe people that have been upon the earth. How can you account for the obſtinacy of the *Jews* in ancient days?

T. As we do now by the corruption which prevails amongſt us. The *Iſraelites*, in the ſtupidity of perverſeneſs, and as it were in contempt of the Almighty, upon one occaſion made a *golden calf* for the object of their worſhip, inſtead of adoring the *great Jehovah*, the *God* who had delivered and preſerved them ſo often, and in ſo aſtoniſhing a manner! What greater infatuation could ſeize *their* minds? *We*, by the ſingular interpoſition of Providence, and the blood which our anceſtors have ſpilt, in defence of our pure religion and liberty, do as wantonly pay honour to *gold in coin*; for we ſell our voices, and our conſciences; conſequently, the heart, which ſhould be offered up as incenſe to the true God, is devoted to the *inſtrument of all evil*; namely, *money*. That we are ſincere in what we do, is evident; for he who bids higheſt, generally ſecures us. Regardleſs of the event, we are led like the ox crowned with garlands, to be ſacrificed at the altars of corruption and ſlavery. Indeed, *Mary*, I think no good can come of it: the evils which may come, wear a formidable aſpect; for let the morals of the people be thus laid waſte, what will become of their religion? Where will be thoſe generous ſentiments, which maintained freedom with our blood; or where the regular obedience to government, which conſtitutes ſo great a part of domeſtic peace and harmony?

M. Indeed it is a moſt dangerous practice, and puts us to open ſhame, as if we were a worthleſs generation! I hope we ſhall bethink ourſelves in time, and not loſe our reputation, much leſs the virtue for which we have been ſo diſtinguiſhed!

T. There is no poſſibility of telling how far mankind may carry their baſe inclinations.—You know that the *Jews* were for ſome ages under the more immediate government of God himſelf, by the inſtrumentality of judges, and leaders of their armies; but at length being diſcontented, they deſired to change their form of government. And what are we about?

Do we mean to change the ſtern virtue of our forefathers, and to perſuade our repreſentatives that we are ſheep or aſſes, to be bought with a price, regardleſs of the beſt laws, and the mildeſt government? If theſe will not preſerve us, how is bribery and corruption to do it? The *Iſraelites* deſired a king, like the heathen nations around them. Do *we* deſire to be ſlaves, like the people of arbitrary countries around us, where the will of the ſovereign is the meaſure of their law? Do we know our own meaning?—We find the *Iſraelites* offered the kingdom to *Gideon* their deliverer, to him and his poſterity after him: he generouſly refuſed their offer; reminding them, that *Jehovah* was their king. Upon the death of *Gideon*, *Abimelech* his ſon by a concubine, ſlew all his brothers to the number of *ſeventy*, *Joatham* alone eſcaping; and by the aſſiſtance of the *Sechemites*, made himſelf king: but *Joatham*, in oppoſition to his wicked brother, upon this occaſion repreſented to the people their extreme folly. He ſhewed them, that the moſt deſerving, are generally the leaſt ambitious; whilſt the worthleſs graſp at power with eagerneſs, and exerciſe it with inſolence and tyranny. He conveyed his ſentiments to them in the following manner:—"Hearken unto *me*, ye ſons of *Sechem*, ſo may God hearken unto *you*!—The trees grown weary of the ſtate of *freedom* and *equality*, in which God had placed them, met together to chuſe, and to anoint a king over them: and they ſaid to the olive-tree, "Reign thou over us." But the olive-tree ſaid unto them, "Shall I quit my fatneſs, wherewith God and man is honoured, to diſquiet myſelf with the cares of government, and to rule over the trees?" And they ſaid unto the fig-tree, "Come *thou* and reign over us." But the fig-tree ſaid unto them, "Shall I bid adieu to my ſweetneſs and pleaſant fruit, to take upon me the painful charge of royalty, and be ſet over the trees?" "Then," ſaid the trees unto the *vine*, "Come *thou* and reign over us." But the vine ſaid alſo unto them, "Shall I leave my wine, which honoureth God, and cheereth man, to bring upon myſelf nothing but trouble and anxiety, and to become king of the trees? We are happy in our preſent lot; ſeek ſome other to reign over you." Then ſaid all the trees unto the *bramble*, "Come *thou* and reign over us."

And

And the bramble ſaid unto them, "I *will* be your king: Come ye all under my ſhadow, and be ſafe; obey me, and I will grant you my protection: but if you obey me not, out of the bramble ſhall come forth a fire, which ſhall devour even the cedars of *Lebanon*."

M. This is a glorious leſſon for ſubjects to know *when they are well*, and to reſpect their proper ſovereigns, when they ſee themſelves cheriſhed and defended.

T. Yes: and it teaches *kings* alſo to conſider the arduous taſk of royalty!—And doth it not alſo ſhew the hazard they run, when they attempt to alter the virtuous cuſtoms and manners of their forefathers?—Did we come to our preſent height of national glory by *bribery* and *corruption?* It is a ſad ſtory indeed, that we cannot be contented to be honeſt under a good government, but muſt demand money for our votes, as if this would rule us better!

M. But what is to be done, when an imperious landlord ſays,—*Thus it muſt be?*

T. If he is a *tyrant*, he may ſay ſo to a *tenant at will:* and it will be happy for a good tenant, to get quit of ſuch a bad landlord; I mean, when That is inſiſted on, which claſhes with common honeſty, and the dictates of a man's conſcience.—Let the landlord then have the crime of enſlaving his country. No good king can ever exact *ſuch terms.*

M. Do you remember the deſcription given by the prophet, of a good king?

T. He is repreſented as a very large and ſtrong tree. The prophet (*a*) ſuppoſes, that the top of it reaches to the heaven, and its branches ſpread to the extremities of the earth, bowing down with fruit; and by the beauty and abundance of its leaves, conſtituting the happineſs of the plains around it. Whilſt it ſupplies a grateful ſhade, it ſecures a retreat to beaſts of every kind: the *wild* and the *tame* are lodged ſafely under its branches; and it ſupplies food to *all living creatures.*

M. But what prince upon earth ever anſwered to this character?

T. None perhaps ever anſwered *entirely*, becauſe princes are *men*, and as ſuch betray human infirmities: and they govern men

(*a*) *Daniel*, chap. iv.

men who are no leſs inclined to evil. But ſtill it is a fine alluſion to the real ſervices, and ſolid advantages procured to nations by kingly authority well exerciſed; for good government, as I have ſaid, is the foundation of all earthly bleſſings; eſpecially with regard to the poor and weak, who under the ſhade and protection of the majeſty of a king, find peace and tranquility, whilſt the monarch himſelf is expoſed to the ſtorms and tempeſts from which he ſhelters others. A good king is alſo compared to a *ſhepherd* guarding a numerous flock of ſheep, diſperſed over a down, grazing in quiet on its ſweet graſs and fragrant herbs: he is careful that none ſhall ſtray; he guides and follows them, and changes their paſture; and if the *wolf* approaches, he is ready with his *dog* to protect them.

M. The ſhepherd was certainly made for the ſheep, and not the ſheep for the ſhepherd.

T. You would think a faithful ſhepherd highly deſerving of reſpect and applauſe.

M. I believe there are few inſtances of a people ſhewing reſpect to a king, merely for his merit.

T. Where did you take up that conceit? I fear if it be true, it is not much for our credit. Perhaps it may be one reaſon, why ſome kings are not ſolicitous of much praiſe or popularity. Too many ſubjects would trample upon royalty, if it were not attended with pomp and ſplendor; ſuch as fine coaches and horſes; ſumptuous dreſſes; a crowd of guards and attendants: we ſee in common life, that a fine perſon, and a commanding air, ſtrike the imagination. Whilſt people gratify their curioſity, they are awed into reſpect, and eager to feaſt their eyes on *outward* appearances, which flatter the vanity of the heart: and it is not wonderful, that both prince and people ſhould in many inſtances be caught by the *eye*. Such appearances are neceſſary to diſtinguiſh conditions; but they hinder neither one nor the other from being wiſe and virtuous.

M. Is it not alſo a great happineſs in prince or beggar to enjoy a temper, even, conſtant, and free from any violence of paſſion?

T. Prudence and good-humour in all conditions, prevent offence being taken.

M. How

M. How can a king or miniſter of ſtate keep his ſecrets cloſe, yet act with ſincerity and openneſs?

T. Juſt as you may by having no ears nor tongue, where there is any temptation to diſcover what ſhould not be known in public: and of late years, not all the machinations of oppoſition, have been able to extort ſecrets of this kind. I once waited at table, when ſome perſons of diſtinction were upon the ſubject of a good and able king: one maintained, "That he ſhould be grave and ſerious in public; his ſentiments exalted, and his words few, conferring his favours with a grace that doubled the benefit: That he ſhould be quick and deciſive in his judgment, and fruitful in expedients; having ſuch a comprehenſive memory, as preſents to him the names and faces, the wants and deſires of his ſubjects, without partiality: That he ſhould alſo treat embaſſadors, and other ſtrangers, with whoſe ſovereigns he is connected, in the moſt courteous manner. He ſhould be a maſter of all concerns relating to his kingdom; and aboliſh all ſuch *cuſtoms*, and *abuſes* of laws, as tend to immorality, that his authority and example may advance the honour of God."

M. I am glad to hear, that *great men* talk of the *honour of God!* But hath the king power to aboliſh all thoſe bad cuſtoms and abuſes, which the great man mentioned?

T. Great men ſometimes miſtake. To enable a king to accompliſh, either by authority or example, what the noble lord mentioned, he ſhould not only be arbitrary, but have the power of working miracles. A prince who governs with judgment, juſtice, and mercy, may be ſaid to be the immediate meſſenger of Heaven: but the Almighty himſelf doth not control the wills of men.—Another of the company at dinner added, "That a prince ſhould ſee as much as poſſible with his own eyes; and conſider all his people as one family; and conſult the happineſs of his ſubjects, as a father does his children."

M. Is this poſſible?

T. If a private man finds it extremely difficult to manage his own family, where his power is never verbally diſputed, what allowance muſt be made for a king in *this* country, who has a million of families to manage, and which muſt be done according

according to the rules preſcribed to him? Your own candour and good ſenſe, will ſuggeſt to you the neceſſity of tenderneſs in judging of others, not leſs in the higheſt than in the loweſt ſtations. You will underſtand, how iniquitous it is to uſe diſreſpectful words tending to inſult a ſupreme magiſtrate, whoſe taſk is ſo difficult, that were he an angel, if his ſubjects were not angels too, they would not be all obedient, nor contented with their condition. I have not told you half the accompliſhments which they ſaid were neceſſary in a *king*: but I did not hear them mention what was neceſſary in thoſe, who ſtood high in rank to diſpenſe happineſs to the people. A man of *ten* or *twenty thouſand* a year, may *ſee* more good done, than a king can venture to do directly in perſon.—Our preſent monarch converſes with many able perſons, foreigners and ſubjects; and enquires into the characters of men: he delights in ingenious arts and improvements, which beautify a country; and not leſs attentive in reviewing his armies and navy. He attends his *cabinet* and *councils* upon public buſineſs; anxious to ſee both *church* and *ſtate* conducted in ſuch a manner, as may beſt anſwer the great ends of government; knowing that his own happineſs, and the welfare of the nation, is the ſame object; and that both equally depend on good order, valour, diſcipline, and the fear of God. He is religiouſly inclined; and in his private character, an excellent huſband, and a moſt affectionate father. The 'ſquire himſelf acknowledges, that the ſovereign ſhews the utmoſt regard to his people, by a ſingular ſolicitude, that his children ſhall be well inſtructed, in all that is proper to their high ſtation; and the character which they are to fill with dignity and honour. In this inſtance, he gives proof of as ſincere a regard to poſterity, as any man in his dominions can poſſibly demonſtrate; with this great diſtinction, that others may breed up their children to be good ſubjects, whilſt he breeds up a *race of kings*, fit to govern the land from generation to generation. He was born in *England*, which has not been the caſe of many of our ſovereigns, for near a century paſt. Foreign birth, and foreign education, have occaſioned many difficulties, and ſtubborn prejudices, which now ceaſe. His experience, drawn from obſervation, and knowledge of the con-

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duct of his anceſtors, who have ſat on the *Britiſh* throne, furniſh ſuch inſtruction, as enable him to judge what part to act upon all emergencies; whilſt the native goodneſs of his heart, reſtrains him from any kind of intemperance. Thus, if our own immoralities do not render us unworthy the protection of that Being, who is the King of kings, and without whoſe aid, all human power is vain; we have the utmoſt reaſon to hope he will govern us with ſuch judgment and juſtice, as will eſtabliſh the throne of his fathers, and deliver it down to his children, bright and unſullied.

M. One would imagine, that the writers of our *newspapers* entertained no ſuch thoughts; or had no talent but for defamation. Has not the king great privileges annexed to his high office?

T. Greater than is prudent for him to exert to the utmoſt, upon all occaſions: but it is very happy, that he hath ſo much power; otherwiſe I ſhould be afraid, that the time would come, when we might ſtray into a wilderneſs without a guide; or be as ſheep without a ſhepherd; or what is much the ſame, we ſhould be under ſo *many ſhepherds*, that they would devour the ſheep. The better we behave, the more we encourage him to do good; and the more good he does, the fairer opportunities we ſhall enjoy of expreſſing our gratitude.

M. So I preſume it is with all good men, whatever ſtation they are in, ſince nothing is more natural than to love them who love us. But it ſeems as if we grow intoxicated with enjoyment; and the more we poſſeſs, the more jealous, unquiet, and capricious we become.

T. Great wealth is ſubject to great abuſe: ſplendor and magnificence divert the thoughts of *little minds* from the purſuit of ſubſtantial good. Every art that adorns life; every pleaſure which gratifies the paſſions, prove temptations to the unwary; and *few* totally reſiſt them. The more theſe tempt us, the more cauſe they afford for watchfulneſs, both in our moral and political capacity: for whilſt ſuch enjoyments ſtifle great motives to *true glory*, they create *diſcontent* among thoſe who have the ſame kind of objects at heart, but cannot compaſs the poſſeſſion of them. Such men employ their wits in ways

and means to gratify themſelves; and ſometimes act a very injurious part. In ſuch a ſtate of things, we muſt not expect to ſee ſo many great actions performed for public good, from noble and diſintereſted principles, as we might, were we *poorer*, with *more virtue*, and the ſame degree of knowledge.

M. Whatever the motive may be, I think you have told me, that this is an age of *great improvement*; and that much good hath been done of late years.

T. It is true: that our *liberty* is ſo well ſecured; our *property* guarded in ſo ſacred a manner; and ſuch numbers enriched by the ſpoils of war, or by lending money to the public, many great and good things have been done, and are now doing, which advance the common benefit, as well as the private intereſt: and perhaps we are the richer nation upon the whole, on account of the public debt, ſuppoſing we paid intereſt to natives only: but now that we have obtained the *good* part, who wards off the *evil?* thoſe who are enriched? the poor cannot do it.—Perhaps this matter is too deep for us. The motives whence the good which is done hath ariſen, I fear have not been ſo pure as to afford hopes of the *good*, which the community *farther* ſtands in need of: this, I apprehend, depends on the virtue of individuals; and if *ſuch virtue* doth not exiſt, it will not be done. If we were influenced more by a ſincere love for the public, which muſt ever make up the greateſt part of our glory in our national character, we ſhould ſoon ſee things take a *new turn: private, vicious ſelf-love*, would no longer undermine *public virtue*. It is mentioned to the honour of the women of ancient *Rome*, that upon ſome great occaſion of public danger, they brought in all their *jewels* to the treaſury of the ſtate: *they* did not talk higher of liberty than we do!

M. And ſhould not we bring in our trinkets, and more ſolid riches, with the ſame zeal and alacrity, ſuppoſing the ſame neceſſity?

T. This is more than I can anſwer for: it is ſaid, that a deep ſenſe of great danger, like great ſurprize, will turn the hair grey, or make it *drop off*. We know, that it muſt be ſuch as have great property, who can relieve the ſtate, or deliver the public from the burthen of an enormous debt; or

afford

afford any other eſſential aid, beyond the ordinary taxes we now pay in common, which are ſaid not to be ſufficient to put us on the beſt and ſafeſt ground, as a nation, in ſuch *good time* as may be neceſſary.

M. Would it be for their private advantage, if they acquieſced in any good law, to lighten the burthen of taxes, and put the ſtate in a more flouriſhing condition?

T. I am well ſatisfied, if they looked a little further than their noſe, they would ſee clearly that it would.

M. Is it not then the part of our rulers, to propoſe what they think neceſſary?

T. It hath been evident, for ſome time, that the adminiſtration doth not yet chuſe to make any bold trial: and the reaſon of this is not leſs apparent. Every one now pays according to his conſumption; and conſequently, the rich pay in proportion to what they ſpend: this is an equal and impartial tax. So long as no danger threatens to fall on our heads, the great holders of property, can hardly be prevailed on to ſubmit to any tax, which *appears* to be *partial.* That many are poſſeſſed of very large property; that the ſtate is burthened with a vaſt debt; that it is for the intereſt of the richeſt people to preſerve the ſtate, are ſelf-evident truths: yet they are not inclined to this kind of virtue. Miniſters know how hard it is for a rich man to think the debt of the nation is his debt, in proportion to the value of his poſſeſſions, compared to the value of the whole: but ſo I think it is in ſtrict juſtice; the debt being contracted to preſerve the whole, of which he is a part. He might have loſt his whole fortune, lands and tenements, but for the debt which was contracted to ſave them. It is therefore his intereſt to ſubſcribe to ſalutary meaſures, taken in time, rather than put off the evil day to fall the heavier on himſelf, in proportion as the community may be again in danger. But it ſo happens, in this trading country, that the rich people have the moſt power; and therefore the ſtrongeſt oppoſition muſt be expected to the propoſal of any law that affects them moſt. It is the wiſdom of all nations to uſe the means of preventing evils, and avoid ſuch a neceſſity as the *Roman ſtate* was in. You remember the expoſtulation of the *Roman*

conſul, with reſpect to the fable of the belly, and the members of the body. The rich would do well to conſider it, leſt *fear* or *inſanity* ſhould in the laſt extremity deprive us of the ſuccours which pure reaſon always affords to mankind. *A habit of oppoſing*, may lead many to ſtand out, till ſuch extremity arrives: but is not this a political blindneſs, which may lead us into deſtruction?

M. It doth not ſeem to be the effect of a true ſpirit of liberty: but, my dear father, if there is no danger to our liberty, why ſhould you wiſh for any thing, but what you *ſee*; or *fear* any thing you *do not ſee?*

T. Why ſhould I, *Mary?* becauſe I love my country. We talk of liberty as our *guardian ſpirit*; but we muſt defend her, or ſhe will not defend us. We muſt uſe the means to preſerve ourſelves, or ſhe will forſake us. Have you not heard, that *neceſſity hath no law?* If timely meaſures are not taken, agreeable to the *laws of our country*, ſhall we not leave things to a precarious iſſue, which may make the remedy as bad as the diſeaſe? The beſt way to ſecure the protection of Providence, is not to tempt or provoke it to abandon us. There is a time for all things poſſible: there is a time for an honeſt man to pay his debts; and conſequently, there muſt be a time for an honeſt nation to do it, in ſuch meaſure and proportion, as prudence and juſtice may dictate, to alleviate its weight, and give force and energy to government to prepare for ſuch events, as nations are ever ſubject to. This is all I mean.—Let us act as we pleaſe, our accumulation of wealth, national ſtrength and power, upon the compariſon with other ſtates, have their bounds. If we proceed upon a fond preſumption, that our public reſources are unlimited, there needs no extraordinary wiſdom to diſcern, that we ſhall, in the iſſue, find ourſelves moſt bitterly miſtaken. The *rich man*, who wiſhes to ſee juſtice done to every creditor of the nation, will ſubmit to an equitable deciſion of this queſtion; and the *poor man*, will certainly ſubſcribe to it. He who by partial reaſoning in defence of his own riches, would hazard the fortunes of other men, who are creditors to the nation, has but a ſlender title to the name of a patriot, or much leſs to the glorious epithet of a *man*, and a *true Chriſtian*.

M. As

M. As far as I underſtand this ſubject, the national debt, is the debt of the people who compoſe the nation: you think that every advocate for liberty ſhould concur in the beſt means to *lighten* it, as being neceſſary to the general good.

T. Indeed, I think it diſcovers our nakedneſs not to do it. I have told you, how liberty may be loſt, and a nation undone, even by the very means which the people court, namely, a laviſh enjoyment of good things, as they appear in the eyes of the beholder; but which are no longer *good* to them, than as they can purchaſe them honeſtly, and do juſtice to themſelves, their neighbour, their country, and their religion! If they go beyond the meaſure which divine Providence hath fixed for the gratification of their deſires, and diſqualify themſelves for the diſcharge of their ſeveral relative duties, what can be the conſequence with reſpect to ſociety? Either they will involve *themſelves* in penury and diſtreſs, or they will be inſtrumental to the poverty and wretchedneſs of other people; and perhaps in both caſes, act a part equally offenſive to the common friend and great parent of mankind!

M. This brings us back to public virtue, as the foundation of the genuine love of liberty.

T. It doth ſo: and this is the ingredient ſo much wanted in our compoſition, as a *free people*, to make us conſiſtent. I have often heard my maſter talk of the fate of ſeveral nations, among whom he had lived; theſe being under forms of government differing much from ours; the condition of the people being far ſhort of the plenty and eaſe, ſecurity of life and property which we enjoy. He obſerved, "That we owe our advantages to our *induſtry*, as well as our *laws*: but ſtill he added, that every nation hath its ebbs and flows, depending on virtue and due precautions." Many muſt eat their bread in the ſweat of their brows: this is the condition of human life, whether a nation be in a proſperous or unproſperous ſtate: but the meaneſt, who has any virtue, rejoices, or mourns, as his country proſpers or falls into diſtreſs. To hear the *peaſant* expreſs his ſatisfaction, is as pleaſing to the ears of humanity, as the exultations of a peer of the realm.

M. Many

M. Many poor perſons ſeem to take pleaſure in the expreſſion of *diſſatisfaction.*

T. In the wantonneſs of the heart, or perhaps from depreſſion of ſpirits in real diſtreſs, they murmur; and yet know but few of the calamities mankind are ſubject to, as the *devaſtations* created by a cruel and triumphant enemy, *famine*, *earthquakes*, and *inundations!* In theſe circumſtances, the trembling, pale ſurvivor, extends his arms to heaven, and cries, *thy will O God be done!* Of ſuch evils *we* know but little, but we ſee the whimſical taſte of our countrymen: how much we delight in the marvellous, the terrible, and the *plaintive*, more than in the *joyful* and *congratulatory:* we have our triumphs of joy, but they reſemble flaſhes of lightning, more than the lambent flame of love and concord. We wonder what it is promotes ſo much chearfulneſs and contentment among ſome nations, who are ſunk into an abyſs of poverty! We are ſtrangers to extreme miſery; and do not ſufficiently attend to our own advantages.

M. I believe that we are more eaſily guided with ſilken ſtrings, than ruled by a ſceptre of iron.

T. Our good-nature makes us *credulous*, and eaſily impoſed on: our common liberty, *rough* and ſometimes ill-mannered. The notion of our being a *rich* people makes even beggars ſaucy. As a nation of merchants, we grow *intereſted.* Our boundleſs toleration, with reſpect to our religious ſentiments, is apt to make many of us *act*, as if our liberty gave us a privilege of denying a belief in revelation, the immortality of the ſoul, and the ſtate of rewards and puniſhments after death; or made it a matter of choice, whether we entertain any ſuch ſentiments or not. Perhaps ſuch evils may not be found in the leaſt degree among the higheſt claſſes; but in this reſpect, freedom, contrary to her true nature, operates againſt truth: and the divine purity of our religion is as little regarded by a conſiderable part of us, as the fictions and abſurdities of the *Romiſh* church, which occaſion many of her profeſſion, who are compelled to make a ſhew of her tenets, to become infidels with reſpect to chriſtianity at large. How far ſuch execrable examples deſcend, and ſtamp the lower ranks with any characteriſtical mark, as you grow older

you

you will be more able to judge. This ſeems be one of the evils under the ſun, which ſecretly preys upon the vitals of our morals, and threatens thoſe miſchiefs which, in ſpite of the good opinion I wiſh to entertain of my country, oppreſs my heart with ſadneſs when I think of them! When I ſee the ſad effects of a ſpirit of *oppoſition*, or more properly of *pride*, in a great Lord or Commoner, who hazards the very Being of his country, to gratify his reſentments of not being in one of the firſt offices, my heart bleeds. In our political capacity we are become extremely corrupt; yet with all our infirmities, we ſtand high in the eſteem of moſt of the nations of the earth, both for ſkill and probity. They eſteem us a happy people in reſpect to our laws and government, our ability for arts, manufactory, and agriculture. So my maſter, who paſſed a great part of his life abroad, uſed to ſay. Happily for our character, they did not know of our *ſlaviſh diſpoſition to ſell our votes*. In thoſe days, this cuſtom was not arrived to ſo monſtrous a height: if we reduce every thing, even *conſcience*, to the ſtandard of money, liberty will be aſhamed to dwell amongſt us.

M. Thoſe who poſſeſs the moſt money, have the heavier weight of care and anxiety for the common good!

T. So you imagine: yet, till danger is at their door, you will not perceive that they incline to ſuccour us, in any particular manner. Thoſe who have but little to loſe, ſeem to be more ready with their lives, than the *rich* with their fortunes. I always rejoice to hear of people's wealth, for if every one was as poor as myſelf, he could contribute but a ſmall ſhare to preſerve his country.

M. I find there are three kinds of people whom you hold in no eſteem as real friends to liberty, though they make the greateſt parade about it.

T. True, *Mary:* the lord or gentleman of *fortune*, who is diſſatisfied becauſe he is not in one of the higheſt offices of the ſtate; the lord or gentleman of great extravagance, who hungers and thirſts after the emoluments of office; and the common people, who *take bribes for their votes* in chuſing their repreſentatives, as if they meant to ſell their country. As for the *two firſt*, it is hard to ſay which is moſt to blame:

and

and for the *laſt*, do they imagine that he will be moſt their benefactor who is the leaſt obliged to them, owing his ſucceſs to his *purſe*, and conſequently eſteeming his conſtituents a mercenary tribe of deſpicable men, who propagate corruption, or are perverſe even to the degree of ſeeking the deſtruction of their own morals.

M. If he conſiders them ſo, is he not an accomplice in the crime? and tho' he can poſſibly have no real eſteem for *them*, how can he have any for himſelf? What a baſe thing it is that money ſhould be ſo much coveted!—If wealth were more equally diſtributed, would not the cauſe of virtue and liberty be probably more promoted?

T. I believe it might in ſome inſtances; but it would be very difficult in the preſent ſtate of mankind. Thoſe who had acquired the wiſhed for *equality*, like others who had gone before them, would not know where to fix the bounds of their deſires: and conſequently the happineſs purſued, may be more eaſy to come at, by accommodating our deſires to our condition, than by any anxious endeavour to ſuit our fortune to our deſires, or by going beyond the bounds of probability!—If there was an equality in the conditions of men, there could be no rich perſons. When men had no hopes of mending their condition, by acquiring more of the goods of fortune, the buſineſs of the world was not carried on ſo briſkly as it is. In ſuch circumſtances, induſtry would droop, and we ſhould think only of ſo much *bread*, and *cloathing* to cover our nakedneſs. How much greater piety there might be, I know not. I believe we ſhould all find a very ſcanty ſupply of the *neceſſaries* of life; very few *conveniences*, and none of the *ornamental* parts, which fancy now ſuggeſts to us. This might give the mind a new turn, perhaps for the better. In *ancient times* men lived more in a ſtate of nature. Arts were then unknown; and government rude. In the preſent ſituation of things, is it not better that *ſome* ſhould work at the particular buſineſs they are bred to, by which they can provide for themſelves and many others in *their* way, than that all ſhould be deprived of the ſeveral comforts and advantages which they now enjoy, by the mutual aid of each other? In caſe of *need*, thoſe who

are *poor*, avail themſelves of the wealth of their rich neighbours, who are ſubject to be called upon, on all great occaſions. Money being now the meaſure of the value of things, it muſt be found ſomewhere. The heaping it up is a ſervile and mean employment, worſe than hedging and ditching, notwithſtanding the money is in itſelf ſo uſeful. Some now provide *raiment*, others build *houſes*, a third claſs breed cattle for *animal food*, a fourth furniſh bread. Some ſupply vegetables, and others convert water into a nouriſhing and cheering liquor. Some are employed in the ornamental parts of life. In the mean while, the duties of *inſtruction*, *making laws*, and *conducting government*, occupy the ſmaller number. If it were poſſible for each to ſupply themſelves with neceſſaries, and yet be all upon a level; how long ſhould we remain in ſuch a ſtate? All would not be ſtrictly juſt: *ſome* would get the upper hand, and make others work for them. And would not thoſe to whom *God* hath given ſuperior underſtanding, acquire an aſcendency? As things now are, let mankind be *juſt*, none will be in *want*. At different periods of our hiſtory, there have been ſeveral attempts for *levelling*, always dictated by a republican ſpirit, and as conſtantly attended with rank fanaticiſm. This in its own nature is ſo inconſiſtent with common ſenſe, that all efforts of the kind have expired with the day.

M. It is true, that if the *poor* as well as the *rich*, were all juſt, none could be in want: and I perceive that the equality, which ſome talk of, would not be attended with the good effects they imagine. But is there ſo great an *inequality* in other countries as there is here?

T. I believe much greater. By corruption and luxury; we may melt down the middling claſſes of the people into *lords* and *vaſſals*, of which there is ſome danger. But we have yet more orders of *gentlemen*, *merchants*, *yeomen*, *tradeſmen*, *farmers*, *graziers*, reſpectable *mechanics*, and others who are diſtinguiſhed by their different degrees of *wealth* and manner of living reputably, than are to be found, as I am told, in any other country. If we go on ſelling our votes for a paltry bribe, our virtue being laid waſte, our property may follow: or the middle links of the chain being broken, we

may become, as I have juſt ſaid, lords and vaſſals, perhaps tyrants and ſlaves, as we have been in ancient days. Freedom and independency were acquired by honeſty and valour, not by bribery. This is but another name for *diſhoneſty*: and may we not as eaſily loſe that freedom, by the contrary means by which it was gained? Is it *honeſt* to demand, or *accept* a bribe, for giving our vote in defence of our laws and liberty, in the appointment of our repreſentatives? Is it not ſtabbing ourſelves with our own hands? We may undermine the conſtitution: tho' it is built on a rock, *bribery*, which is a kind of *treachery*, may throw it down. There is no government on the earth, where the laws make a better proviſion, that no one ſhall be injured, much leſs periſh for want; or where, from the principles of government, the labouring part of mankind may ſet the price on their work with ſo much *freedom*; and conſequently, ſhare in the bounties of Providence with ſo great an equality. What then is the motive to ſuch corruption, but groſs ignorance of the evil tendency, or a ſlaviſh indifference to the event?

M. It muſt be one, or the other.

T. Indeed we know not what we do! How many complain, that moral obligations are diſregarded, and the people undone, at the very moment that themſelves give, or take *bribes* to haſten their undoing. It is a faſhion in *town* and *country*, to talk in praiſe of *virtue* and *liberty*; and at the ſame time, neglect thoſe duties which are incumbent on us to preſerve theſe bleſſings. How many burſt into a flame of zeal, for the preſervation of the *conſtitution*, by which we enjoy freedom, and in the ſame breath recommend ſuch changes as are impracticable, or might prove more deſtructive to it; and whilſt they ſtruggle for the ſuperiority, *truth* and *juſtice*, *prudence* and *good-ſenſe*, are little regarded.

M. I am ſorry that things are ſo: as for riches and poverty, I perceive that Providence governs beſt; and things are really more equal than I had imagined. Yet there are many in want of the *comforts*, if not the *neceſſaries* of life:—and when theſe are tempted with money, is it ſtrange they ſhould ſubmit to take it, not caring whether *Peter* or *Paul* repreſents them?

T. The

T. The greater part of thoſe who have votes, are not of the very pooreſt claſs of people: and if *poverty* were the meaſure of *honeſty*, where would be the morals of the bulk of mankind? Would God declare himſelf to be ſo much the *father* of the poor? The extreme on either ſide, of riches or poverty, often proves a temptation: but can *liberty* long ſubſiſt without *public love*, or when *common honeſty* is baniſhed from amongſt us? Can our national debt be paid off, in *any* portion, or our taxes lightened, in *any* degree, whilſt every one is thus ſcrambling for money? O ſhame! O pity!—As to the inequality of the condition of men, it ſeems to be the order of Providence: it can with no propriety be called *hurtful*, whilſt it is a motive to all the duties which make up the character of the moſt humane man, and the moſt accompliſhed Chriſtian. You and I are at full liberty to employ all the *induſtry* we can, and to enjoy all the *comforts* we are able to acquire: and by the excellency of our laws, we are ſafe from rapine; and therefore ſhould rejoice.

M. Gratitude to Heaven and our country, demand this tribute!

T. In the mean while, it is the buſineſs of every good ſubject, to reflect very ſeriouſly, that all nations have their bounds, with reſpect to temporal glory; and likewiſe their periods of exiſtence: We ſhould judge of their ſtability or decay, by their morals; as we do of the natural body, by the health or countenance. The ſtate may laſt for many years; and the natural body only for a few days: but time doth not ſubdue with more certainty, than vice and immorality. There is ſcarce an inſtance in hiſtory, of any great and mighty nation being ruined, whilſt the people maintained their virtue: When they became *diſcontented*, *profligate*, and *rebellious*, they were deſtroyed root and branch!

M. We ſee that *vice* continually brings *private* perſons into misfortunes; and often occaſions an early death.

T. This ſeldom paſſes unnoticed: and on enquiry, we find that, to all human appearance, the evil might otherwiſe have been prevented. In the ſame manner, the moſt powerful nations, compoſed of a number of *vicious perſons*, may bring on the ſpeedy deſtruction of their country.

M. The unrighteous, I preſume, are often preſerved for the ſake of the true ſervants of God.

T. It often hath been ſo, I believe: but ſuch events, and their cauſes, are hid from the eyes of mortals! No one would preſume to ſay, when a wicked generation of men hath filled up the meaſure of their iniquity, as did the *Jews* of old time.

M. Hath any other nation been cut off for their ſins in the ſame manner?

T. Many others, who were diſſolute, have been puniſhed ſeverely; and ſome rendered examples to the whole earth. The *Romans* were the moſt famous people we read of: they made a very conſiderable figure, at the time that the great Lord of nature appeared on the earth. The *Jews*, who rebelled againſt the Meſſiah, were puniſhed by the ſwords of the *Romans:* but theſe, in their turn, forſaking their ancient piety, and rigid temperance, which had given them victory over ſo many nations, were themſelves conquered, their empire diſſolved. They had been always diſtinguiſhed for their diſintereſtedneſs, even to a contempt of death, when the good of their country was in queſtion. This made up a moſt remarkable part of their character: but with the change of their *manners*, they changed their *ſentiments*; and the happineſs which aroſe from a conſcious integrity, gave place to very different objects. They were once famous for an awful reverence of *religion*; acting upon the perſuaſion, that *virtue* would be rewarded, and *vice* puniſhed after death. In ſuch circumſtances, they feared to offend their gods; but as ſoon as theſe conſiderations ceaſed to be the rule and guide of their lives, the ſplendor of *dreſs*; the pomp and extravagance of *ſumptuous feaſts*; the grandeur of public ſhews; and the gratifications of their paſſions and appetites in private, were ſubſtituted in the room of them;—and then they fell from the pinnacle of their glory!

M. A child may conceive, that from the moment they grew ſo extravagant, they would be perpetually *quarrelling* for the means of gratifying their intemperance.

T. So it was: one man contended with another, till numbers contended with numbers. They had frequent bloody frays in their ſtreets, according as their paſſions and prejudices led

led them; ſome to ſupport one favourite, and ſome another; till at length the moſt dreadful civil wars broke out; and foreign enemies taking the advantage, this once mighty nation was divided and ſubdivided, and they ceaſed to be a people. So it hath happened with many others, and will happen to the end.

M. Are there no traces of this nation, except in hiſtory?

T. The ruins of their ancient buildings, of which we have ſo many pictures, appear exceeding grand; but the deſcendants of the *Romans*, who call themſelves by the ſame name, are a handful of people, ſubjects to the *pope*, chiefly conſiſting of prieſts, painters, and muſicians.

M. The fall of ſo mighty a nation, was a fall indeed! But the *Jews* being the choſen people of God, were yet more renowned than the *Romans*.

T. The hiſtory of the *Jews*, as recorded in the ſacred writings, is a ſeries of wonderful events. They were led and conducted by the hand of God, or felt the bitterneſs of his diſpleaſure, according as they behaved. At every period, from the beginning of time, we ſee the Almighty diſpenſing bleſſings and puniſhments.——We know but little of the world, before the deluge, except that it became ſo abominably wicked, it pleaſed the Almighty to deſtroy the inhabitants of the whole earth, (one family excepted) after it had laſted 1656 years. From the deluge to the birth of *Chriſt*, is a period of 2348 years. How the earth was then over-run with *ignorance* and *idolatry*, is an amazing conſideration! From the birth of *Chriſt*, to this time, being 1773 years, makes the world to be but 5777 years old.

M. What events have not happened in this time!

T. You have read the ſacred writings: there behold the predictions of prophets, and the completion of prophecies, with relation to the iniquities of nations.

M. We are not acquainted with any prophecy, which particularly relates to ourſelves.

T. No: we only underſtand that the wicked ſhall not go unpuniſhed. What I told you in regard to our ſhameleſs conduct in *taking bribes for our votes for repreſentatives*, comes home upon us in every view. Behold how the prophet *Iſaiah* expoſtulates

poſtulates on the ſubject of the folly and vanity of thoſe *who do not fear God*; and whoſe *politics* are not built on the foundation of *religion?* He ſays, "Behold, the nations are as a drop of a bucket, and are counted as the ſmall duſt of the balance! —— All nations before *Him* are as nothing! —— It is *He* that ſitteth on the circle of the earth, and the inhabitants thereof are as graſhoppers: that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in: that bringeth the princes to nothing: he maketh the judges of the earth as vanity."——This is the condition of all human power: and the ſtrength of this world, is *weakneſs* in the ſight of *God!* It ſhould humble the proudeſt heart of *man*, and make him think, whether his conduct is acceptable in the ſight of God. When the Almighty is pleaſed to ſupport a nation, and give it ſtrength, the ſame prophet ſays, —" Behold, I will make thee a new ſharp threſhing inſtrument having teeth: —Thou ſhalt threſh the *mountains*, and beat them ſmall; and ſhalt make the hills as chaff: —Thou ſhalt fan them, and the wind ſhall carry them away; and thou ſhalt rejoice in the Lord, and glory in the holy One of *Iſrael!*"

M. Very grand! —— Doth the prophet ſpeak of thoſe who are enemies to God, though they ſhould be as ſtrong as mountains?

T. So I underſtand: but this ſeems alſo to allude to the coming of the great Lord and Ruler of the earth, *Jeſus Chriſt*, who brought down laws from heaven, which, if obſerved, would quench all the fires of wrath and contention among men. The prophet ſays, " He ſhall bring forth *judgment* unto *truth:* —he ſhall not fail, nor be diſcouraged, till he ſhall have ſet judgment in the earth: and the *iſles* ſhall wait for *his* laws!"

M. What is the meaning of this paſſage, with reſpect to the government of mankind, and the eſtabliſhment of kingdoms?

T. Our iſland has long ſince owned his ſovereignty: how ſhe hath rebelled, is terrible to think of! The prophet meant, that *Chriſt* will make the truth and juſtice of his cauſe appear againſt all adverſaries; and at length obtain a compleat victory

tory over them: and that his followers would propagate his goſpel, and not be *diſcouraged* by any difficulties. Every paſſage almoſt through the ſacred writings proves, that in length of time, God will *certainly deſtroy* thoſe who do *not obey him*, and ſet up thoſe who *do:* and accordingly we find, that although many bad people have been ſaved, for the ſake of a few good ones; yet, when the *bad* prevail to a certain degree, they have *all* periſhed, and the name of a nation hath been blotted out. The *Jews* are at this day a ſtanding monument of his vengeance!

M. Their wickedneſs could never be equalled by That of any other nation upon the earth!

T. Their puniſhment, when *Jeruſalem* was taken by the *Romans*, by famine, and civil broils; the ſlaughter of each other, as well as by the enemy; and the anguiſh with which they were ſeized, during the ſiege, make a detail as melancholy as was ever related:—Their diſperſion over the earth; and likewiſe their ſeparation from the people under whoſe government they live, are full of wonder! There is ſomething highly deſerving of our notice, in the circumſtances of the *Jews*, as a nation, and as correſponding with ancient prophecies. They have been now diſperſed over the earth, among *Chriſtians*, *Mahometans*, and *Pagans*, for more than *ſeventeen hundred* years: During this time, the Almighty hath not permitted them to collect themſelves into a body, or form any government, notwithſtanding ſo great a part of the earth is uninhabited. Their deſcendants who live among us, ſaid to be chiefly of the tribe of *Judah*, and others of *Manaſſeh*, maintain their particular cuſtoms and manners: they neither keep *the ſame ſabbath-day*, nor eat the fleſh of animals killed after the ſame manner as ours are. They do not mix with the world as ſoldiers, ſeamen, or huſbandmen; they intermarry only among *themſelves:* in a word, they ſtand as *monuments* to remind us of this great event, though themſelves are *unbelievers*, and *ſtill* look for that very *Meſſiah* whom their forefathers crucified. This diſperſion hath not been their only puniſhment in their national capacity: but ſtill they are reſerved for *mercy*, when they ſhall be made ſenſible of their error; for the prophet ſays, "Fear thou not, O *Jacob* my ſervant, ſaith the Lord, neither be diſmayed, O *Iſrael*; for lo,

I will

I will ſave thee from afar, and thy ſeed from the land of their captivity; and *Jacob* ſhall return, and ſhall be in reſt and quiet, and none ſhall make him afraid, for I am with thee, ſaith the Lord, to ſave thee: though I make a full end of all nations, whither I have ſcattered thee, *yet will I not make a full end of thee*; but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed."

M. There are many other paſſages in the ſame prophet, to the ſame effect.

T. I am glad you remember ſo well! I make no doubt, but that the Almighty intends to give proof to the children of men, that he is the *King*, the *Lord*, and *Governor* of the world: and if he preſerves the ſcattered remnant of the *Iſraelites*, their not being totally wiped off the earth, muſt be intended for ſome great purpoſe, with regard to the promiſes made to their righteous forefathers, or for ſome other diſplay of his power. The very nations among whom they lived in their captivity, and ſeveral others who received them ſince their diſperſion, by *their* wickedneſs, or the various accidents to which mankind are expoſed, many have changed their name, their manners, their laws and cuſtoms; as others *may do*, before the completion of this prophecy, even to their total extinction.

M. One would indeed hardly think there ſhould be ſuch a thing as a *Jew* living.

T. In times of ſuperſtition and arbitrary power, or in reſentment of their clandeſtine practices, they have been driven from this iſland; but in milder times, they found their way back again. They now live in peace and quiet under our government.

M. What other *Chriſtian* nations ſuffer them to live amongſt them?

T. Under certain regulations they live in *France*, *Italy*, *Holland*, and ſeveral other Chriſtian countries. Their *diſperſion* into ſo many nations, and the *general contempt* into which they are fallen, are not ſo extraordinary, as their *preſervation* for ſo many ages, under ſuch circumſtances (*a*).

Long

(*a*) Our hiſtory mentions, that in the reign of *Richard* I. the *Jews* of *Norwich*, *Bury St. Edmond's*, *Lincoln*, *Stamford*, and *Lynn*, were ſpoiled of

Long after they had been driven out from *Judea*, by *Titus Veſpaſian*, they were perſecuted by ſeveral of the *Roman* emperors. *Adrian*, to ſhew his high contempt of them, ſold the *Jews* like cattle. In the year of *Chriſt* 615, they were driven out of *Alexandria*; and in the two following years, from *Spain* and *Portugal*: towards the cloſe of the ſame century, they were alſo expelled from *France*. It was not till the *twelfth* century, that *Everard*, Biſhop of *Mentz*, drove them from thence. Having again obtained a protection in *France*, *Philip Auguſtus* baniſhed them a ſecond time. The crime againſt the ſtate, of which they were generally accuſed, was clipping and coining

of their wealth. At *York*, *five hundred* of them, beſides women and children, took refuge in the caſtle, where they offered money to the Chriſtians to ſave their lives: but being refuſed, they cut the throats of their wives and children, and caſt them over the walls on the Chriſtians heads; then burnt the caſtle, and themſelves in it. In the following reign, King *John* commanded all the *Jews*, men and women, to be impriſoned, becauſe he would have *all their money*. Some of them delivered up all they had, and yet promiſed more to eſcape many kinds of torment. By a grant made by *Henry* III. to the inhabitants of *Newcaſtle* it appears, that no *Jew* was permitted to inhabit in that town. The prejudice againſt them run ſo high, that from the time of *William the Conqueror*, the *Engliſh* complained of their hard treatment, by his bringing *Jews* into the land, from *Rhoan*, appointing them a place to inhabit and occupy. In the 37th year of *Henry* III. among other ſevere injunctions, every *Jew* was obliged to wear a badge upon his breaſt; and none ſuffered to abide in any town, without the king's licence; except in towns where *Jews* were formerly wont to reſide. In the year 1250, this prince accuſed the *Jews* of clipping money, and found no leſs than *three hundred* guilty, *forty* of whom were hanged, and the reſt bought themſelves off. The extortions on theſe unhappy people, ran ſo high, that this prince, and his ſucceſſor *Edward* I. in the ſpace of ſeven years, are ſaid to have extorted from them, *four hundred and twenty thouſand pounds*. This is incredible, unleſs we ſuppoſe they were the chief traders in the kingdom. In the year 1291, *Edward* I. baniſhed no leſs than fifteen thouſand of them at one time, confiſcating all their eſtates. Pope *Innocent* III. at this time gave them toleration, but ſoon after baniſhed them, with very odious epithets. They had reſided here for 230 years, and did not return for 364 years.

ing.——In 1655, they ſent two of their noted rabbies from *Aſia*, to *Cromwell* the Protector, in the ſtrange preſumption, that a man, whoſe attempts had been attended with ſuch wonderful ſucceſs, in ſubverting the church and ſtate of a powerful nation, might perchance be the promiſed *Meſſiah*. Such was the monſtrous credulity of theſe deluded people! They had ſeveral conferences with this chief of the rebellion: but he diſcovering their folly, had too much ſenſe to give them any countenance beyond a bare connivance at their admiſſion. From that year 1655, they have been protected, and lived with uninterrupted freedom: but it cannot be ſaid they have proſpered of late years. The Chriſtians treat them with the moſt tenderneſs. The *Mahometans*, I am told, act occaſionally very cruelly. In *Turkey*, the *Jews* have large commercial connexions, and are often fined with great ſeverity. From *Ruſſia*, where only a few had ſettled, they were driven away about the year 1740: and near the ſame time, they were baniſhed from *Bohemia*. Thoſe from the laſt place, took refuge in *Holland*, whence their brethren begged they might be ſent away, they not being in a capacity to ſupport ſo numerous a poor.

M. How came you to know ſo much of theſe unhappy people, who are the outcaſt of nations?

T. My maſter's particular friend, was deeply concerned in oppoſing their *naturalization*. This gentleman, who had lived many years abroad, knew that ſeveral of the reaſons urged for this act, with reſpect to the ſtate of the *Jews* in other countries, were founded on a miſtake. He had likewiſe the utmoſt reaſon to think, that we ſhould ſuffer extremely in reputation in the eſteem of foreign nations, with whom we have ſtrong connexions in trade, if we did an act that ſhould appear to them as incorporating *Jews* with us, at the time that they will not admit of a *Jew's* putting his feet on their land. Above all, he was perſuaded, that we were attempting to counteract the deſigns of Providence. The *Jews* having been kept, through ſo many centuries, ſeparated from all the nations of the earth, it was evident, that amidſt the variety of revolutions which thoſe nations ſuffered, the *Iſraelites* were ſtill preſerved as a *diſtinct* people. He alſo conſidered,

ſidered, that whilſt they remained in their preſent ſituation, as merchants, in this country, they might be quiet and unmoleſted; but as ſoon as they ſhould aſſume the privileges of natives, and become landholders, in conſequence of naturalization, they might be eaſily betrayed to do acts which would expoſe them to terrible perſecutions, ſuch as they had ſuffered in former ages. It alſo appeared to him, that our religion, as *Chriſtians*, is ſo united with our laws, none but chriſtians can be endowed with the privileges of natives; as we might as well naturalize a *Mahometan* or a *Pagan*, as a *Jew*. As to bribing them to become *Chriſtians*, the abſurdity is no leſs glaring. If any perſon renounces judaiſm, and declares himſelf a chriſtian, tho' a *foreigner*, he may eaſily obtain his naturalization.

M. What was the event of this attempt?

T. It pleaſed divine Providence, that the act which qualified them for naturalization, was repealed the very next ſeſſion. Some imputed this laſt ſtep to domeſtic policy, without any other conſideration; but ſo it was: the Providence of God ſtill ſeeming to interpoſe. Indeed the very attempt was contrary to the ſentiments of the graver part of the *Jews* themſelves, who applauded this gentleman's conduct, upon their own great principle; that it is totally inconſiſtent with the *faith* and *hopes* of a *Jew*, to be naturalized, or in any reſpect incorporated with chriſtians, while they believe the *Meſſiah* is not yet come.

M. If this gentleman meant to ſcreen the *Jews* from misfortunes; preſerve our own reputation abroad, and guard the purity of our religion; he ſurely acted upon very laudable principles. And it muſt be acknowledged as a very ſingular providence in proof of chriſtianity, that a people ſo divided, are ſo wonderfully preſerved.

T. Their original language, cuſtoms, and manners, under their circumſtances, being ſo unmixed with the other nations, is truly wonderful! Theſe people are like ſo many grains of duſt among the nations, yet have they not been loſt, when the nations themſelves have become extinct, as might be mentioned of many, both in the eaſtern and weſtern parts of the world (*a*).

 M. I ſup-

(*a*) Egyptians, Babylonians, Greeks, Romans, Gauls, Goths, &c.

M. I ſuppoſe that every father takes care to tell his child that he is deſcended from the *Patriarchs*, and that in his diſconſolate ſtate, he is ſtill to hope for a *Meſſiah*.

T. They have ſeen the promiſes of their own doctors, for the ſpeedy manifeſtation of their expected Meſſiah, prove falſe; but ſtill they are obſtinate. All that can be ſaid is, that when they ſhall believe in *Chriſt*, then will the *Meſſiah* come to *them*. What event will happen to bring about their converſion, is beyond us to determine.

M. They believe in the Old Teſtament.

T. Whilſt *we* trace out the completion of the ſacred oracles upon the compariſon of both *Old* and *New*, and ſee under what circumſtances he *was* to come; and likewiſe this plan of divine Providence accompliſhed; we behold the great *Lord* of nature eſtabliſhing laws for the *government* of thoſe who *believe* in him, till his *ſecond coming* to judge the world.

M. I perceive, that no leſs than the power of God can preſerve the diſperſed *Jews*. The crime which they committed as a people, in crucifying the *Saviour* of the world, filled up the meaſure of their former iniquities, and brought on the load of calamities, under which they now appear.

T. I believe it will not move the Almighty to retract his promiſe, and to reject entirely, and without reſource, the poſterity of *Jacob*. We learn from this great event that their blindneſs will probably be one day removed, and they will adore him, whom *Abraham* (*a*) had deſired to ſee, and whom he had in ſpirit adored with the holy tranſport of joy and gratitude.

M. The *Jews* thus puniſhed and diſperſed, bearing witneſs to *Jeſus Chriſt*, one would imagine that thoſe in whoſe cities they reſide, ſhould be more ſtruck at the ſight of a *Jew*, than us who ſeldom ſee one.

T. That is a mere fancy.—Do you not ſometimes behold a miſerable *Jew* travelling about the country with *trinkets*? Others live in comfort, and ſome in affluence. In the religious view, we are now conſidering them, this makes no difference. "*Their diſperſion* proves that *Chriſt* is come: their

(*a*) John viii. 6.

their preſervation, that he hath not rejected them for ever: their miſeries proceed from not having known him; and the only hope they have, is that they ſhall one day come to the knowlege of him. Had they been only puniſhed, it would only have proved his juſtice; had they been only preſerved, they could only have proved his power; but being reſerved to worſhip him, they will prove his *mercy*," and make reparation for their outrageous crime as a nation, and ſhew all the people of the earth that God is their Almighty ſovereign.

M. The recall and converſion of the *Jews* muſt be a very awful event to all the *chriſtian* world!

T. And as far as we know, it may bring with it the converſion of all the reſt of mankind: but this ſeems to be ſelf-evident, that except we live in conſtant attention to Him, as our great lawgiver, the object of our worſhip, and the mediator between God and us: except we honour all worldly ordinances to which he commands us to be obedient, we rebel againſt his authority, in ſpite of the evidence we have received of his being the *Chriſt*, the Son of the living God, and may bring ourſelves into the ſame condemnation as the *Jews* now are! We have the ſtrongeſt evidence drawn from the experience of every day, that obedience to the precepts of our religion, draws down bleſſings from heaven, ſecures our liberty in the moſt perfect manner the nature of things will admit; and gives us a proſpect both of temporal and eternal happineſs.

M. Chriſtianity being ſo well calculated to eſtabliſh univerſal righteouſneſs, and make all mankind happy, would to God it were more general!

T. We ſee the corruption of mankind is too great to receive it: We know that above 1700 years have paſſed ſince the preaching of the goſpel; yet there are millions, and tens of millions of people that never heard of any ſuch event, and know nothing of the wonders of the life of *Chriſt*, the tremendous events of his death, or the glories of his reſurrection: the time will come when his religion will reign over the whole earth: nor are you to imagine, tho' many generations

tions of men walk over each others graves, in ſuch a ſucceſſion of ages, it is the leſs evident that a thouſand years in the ſight of God, are but as *one day!*

M. Are there not ſome nations of the earth who have been informed that there is ſuch a religion, and yet are of a different perſuaſion?

T. You know not the force of prejudice in the human mind: even among the chriſtians, what a variety of creeds and modes of worſhip do we find! I remember to have heard my maſter ſay, that when he was among the eaſtern nations, ſome of the miſſionaries complained, that altho' the *Mahometans* allowed the nature of God to be *incomprehenſible*, yet they would not allow the doctrine of the Trinity.

M. If they allow that God is incomprehenſible, it ſeems to be one ſtep towards acknowledging that the chriſtian faith *might* be true: and if they found the *chriſtians* act agreeably to ſo great and generous a faith, they might give credit to the reſt.

T. Yes: but he ſaid, that altho' good *Mahometans* were not ſo repugnant to the purity of our divine religion, as ſome chriſtians imagine, yet in many countries bordering on *popiſh* dominions, chriſtianity appeared to them as groſs idolatry; and no wonder, if one conſiders how the papiſts worſhip images of the *Virgin Mary*, and of real or fictitious ſaints, falling down before them, and praying to them as interceſſors with the Almighty. He ſaid, that in the north coaſt of *Perſia*, near the *Caſpian* ſea, he had ſeen the remains of a number of temples dedicated to fire, the object of the worſhip of the ancient *Perſians:* and that on the weſtern ſide, in the mountains of *Dagiſtan*, are many traces of chriſtianity. In the countries now ſubject to the *Turks*, where chriſtianity firſt ſhone forth, remain the ruins of many chriſtian churches, built in different centuries, being ſo many monuments of the truth of what we read. And there are vaſt numbers of chriſtians ſtill ſcattered over the *Turkiſh* dominions.

M. Theſe are monuments of our religion; but how came the followers of *Mahomet* to prevail ſo far over the chriſtians?

T. My

T. My dear *Mary*, you may as well aſk me, how came the *Jews* to crucify our *Saviour?* So heaven permitted: but ſtill a chriſtian in faith is unconquerable, whatever dominion he may live under! As the *political* liberties of mankind can only be propoſed to their reaſon, neither can their *religion.*—The eternal diſtinctions of good and evil are preſented to them. The miracles which our *Saviour* and his followers wrought, were to convince the *underſtanding*, not compel the *will.* This matter ſtill reſts on the ſame foundation; and we know not when it ſhall be agreeable to the wiſdom of the Almighty, that *all* mankind ſhall acknowledge *Chriſt.* In proportion as chriſtianity prevails, true government, and the *liberty* which rational creatures ought to covet, will be eſtabliſhed. It is foretold, that the *ſun of righteouſneſs* with healing in his wings will cover the *whole earth*; but the time is a ſecret to us mortals!

M. What a glorious thing it would be, if all the kings of the earth were ſo righteous and juſt, and could inſpire their people with the ſame ſentiments!

T. Glorious indeed, *Mary*; this would be the reign of the ſaints on earth, and agreeable to a fond opinion which prevailed for two or three centuries, in the firſt ages of the chriſtian church, that *Chriſt* would, at a certain time, return to the earth, and reign for a thouſand years; the expiration of which, would be the conſummation of all things. One of our own writers, a learned, but perhaps a whimſical man (*a*), is ſaid to have pretended, that theſe thouſand years were to commence in 1720, which happened to be the period of a national frenzy, with reſpect to the ſouth ſea bubble. Without amuſing ourſelves with notions, for which there is no clear authority in ſcripture, nor perhaps in reaſon, let us try, to the laſt hour of life, to keep to That which we believe to be right, and come as near it as poſſible!—There are but two ways to govern mankind, *reaſon* and *force:* in reaſon is comprehended *faith.* The manner of applying to the mind, and the various modes of exerciſing authority in government, conſtitute an eſſential difference. Some degree of *force*, where *reaſon* does not prevail, is inſeparable from the nature of all govern-

(*a*) Whiſton.

government, otherwiſe it would be in vain to appeal to the laws for *juſtice*. On the contrary, ſome degree of juſtice muſt be found in the moſt *deſpotic* rule, or men would not bear it. Remember that nothing is *perfect*; that if we walk as near to this ſtraight line of duty as we can, it is all that is expected: the reſt we muſt leave to heaven! I charge you, my daughter, as you love, not your *liberty* and your *country* only, but your *ſoul*, *your God*, count nothing as worthy your ſollicitude compared to your knowledge of *Chriſt*, whoſe *kingdom is everlaſting*; and in which you may ſhare in the glory, even to the full completion of your happineſs, in the regions of eternal bliſs!

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CONVERSATION X.

T. YOU need not be afraid on my account: I am a child of Providence: ſo are you! Uſe the honeſt means put in your power to provide for your own ſupport: I will do the ſame. My landlord will hardly think of raiſing my rent, or of taking *his ſmall farm* from me, when my leaſe expires, which will be ſoon: if he does, the little freehold my maſter gave me, will maintain me; though I ſhall have leſs in my power with regard to *you*; and likewiſe *John*, who is ſupported by me. Theſe are conſiderations with men of reflection: and thank God there are yet many, who regard the conſequence of their actions, with reſpect to the connexions of thoſe who depend on them. For my own part, I would gladly promote my landlord's advantage, as well as my own: and I hope he is not a ſtranger to PUBLIC LOVE. So long as I pay my rent punctually, and put him to no greater charge to ſupport my houſe and barns, than the proportion he would be ſubject to, were his eſtate rented by one leviathan farmer, it would be a wanton exerciſe of power, after ſo many years labour on the father's land, ſhould the ſon diſtreſs my grey locks, merely to receive his thouſands in a lump. If I were diſcharged from my farm, I might be obliged to ſet *John* and his wife adrift, now that they are ſo comfortably ſettled. If I, who am a poor man, extend my humanity ſo far, how much more is it incumbent on my landlord, to think of the happineſs of others!——We ſhould likewiſe reflect, that of all the produce of his lands, there is not one equal to that of MEN BRED TO LABOUR. If he forgets this, his children may one day ſee his eſtate laid waſte, for want of people to cultivate it; or perchance for want of good ſoldiers to defend it from an enemy. If he loſes ſight of this regard, he will adminiſter to the general diminution of the number of ſubjects; the conſequence of which will at length lower the value of the

produce of his land, by there being ſo many the fewer people to conſume it.

M. He is a young man of virtue: whether he will conſider his duty in the manner you repreſent, is to be doubted: yet, from what you ſaid of him the other day, he muſt know, that Providence never intended that he ſhould revel in the laborious *miſeries* of any fellow-creature; or deprive others of thoſe comforts, which are obtainable at ſo eaſy an expence to himſelf as a landlord.

T. I have ſeen of late, many inſtances of covetouſneſs. The age we live in, *Mary*, is falſely refined. Thoſe who have abundance, are eager after riches, as if the appetite of wealth increaſed with the enjoyment. A thouſand fantaſtic deſires, which you are a ſtranger to, diſtreſs them beyond meaſure. Many, who if they were accuſed of *cruelty*, would be much offended, really practiſe it. They raiſe the rents of their lands, becauſe their neighbours do it: thus they make the produce of them dear; and the higher the price, the more is the rent ſtill to be raiſed! Where is this to ſtop?

M. Is it ſo in *Scotland* and *Ireland?*

T. Some ſay worſe than in *England:* in proportion to the number of people, many more are tempted to leave their native country, and ſeek their bread in *America.* What miſeries theſe people go through, before they can ſettle ſo as to enjoy any comfort, is hard to ſay: but the natural conſequence of our luxury at home, is to tempt landlords to run up their rents: and this muſt have one, or both of theſe effects, to raiſe the price of the produce, or to drive off the tenant, and oblige him to ſeek ſome other ſettlement.

M. They cannot go on at this rate: it muſt have an end.

T. Perhaps, when he would gladly lower it again, *good tenants*, who are able to give the former price, will be very ſcarce. This is no romantic prophecy: much ſtranger events have come to paſs! In the mean time, we are grown exceedingly ingenious in the art of harraſſing each other, which is not the road to happineſs: nor is it the way to be rich by foreign trade, to run up the produce of the earth as *high* in price, as the luxury and extravagance of landlords will make it; but rather, as *low* as frugality can render it; otherwiſe,

wiſe, who is to buy of *us*, if *other* nations, who live parſimoniouſly, will ſell the ſame kind of commodities much cheaper than we do? Providence hath been very indulgent to us; but our deſires increaſe with the gratification of them: and what we cannot acquire by war, or by commerce with foreign nations, we endeavour to gain on each other; leaving him that comes laſt, to ſhift for himſelf; not conſidering, that in ſucceſſion; he that was *foremoſt*, may in time be the *laſt*.

M. This is not a generous way of proceeding with thoſe who pretend to make *liberty*, and the preſervation of the whole community, their firſt object. Is it becauſe we have ſo much property, that things bear ſo high a price?

T. In one view, leſs wealth might be better. The diminution of property, would lower the price of the neceſſaries of life; inſomuch, that were I now poſſeſſed of an hundred pounds a year, I might be really richer with *ninety*.

M. How is that poſſible?

T. If I am now obliged to pay *four-pence-halfpenny* for a pound of mutton, and in proportion for every other article of life, and it could then be afforded for *four-pence*, my income of *ninety*, would put me in a capacity of living as well as I do now, for an *hundred*.

M. This is very true! What then doth ſuch a profuſion of nominal property ſignify?

T. If my obſervation be well founded, the redundancy of credit, like every other object, having its bounds; and upon this depending a great part of our property; our *real riches*, and reputed wealth, will be found in the iſſue, to be very different things. The property now far exceeds the meaſure of *riches*: and what is of more conſequence, our expences go beyond the meaſure of property. The annual income of many of the nobility and gentry of theſe kingdoms, is actually ſhort of their annual charge.

M. Thoſe who ſpend their money like fools, muſt retrench, or be undone.

T. This is the misfortune of the times! Neceſſity having no law, it makes many eager to prey upon their neighbour; and conſequently, neglect the ſacred obligations of religion

and humanity. Every one ſees another's faults; and few diſcover their own. We all naturally purſue our intereſt; but the queſtion is, if we perceive wherein it conſiſts, or follow the dictates of conſcience. The great end is *the preſervation of the people*; and *the cultivation and improvement of land*, are the *means* by which they may be clothed and fed. It cannot be denied, that ſo much as the land produces, by the force of ſkill and induſtry, more than it did before the modern improvements, the community is ſo much the better, provided it hath no evil to counterbalance. In making this account, the great end and deſign ſhould be conſidered. If for the ſake of improvement, the cottager and his family are driven from their ſpot, where are they to ſeek for another abode? If the neighbour of the rich man, who drove him off, will do the ſame, *if he can get by it*, how uncomfortable is the proſpect!

M. But ſurely this cannot be the caſe, in many inſtances!

T. I fear it is in too many; though not ſo *general* as ſome repreſent. If the cottage and the garden, and the right of commonage, where the cow and the geeſe were ſupported, or the hog found ſuſtenance, are all levelled, and thrown into the main body of a large eſtate, though the ſame ſpot be covered with grain, it may not be an equivalent to the cottager, who *muſt live* by ſome means or other; and is valuable in proportion to his uſefulneſs. Let as many improvements be made, as the zeal, or the intereſt of individuals may ſuggeſt, or the wiſdom of the legiſlature may contrive; but take care of the induſtrious hind, and his progeny; for in them is our *laſt reſort*; and on their hands, next to the kindneſs of our mother the *earth*, depends all our glory. The protection of That *God*, who governs heaven and earth, is as much extended to the cottager, as to the greateſt of mankind. If a nation means to proſper, this great truth muſt not be forgotten. If he muſt travel to market to purchaſe whatever he eats, what time muſt he loſe! The greater the number of buyers, the higher price will be demanded: and perhaps it is from this cauſe, among others, that neceſſaries are run ſo high. Though a greater quantity of proviſions were produced, the huſbandman and his family being diſperſed, he cannot be put in ſo good a ſituation to breed up his children. He muſt ſeek

ployment in great towns, where his *morals* and his *perſon* are debauched, and where *marriage* is diſcountenanced; or he muſt ſerve ſome overgrown farmer, in whoſe houſe he is to live. Where is his cottage, his wife, and his children? He is not in the ſame happy ſituation with regard to himſelf; nor is the public intereſt ſo well ſupported.

M. You think then, that incloſing of lands, however beneficial in one view, if it makes no proviſion for laborious huſbandmen, it will prevent their *marriage*, and bring on all the inconveniencies ariſing from a decreaſe of our numbers. Yet, were we to hear the farmers talk of the burthen of the poor's-rates, one would imagine that we were already overpowered with numbers of people.

T. There is ſomething very ſingularly inconſiſtent in our conduct in this reſpect. We grow rich with the labours of the *poor*; and when they are paſt labour, we think it hard to give two in a hundred (*a*) of our income for their ſupport, that we may not do as thoſe barbarous nations, who kill thoſe who can no longer provide for themſelves: and as to infants of the riſing generation of *labouring* people, if we ſuffer *them* to periſh, who is to get in our *harveſt*, or fight our *battles?* Happy would it be, if the reign of the ſaints were come, in which *peace* ſhould ſpread her balmy wings over the whole earth! but as it is, we muſt be in a capacity for war, in order to prevent it. If we do not make every one work, who can labour for his own ſupport, it is want of diſcipline and good order, not the having too many people. Shall we ever think it policy to deſtroy infants, as the *Chineſe* are ſaid to be permitted to do? But we do ſomething like it, when we hunt away the poor, who have no legal ſettlement on the ſpot where they live, which is an act of oppreſſion founded on the moſt

(*a*) Poors-rates in ſome places run high; but ſuppoſing the general expence of the people in *England* to be ſixty millions, and that the poor's-rates amount to a million and an half, it is but 2 ½ on the 100, or 6*d. per pound.* If computed on houſes only, it appears to be an enormous ſum: this is one ſecret reaſon for our decreaſe of numbers. If every pariſh brandiſhes a ſword againſt a ſubject not legally intitled to the parochial tax in the identical pariſh where he lives, he feels himſelf ſo far excluded from the common rights of a ſubject, as he is reſtrained from marriage.

moſt humane law that was ever contrived for the relief of the diſtreſt, of which Queen *Elizabeth* has the honour. Inſtead of this, we ought to furniſh them with employment *on the ſpot where they are*, and in lieu of pulling down cottages, on occaſion of the incloſing of lands, we ſhould build additional ones, and prepare for more mouths. Thus, inſtead of diminiſhing the number of the people, we might increaſe. The 'ſquire may not acknowledge this to be good policy, for it would condemn his own practice; but the mind is free, and every one will judge according to his beſt information.

M. The increaſe of the people may be provided for, as well as the improvement of land.

T. With much eaſe: they ſhould go together: but if the landlord's thoughts are fixed on the *land*, and not the *people*; if landlords bring themſelves to think their riches conſiſt in the number of cultivated acres, without regard to the number of people in a capacity to ſupply *themſelves*, as well as others, with the neceſſaries of life, the true line is not drawn. If the value of land ariſes from the ability of defending it, or from the numbers who are to conſume the produce, population muſt be conſidered as the *firſt* object, as induſtry and good order are the *ſecond*. If this plan doth not increaſe the rents ſo much at once, as the preſent method, and conſequently not anſwer the purpoſe for the day: if the greateſt part of mankind in general, are too much for the preſent hour, perhaps there is this to be ſaid in behalf of theſe *poor wealthy people*, that credit has been carried ſo far, they think there is no end to the increaſe of the value of their worldly goods: but I am much miſtaken, or they will find themſelves in an error. Wool and flax for raiment; corn and fleſh for food, are neceſſary; ſo are money and property, upon the preſent plan of the government of civilized nations; but they are not the only things which conſtitute a powerful ſtate. The number of the people is yet more important; their ſkill, induſtry, contentment, and happineſs, are preferable: and thus we muſt make up the account, otherwiſe all is but a mere external; or the ſhadow of a ſubſtance. Theſe, with the cultivation of the arts of peace, are the glorious objects which conſtitute the exalted virtue of love to our country; or, as it is commonly called, the *love of our country*.

M. Indeed,

M. Indeed, my father, I think you are in the right. This muſt be the true ſtate of the caſe, whatever thoſe may imagine, who fare the moſt ſumptuouſly.

T. It appears that from hence ariſes the ability for defence againſt the arm of fleſh, and the powers of darkneſs. This gives the ſtability which virtue ſecures to a nation. When either of theſe fail, other improvements waſte away. Whilſt the rich contend for an increaſe of rent, their lands may become the ſpoil of an enemy. Diſcontent may create domeſtic contention: our foreign dominions, without which our lands at home will be much the leſs valuable, may be raviſhed from us. If dominions lie remote, they muſt be guarded. We have an extenſive coaſt, comprehending both iſlands: we muſt depend on good ſoldiers, and ſuch a good *militia*, as, thank God we have; as well as good ſhips of war. The latter may keep the miſchief at arms-length: but we are not *ſure* of being *always* ſtrongeſt at ſea; much leſs can we give laws to the ſun and winds!—If the immediate object of landlords, is money, or an increaſed income of the landed property, and this is become greater than it was, when farms were more divided, the proprietor will call himſelf the *richer*, in proportion as he receives more rent, and for the ſame reaſon ſay, that the nation is ſo much the more *opulent*; but this I deny, unleſs it extends alſo to the beſt part of the riches, namely, the increaſe of the people who are induſtrious; and the comfort of the laborious who work upon the land. Their condition is obſcure, and their voice not eaſily heard: they have not the ſame motives as the *wealthy*, nor is it to be preſumed they can be ſo ſolicitous about their numbers as thoſe whoſe property depends, in time of *war*, (*a*) on *armies* and *navies*; and in *peace* on the cultivation of the earth. The repreſentatives of the opulent are no leſs the repreſentatives of the indigent. Tho' the peaſant doth not complain, it is natural for him to wiſh to live comfortably in a married ſtate; and if poſterity depends on it, his ſilence is not a ſufficient motive for others to neglect this part of national

(*a*) It ſhould be conſidered, that in twenty years our *Aſiatic* dominions drain this country of the largeſt army of *Britiſh* forces which perhaps was ever aſſembled.

tional intereſt. The more provident, who look forward to futurity, may, with propriety, complain *for* him. This, if I am not deceived, is our ſituation.

M. But I fear things will go on in the ſame way.

T. Till a large number of a hardy race of men is wanted for defence in war, we may ſee no alteration. Then we ſhall be obliged to take them from our manufactories, or from behind coaches, though ſuch perſons are leſs fit for fatigue and manly exerciſe in arms.

M. Do you imagine that thoſe who hold the land do not think of ſuch things, ſeeing their *intereſt* is ſo deeply concerned?

T. Your queſtion is very rational, *Mary*, and deſerves a direct anſwer: I believe that many landlords preſuming on the protection of Providence, and the care of government, *think* but little; and however unworthy of a great mind that diſpoſition may be, which is generally called SELF-INTEREST, it is the moſt ſucceſsful cheat that reigns in the human ſoul: it ſeduces people of all ages and conditions; for they often think they are ſtudying *truth*, when they are ſtudying falſhood; they ſtudy That, by which they are to receive an *immediate benefit*, and the heart being already bribed, gives an eaſy aſſent to whatever the *will* propoſes. The *good* being *preſent*, and the *evil remote*; we are ſoothed into an opinion that we are conſulting our own happineſs. Upon the ſame principle, *Mary*, when you get into the world, you will find ſuch *partiality* for thoſe whom you eſteem your friends, as will make their tranſgreſſions appear as *petty* offences, when leſſer faults in others, ſhall wear the aſpect of *crimes*. And you will hardly ever know the truth from the party in queſtion, nor perhaps from the report that is made of it, by indifferent perſons, till upon comparing evidences, and diſcarding all conſiderations of intereſt, you judge diſpaſſionately for yourſelf. What is it but blind partial ſelf-intereſt, which reigns in our politics, when we diſregard the univerſal benefit of our country!

M. Is this *always* to be expected?—

T. We have a very notable inſtance in our ſiſter *iſland*; ſhe chuſes to be curbed and reſtrained in her acquiſition

tion of ſuch advantages as ſhe might enjoy, *rather* than flouriſh by an *union*. Many of the *Engliſh* poſſeſs *Iriſh* eſtates: *Ireland* would derive greater ſafety from her foreign enemies, and enjoy more internal peace and comfort: and the true light of the goſpel would ſhine, where now clouds of ignorance and thick darkneſs overwhelm the wretched inhabitants in the loweſt degree of poverty, and the moſt abject ſlavery?

M. You mean from the vaſt number of *papiſts* who inhabit *Ireland:* and their low condition, in their ſtate of bigotry to their wretched leaders the *Romiſh prieſts*. I have heard from ſome of our hay-makers, and harveſt people, in what a miſerable manner they live in that country, and how they are deluded by falſe notions in reſpect to religion. Why do we not make both as one nation? Is *Ireland* at ſo great a diſtance?

T. No, child: it is our being in debt that frightens them, not ſo much the wild *Iriſh*, as the civilized part; whilſt a jealouſy of their natural advantages frightens us: and thus mutually frightened, we ſeem to run *from* each other, inſtead of meeting; and tho' good friends at the bottom, act as if we both meant to invite an enemy. If the poor papiſts were conſidered with a due attention to the duties of religion, and the ſoothing arts of humanity employed; I am perſuaded their prejudices might be ſubdued: they might diſcover thoſe religious tenets to be beſt, which tend moſt to promote peace, and render life comfortable. The encouragements of induſtry, and the ſecuring of property, would open new ſcenes. The prieſt being repeatedly ſhewn by formal lectures, at which he might be obliged to attend, wherein his doctrine is abſurd; if proviſion were made for him in caſe of his converſion, we might ſee Anti-chriſt tremble from her foundation. The piety of the landlord and his *proteſtant* tenants in worſhipping God, at proper times, ſupported by their liberality to the poor, inſtead of ſquandering wealth in riotous living, would make their light ſhine. Let ſuch tokens of belief and truſt in the blood of one common Redeemer be given, as would convince them of our ſincerity; we might in a ſhort time drive *images* and *beads*, *tranſubſtantiation* and *prieſtcraft*, together with *ſlavery*, into the ſea, and clear

the land of *idolatry*, which we are obliged to do as far as the arts of gentleneſs and chriſtian meekneſs will avail.

M. I believe this could not be ſo eaſily accompliſhed. The principles they have adopted, and their inveterate prejudices, would be great obſtacles.

T. Granted: but the thing is practicable. No end can be obtained without uſing the *means:* and every day's experience proves that the things which are deemed not only extremely *difficult*, but *impracticable*, are found the contrary upon the trial. Our *zeal* for *religion* is at too low an ebb, and ſo are our *politics:* let the tide riſe higher, and you will ſee how eaſily the veſſel may be ſteered into her harbour. If I were a man of large eſtate in *Ireland*, methinks I would chuſe ſome pleaſant ſpot, well wooded and watered, whereon to build a dozen neat commodious cottages, with half an acre of land to each. I would provide both the houſes and the grounds with neceſſary furniture, to render the inhabitants happy. I would then *let* them for a *pepper-corn* acknowledgment, for a certain number of years, to ſuch *papiſts*, as were converted to the *true faith in Jeſus Chriſt, according to the New Teſtament*; for ſo I would propoſe the queſtion, proving that *Chriſt* was a man as to his outward form, and not a vine, nor a door, nor did he literally keep ſheep, nor was his body broken at his laſt ſupper. Do you think it would excite the curioſity or intereſt the hearts of any to be candidates for ſuch houſes? And if I provided employment alſo for the inhabitants, by which they might obtain a more comfortable ſupport, than they ever had before; would it not appear to be ſuch a work of piety, that the church of *England* would begin to wear as pleaſing a garment as the church of *Rome?* Why ſhould it be imagined ſo very difficult a taſk to do That which hath been done many times in ſimilar circumſtances? You may depend that thoſe who try ſuch experiments, (and I believe there are ſome who have actually tried them), are not diſappointed of their hopes.

M. You are ſanguine in yours: I am not a judge what might be done: I dare ſay you would attempt it if you were able: and a work once begun is ſaid to be half ended, be it what

what it may. Perſeverance does wonders: but the greater work ſeems to be, to bring others into your way of thinking.

T. Were *Ireland* rendered more civilized and politic, with regard to the manners of the inferior part of the people; her natural produce and ſituation for trade, would make her a more conſiderable addition to the *Britiſh* empire. She might not only be ſo much the more able to defend herſelf, but ſupply a larger number of proteſtant recruits to the *Britiſh* armies and navies, of a ſtout and brave people. The advantages on both ſides would, probably, outweigh any inconvenience that could ariſe to either.—It ſeems probable, that both iſlands would be rendered the richer, more powerful, more happy, and more truly affectionate ſiſters.

M. You are for conciliating all *difficulties*; reconciling all *parties*; diſpoſing of all *property* and all *perſons*, for the *public good*, as comprehending every individual; but I queſtion if the 'ſquire is ſo well inclined, for you would leave him nothing to complain of.

T. He need not be afraid: paſſions and prejudices and falſe ſelf-love, will always take the ſide of murmur and complaint. We may hope and wiſh, ſuppoſe, and even build caſtles in the air; theſe can do no harm, as we do not mean to garniſh them with any *miſchievous artillery*. There is generally ſome evil ſpirit lurking in bodies politic, as diſeaſes in the natural body, inſomuch that the remedy which is good for one of our diſeaſes, is hurtful to another.

M. But truth and integrity of ſoul are not the leſs valuable.

T. No ſurely: ſuch grateful offerings to the righteous ruler of the whole earth, hardly ever fail of ſucceſs in the iſſue.—We muſt leave theſe weighty matters to others who are better acquainted, and whoſe duty it is to conduct them.

M. There can be no harm in ſhewing our good wiſhes for the common welfare.

T. So far we ſtand bound as a part of our religion. You may plainly perceive how *charity*, *peace*, *liberty*, and the *love of our country* are united: he who loves a few as he ought, will intereſt himſelf for the many: and he who loves the

many, can hardly forget his neighbour. A *good public character* and a *bad private conduct*, is an abſurdity in terms. Do you not find, that the deeper we enquire into the affairs of ſtate, and the difficulties of good government, the more we find ourſelves bewildered? When you hear women and beardleſs boys, unlettered men, or preſumptuous perſons declaim, you will generally find that they either talk like parrots, or as ſome leader dictates; or decide without knowing half the connections which relate to their ſubject. This is an age of pleaſure, not of ſtern virtue and rigid temperance: every one is ready to acknowledge it, and thoſe who have but a common ſhare of ſenſe, while they perceive *luxury* to be the ruling principle, will not expect that every thing which relates to *good* policy, *will* or *can* be executed as it ought. There are two kinds of people who go into the extreme: one is very ſanguine, the other timid; the firſt ſees every thing in the brighteſt light, and believes no harm can happen: the latter ſuppoſes that a leſſer evil muſt produce a greater, and that danger is at our doors.

M. What is real luxury?

T. When I uſe the word I mean criminal exceſs; *that is*, when people ſpend more than they can afford, and endanger their own ſafety together with that of others; or by being devoted to vicious gratifications, and the indulgence of their vanity, neglect the conſiderations of ſtrict probity and moral rectitude.—What I told you in our laſt converſation in relation to *liberty*, may ſerve you for many a long day!

M. Indeed, my father, you fired my heart with the love of it on reaſonable and religious principles: I never underſtood before, that it depended ſo much on being *peaceful*.

T. Let us take the good and evil together: there are many perſons of great and good characters in this land; and in all caſes, let us hope for the *beſt*. My attorney, with whom I was yeſterday, is one of the good men who will preſerve us.

M. A *lawyer* and an honeſt man! I have heard that all lawyers are for getting as much as they can, in a good cauſe or a bad one, without any bowels of compaſſion!

T. Gently, my dear *Mary:* I believe you will allow Mr. *Hartwell* to be an honeſt man.

M. I beg

M. I beg his pardon; he is an exception to this general rule.

T. There are ſo many who will do dirty work, it reflects on the whole body: but there are ſo many who will *not* do it, that we may hope for *good* from the fraternity.

M. Did you ever go to law?

T. No, *Mary:* I rather choſe to leave the diſputed points, which have fallen to my lot, to be arbitrated by clergymen, gentlemen, or farmers.

M. Do you diſtruſt the juſtice of the laws?

T. No: I only diſtruſt the lawyers, with regard to the *expence* of a ſuit, and the *delay* to which they are accuſtomed. You may as well move a *mountain*, as diſpatch a ſuit. No love or money will move a limb of the law to do any thing in the time one would wiſh, and naturally expect; and I have heard many lament in bitter tears, that they were ſo ill adviſed as to go to law about trifles, or when they might have accommodated things amicably, they proſecuted a ſuit to their *undoing*. Some who have gained their point, and ſome who *loſt* it, have equally found themſelves grievouſly diſtreſſed. A ſuit generally goes thro' a number of hands; and there are ſo many accidents which retard a deciſion; ſo many *quirks* and *diſguiſes* among ſome lawyers, that the moſt upright judge can ſeldom determine ſo ſpeedily as he would.

M. Is this the caſe in all countries?

T. In none is there uſually ſo much *delay* as in this; but in many much leſs *juſtice*. The king of *Pruſſia*, I am told, ſuffers no ſuit to remain undecided beyond a certain time, of a year or two. In my little affairs Mr. *Hartwell* never kept me in ſuſpence. Some time ſince, he ſent his ſon to *London*, to ſerve thoſe who will employ him in *his way*, as you go to ſerve a lady *in yours*, tho' in a very different ſituation. I was with him when the young man took his leave of him; he had already been ſome years at the univerſity of *Cambridge*, where he made good uſe of his time.

M. I was once with you at Mr. *Hartwell's*, and much pleaſed to hear the old gentleman talk: every thing he ſaid ſeemed to be ſo true; ſo eaſy to underſtand, and ſo *agreeable*. What did he ſay to HIS SON on the occaſion of their PARTING.

T. He

T. He bid him ſit down: and after dropping ſome tears, he recovered himſelf, and ſaid,

"*My dear George*, you are going into the world as an *advocate* or *pleader* at a tribunal of juſtice, and to learn how to keep mankind in *peace*, by the force of *truth*, *righteouſneſs* and the *laws*. Let me give you a few heads of advice.——

If you are the occaſion of ſuits, quarrels or injuſtice, my bleſſing will not ſecure you againſt the curſe which attends thoſe, who being bred *chriſtians*, become worſe than *infidels*. I charge you as you ſhall honour me, and regard *your own ſoul*, preſerve your *integrity*. My experience aſſures me that you will thrive much the better for it.

My dear ſon, if you periſh in rags, do not ſacrifice yourſelf to *gain*.

Your fortune will depend on your tongue,—make it not the inſtrument of falſhood and deluſion.

In common life, the greateſt wiſdom of ſpeech is to know when, and what, and where to ſpeak.

Diſcretion of ſpeech will avail you more than *eloquence*.

Speaking agreeably to thoſe with whom we converſe, is the property which ſooneſt wins the heart.

Theſe rules, joined to good ſenſe and candour, ſupported by memory, and competent reading, when you come *to hire out your ſpeech*, will make your fortune.

I have always conſidered juſtice and candour as inſeparable.

Do you remember the fable of the *farmer* and the *lawyer*. A farmer came to a neighbouring lawyer, expreſſing great concern for an accident, which he ſaid had juſt happened. "One of *your oxen*," continued he, "has been gored by an unlucky *bull* of mine, and I ſhould be glad to know how I am to make you reparation." "Thou art a very honeſt fellow," replied the *lawyer*, "and will not think it unreaſonable, that I expect one of thy oxen in return." "It is no more than juſtice, quoth the farmer, to be ſure.—But what did I ſay? I miſtake: it is *your bull* that has killed one of *my* oxen." "Indeed!" ſays the lawyer, "*that* alters the caſe, I muſt enquire into the affair, and if"——"*And if!*" ſaid the farmer—"the buſineſs, I find, would have been concluded without

without an *if*, had *you* been as ready to *do* juſtice to *others*, as to *exact* it from *them*."

M. This is a fine picture of ſelf-love in a man who has the art of diſguiſing facts; for I dare ſay that his *if*, prevented juſtice, or retarded it extremely.

T. The old gentleman went on thus. "No virtue, *George*, is ſo truly worthy and great as *juſtice:* there is nothing more holy and venerable; be influenced by no motive but that of the *laws*, reſtrained by *equity* and right reaſon.

Refuſe all ſuits which, in your opinion, claſh with equity, and return the fee if you have taken one. Let not the ſolicitation of any client overcome you. Be deaf, I ſay, to the importunities of party or friend, where you think juſtice is *againſt* the cauſe.

Adviſe people to avoid law ſuits, eſpecially for *trifles*, or in dubious caſes of little conſequence; and recommend to them to refer themſelves to the amicable arbitration of their mutual friend.

Theſe are principles which ſome lawyers idly imagine, are contrary to their profeſſion, but they wilfully miſtake.

Remember that *equity* judgeth with lenity; laws with *extremity*. In all moral caſes the reaſon of the law, is the law.

Some of your profeſſion think they have nothing to do with *mercy*; and ſome, that *juſtice* is not their object, but merely the letter and conſtruction of the law: but theſe alſo are not the ſort of lawyer I wiſh you to be.

Tho' it will not be your proper buſineſs, it is not improbable, you will be occaſionally conſulted on the ſubject of *wills*, as I am continually. Whenever I find any one inclined to do a hard-hearted or unjuſt thing, I beg to be excuſed drawing it up, or giving any appearance of aſſent, thinking that next to the teſtator is the lawyer who flatters the weakneſs, animoſity, or prejudices of the teſtator.

The repugnance ſhewn by a judicious honeſt man, tho' at the hazard of offending a client, hath ſometimes operated happily, in preventing thoſe injuſtices which prevail in the world, through the paſſions or decayed underſtanding of the teſtator.

Men often ſee through a falſe medium, when they lean to the ſide of the *crafty* againſt the *ſincere*; the *old* againſt the *young*; or the youthful againſt the aged.

The total forgetfulneſs of an illegitimate child, for too many ſuch there are, whether bred up with high expectations or not, is abominable: ſo is the partiality of a man for a *miſtreſs* to the prejudice of a *wife*; for *one* child, in oppoſition to another, and circumſtances of the ſame kind.

Theſe are common caſes; but whenever they come before you, make no ſcruple to declare your opinion, though unaſked, from a principle of deſiring to do honour to your client and his memory, and to avoid the curſes of thoſe, in whoſe eyes you may appear as a party combining to rob and plunder the innocent, merely for the ſake of a *fee*.

In *pleading*, with regard to *fines* for offences or treſpaſſes in any *civil* caſe, you are ſenſible that "nothing is more againſt reaſon and nature, than for a man to exact of his neighbour beyond his ability; or oppreſs him by violence and force, under colour of the *laws*."

Above all, I repeat to you not to *delay juſtice*, for this is *injuſtice*.

You will be diffident whether my advice be practicable, till you reflect, that if all men were *honeſt*, there would be but little buſineſs for *lawyers*; but whilſt *injuſtice* prevails ſo much in the world, there is no fear of an *honeſt* man's wanting employment. So great a part of mankind find reaſons to juſtify *any thing* they are inclined to do, you will have work enough upon your hands to *correct* them.

Aſſiſt the *poor* and *helpleſs*, that they may not ſuffer puniſhment for inconſiderable offences, whilſt the rich and powerful commit crimes of a blacker dye with impunity.

I hope you will, in all caſes, conſider that you are a *man*, and a *chriſtian*: Providence will then defend *your cauſe*: You will be acceptable in the ſight of God: You will become the darling of the diſtreſſed; and at ſight of you the widow's heart will ſpring forth in joy.

Yet, my ſon, affect not *popularity*; it will warp your mind, and incline you to court other men's good opinion, rather than your own.

In

In the progreſs of your life, you will find men of great talents, who pretend to ſhine in whatever cauſe they undertake; and accordingly, I have heard ſome of them ſay that which ſtabed the *innocent*, perverted the cauſe of the widow and orphan, and ſupported the rankeſt iniquity.

All the exploits, which men of talents ſo miſapplied can boaſt of, is that of adorning truth, which ſeldom needs decoration; or diſguiſing falſhood, to give it the appearance of truth, and under this plea how many have been oppreſſed and plundered! They pretend that it is underſtood, they do not believe all that they ſay; but *ſhould* a man ever ſay any thing he doth not believe?

The brighteſt deceptions are not worth a grain of common ſenſe, and common honeſty, with a clear diſcernment on what point hangs the juſtice of a cauſe.

No council at the bar ever avows upon principle, that he means to pervert juſtice. It is his talent to make an argument of any thing; but how many in their pleadings are conſcious, that if they are *believed*, "they ſhall devour widows houſes."

M. How do ſuch advocates reconcile this to their *conſciences?*

T. By *cuſtom*, and the opinion that it is their *duty* to defend the cauſe recommended to them, tho' in the courſe of the ſuit, they diſcover it to be a bad one.—The old gentleman went on to adviſe his ſon upon his general conduct.

"In your converſation with the world, be a maſter of *yourſelf*: Let not *vanity* be your maſter.

Obſerve if your company attends to what you are ſaying; if they do not, you may be ſure they are either careleſs, uncivil, and undeſerving of your ſentiments, or that you are talking *fooliſhly*, or diſagreeably. Let them rather deſire you to go on, than ſhew ſigns of their wiſhes that you would hold your tongue.

You are conſcious that you begin without *experience*, therefore take the advice of thoſe friends whom I ſhall recommend to you: hear their opinions, and follow their counſel, till time, and obſervation on the good and evil conduct of others, ſhall enable you to judge for yourſelf. Till this period arrives, be *diffident*, my ſon! In all weighty concerns, pro-

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ceed with caution. Thus ſhall your knowledge coſt you but little: otherwiſe you may happen to pay very dear for it.

I judge from your temper and turn of mind, that you will be more ſubject to err by going *too faſt*, than *too ſlow*. Loſe no time to gather all the faireſt flowers of *virtue* and *knowledge*, which can regale yourſelf, or be of uſe to your country, and mankind, thro' the whole compaſs of your life; never forgetting the *end of living*.

He is a fool who *lives* as if he was not to *die*, or whoſe actions fly in the teeth of his *belief*.

Run the race that is ſet before you, in the beſt manner you are able, exerciſing your virtue as you would your limbs, or as if a rich prize depended on your ſwiftneſs.

If you neglect the commandments of God in leſſer duties, you will ſoon grow negligent in greater.

Nothing is more deceitful than the heart of man. Therefore, my ſon, think of religion as your only means of preventing your deſtruction. So the Almighty hath appointed you to do, and no mortal can diſappoint.

Be conſtant, regular, and fervent in your worſhip of the ſupreme Being. Learn to do it with chearfulneſs and delight, morning and night, if not in the middle of the day alſo, as the *Jews* and *Mahometans* are wont to do.

Nor think it a matter unworthy your notice to *pray at your meals*, I mean *ſaying grace*, not with a fanatical oſtentation, for five minutes or more; nor yet as it is uſually ſaid, with a ſhameleſs careleſsneſs; but as a believer in *Chriſt*, in whoſe ſacred name you pray. Be the prayer ever ſo ſhort, repeat it ſolemnly, and aloud, when it is proper to do ſo: otherwiſe repeat it in ſilence.

You are a young man: when you go to the temple of God to worſhip, uſe a *prayer-book*, and confine your eyes to it.

Give yourſelf up to no ſingularity in *opinion*, nor delight in going *new ways*, leſt you find yourſelf *bewildered*; or from external circumſtances and fallacious reaſonings, you become doubtful where truth is to be found.

You will meet with *youngſters*, and ſome more *ſolemn* pretenders, who miſtake a knowledge of the claſſics, or a curſory

reading

reading of law books, for a *ſuperiority of genius*, which entitles them to decry the eſtabliſhed religion of their country.

Now, *George*, in the name of God, your and my common father, let me entreat you to conſider, that there are three things to which your complaiſance and politneſs are never to yield: namely, your *religion*, in which I include morality: your *health*, and your *fortune*. Take care of theſe; do not be talked out of them; above all, let the *firſt* be guarded.

I had once an encounter in a coffee-houſe in *London*, with a YOUNG TEMPLER, a perſon of a middling ſtandard, in point of *parts*: I ſuppoſe he might be about my own level. He was more lively than myſelf, and had acquired the faculty of attracting a *ring* of *coffee-houſe companions*, and the art of making them laugh at the moſt ſerious and important concerns of the life to come.

I aſked him, "Pray, ſir, do you attempt to prove the *negative*, that there is *no ſtate of rewards and puniſhments after death?*" He anſwered, "No: I demand of you to prove that there is:" Upon this I called for a *New Teſtament*. He laughed at this proof, declaring that he knew what was ſaid in *that book*, but that he did not *believe* it.

To this I replied, "You tell me that you know what this book contains: have you *really* read it with That candour and probity, which ought to attend the mind in ſearch of truth; or were you predetermined to condemn it when you read it, if you *have* read it ſince you was a *boy* at ſchool? Have you compared it with the *Old Teſtament*, and read That alſo with attention?—I diſcover by your looks, that you *cannot* ſay you have. Forbear then, for ſhame, and do not profeſs to be an advocate for *law* and *juſtice*; and at the ſame time, move the judge to condemn the defendant *unheard*. How will you ſtand in the ſight of That all-powerful and juſt God, whoſe Being you acknowledge, though you affect to deſpiſe the revelation of his will, without having examined what his will is? Do not the enemies to chriſtianity aſſent, that a *Meſſiah* has been foretold, and is to come? And where do they learn it, but from the *Old Teſtament*, in conjunction with their conſtant oral tradition?

You are not a *Jew*; your mind is not enſlaved by any inveterate prejudice, peculiar to the infidelity of the diſciples of *Moſes*. If you will compare the two books together, as I have done: if you will receive the teſtimony of the enemies to *Chriſt*, I think you will find your mind overpowered with conviction, that the *Meſſiah* there foretold, is really come: that he came upon the earth above *ſeventeen hundred years ago*; that his life was replete with tenderneſs, as a father and a friend, the compaſſion of a brother, the juſtice of a lawgiver, and the mercy of a *Saviour* and a God!—

You are laughing *to-day*, ſurrounded by gay company—*to-morrow* you may find yourſelf ſick, even to *death:* and perchance think yourſelf on the verge of *eternity!*—What *ſuccours* do you expect to comfort you?—The opinion of others like yourſelf?—They have *no ſuccours*; they have *no ground* to tread upon; it is all mere *opinion*, or perhaps the *declaration* of an opinion, which *pride* forbids them to revoke, or their vices involve in darkneſs!

The ſacred *truths*, which I am confident are contained in this book; (for truſt in which I pray to God,) they are my prop, ſupport and comfort. My logic, *ſir*, is a little dogmatical: I muſt beg leave to aſk, if you think the ſoul is immortal, or not?" He being ſilent, I went on; "I perceive, ſir, you leave me to reaſon on both ſides of the queſtion. If it is *not* immortal, I ſhall die like the beaſt that periſhes; and what comfort ſhall I find in thinking that I ſhall be *nothing!*—If the ſoul *is* immortal, he that made it ſo, muſt delight in its *perfection:* the candour of the mind in diſcovering what his laws are, and obeying them, is its perfection. —Suppoſe that I live in diſbelief, and at length come to the verge of eternity. I am in circumſtances of ſore diſtreſs! My *doubts* change into *fears*. I aſk myſelf, who gave me my Being; and what was the end and deſign of it? Is all chance? Is it a fortuitous concourſe of atoms, a mere combination of material ſubſtances which produces ſuch a wonderful government of the material world, without any firſt intelligent cauſe? There muſt be an *original mover* infinitely perfect and *paſt finding out!*—How wretchedly trifling and ſuperficial have my reſearches been!—Is it poſſible that he could

could intend nothing more than that I ſhould ſtrut about and diſpute for a poor hour, upon this ſtage of life, and then fall into *nothing?* What a contemptible reptile I am!—But if my ſoul be immortal: if I am accountable for my thoughts, words, and actions; what have I been about? Where am I going! What leſſon have I to learn, now that I am called by the great Lord and Maſter of the univerſe, to my laſt examination?—O God, where hath my preſumption carried me? With all my pretences to ſuperiority, I have been a fool, and like *Lucifer*, in pride deſpiſed thy laws, and revolted againſt thee!

Such I intimated to this ſmart man might be his thoughts, perhaps aggravated by circumſtances unknown to me. And I went on, "Will you not then cry out, as the atheiſt is ſaid to have done in the flames? *O God!*" The company by this time were *all attention*, except one or two, who ſaid they could not ſtay, and left the coffee-room.—I was animated by my ſubject, and proceeded.

"May not ſuch doubts fill your mind with horror? We feel our own exiſtence now, by enjoying *pleaſure*, or ſuffering *pain:* will it not be ſo far the ſame after death? Do you not perceive within you, ſome *forebodings* that you *may* be reſponſible; and fall into a ſtate of *miſery?* Is it quite a clear point with you, that this is utterly impoſſible? If it is *not*, be modeſt enough at leaſt to keep your conceits to yourſelf, ſeeing that they can do no good. Have you conſidered how every nation, in all ages, has had ſtrong notions of a *future ſtate?*—Suffer me alſo to aſk, if you think what I call the *religion of Chriſt*, teaches purity? Hath it not the property of inſpiring ſublime and joyful hopes? Will you believe me when I ſay, that ſo far as I am a good ſubject, huſband, father, or friend, I owe to my faith in this book: and I have as good a right to be believed as you have. If I had not faith in it, I ſhould not have been reſtrained in the manner that I have been. My evil propenſities would probably have hurried me into more and greater ſins than I have committed. I verily believe I ſhould long ſince have become a victim to my *appetites* and *paſſions*. What is it which reſtrains *you?*—I alſo find that my perſuaſion that *Chriſt Jeſus* came into the world to ſave

ſinners,

ſinners, gives chearfulneſs to my preſent hours, and brightens my proſpect of felicity after death: I feel myſelf reſigned.—I look on life and death indifferently: which of us is the happieſt man?"—

Upon this, ſeveral of the young men ſhrugged their ſhoulders, as if they thought I was the happier.—And I continued. "Are there ſuch things as *guilt* and *innocence?* The common voice of mankind, in all ages, has proclaimed the diſtinction; and we chriſtians ſay, that a meſſenger from heaven, promulgated the *chriſtian* revelation. My natural ſenſe and reaſon, the general conſent of mankind, and the analogy of things, teach me, that guilt and iniquity *ſhould be* puniſhed, and that innocence and virtue cannot be condemned by a juſt judge: it may be rewarded. This book, which *you ſay* you do not believe to be true, throws full light upon the ſubject. It gives me firm ground to tread upon. I have no doubt as to the meaning of *virtue* and *innocence*, *guilt* and *iniquity:* and as ſure as there is a God who governs the world; as ſure as there is a difference between good and evil, he will reward the one and puniſh the other.

Give me leave, ſir, again to ſuppoſe that you are in the perſuaſion you ſhall fall into *nothing*; or you are alarmed with fears and doubts: Have you any other alternative? You ſay I am deluded, becauſe I truſt in ſtrong hopes of eternal happineſs, founded on what I believe to be the promiſes of God through *Jeſus Chriſt*, whoſe hiſtory this book contains. You can have no other advantage over me, than that you are free from any fear of eternal puniſhment: you are not free from apprehenſions of temporal puniſhment. Pray do you find yourſelf as little fearful when you are *ſick*, as when you are *well?* If you do not, it is *you* who take pains to deceive yourſelf, and thoſe pains are converted into *fears* and *apprehenſions* of puniſhment. You believe in the *Roman* hiſtory; you think care hath been taken to tranſmit it down to poſterity.—I ſay, that more care hath been taken in tranſmitting down the *ſacred writings*, the ſubject matter of which, is of ſo much greater conſequence to mankind. Examine your own heart, whether you are not more credulous than I am: To maintain

your

your infidelity, you muſt believe many abſurdities. Did it never occur to you, that perchance you may be prouder, not wiſer, than the *good* and *great*, who now live diſtinguiſhed for the excellency of their mental powers, and piety: or thoſe who are gone before us, in hopes to find That happineſs which is promiſed in the goſpel? Your *religion*, if I underſtand it, doth not extend to an exiſtence after death; and conſequently, there are no rewards for a virtuous life, to be expected in any other ſtate than the *preſent*. If I ſtrive to waſh my hands in innocence: if I endeavour to ſupport the peace and good order of the world, even to many acts of *ſelf-denial*; I ſhall promote the happineſs of others; but upon the foundation of your principles, I think common minds would create anarchy and confound all order and government. The moſt barbarous nations have ſome religious tenet which regards a future ſtate of rewards and puniſhments.——

I meant," continued the old gentleman, " rather to prevent his corrupting his young acquaintance, than to ſpend my time in diſputation; and therefore I only added: " Now, ſir, as you differ from us *ſober chriſtians*, and may imagine that *we* have *only* the *ſcriptures*, and the *miniſters* of the goſpel of *Chriſt*, to prop up our opinions; I muſt beg leave to inform you, that we have *Boyle*, *Newton*, *Locke*, *Nelſon*, and a crowd of laymen of great parts, and ſublime erudition, as well as our beſt divines, of whom ſome are eminent for their ſuperior knowledge in almoſt every part of literature. Their authority delivered upon record, ſeems to deſerve as much attention as your declamations in this coffee-houſe. After having been ſo long ſilent, he interrupted me by ſaying,—" Hold, my good ſir, tho' I do not mean to enter into ſo large a field of diſputation as you have done, nor give you direct anſwers to your numerous queſtions at this time, yet I muſt obſerve, that neither *Boyle*, *Newton*, *Locke* or *Nelſon*, are *legal evidences* in this ſuit." " Not legal evidences!" I replied. " In the common courſe of ſuits in courts of judicature, do you not ſhew great deference to the quality and characters of men in ſupport of the veracity of the documents, which are brought before the court, if *they* give good reaſons to believe ſuch documents are true. If you trace them

them thro' the various channels in which they havs run, notwithſtanding their antiquity, they have neceſſarily great weight in favour of the party who produces them; eſpecially when the evidence on the other ſide amounts to no abſolute or poſitive proof; or any thing but what is diametrically contrary to the common ſenſe of the court.

This, ſir, is the ground on which my argument ſtands. I have often heard you declaim, and at length thought it my duty as a *chriſtian* ſo far to enter the liſt with you. I have the pleaſure to perceive that you ſeem to decline the conteſt, not having been uſed to oppoſition. If the company judges that I have been ill mannered: I ſhall think it my duty to beg your pardon, I mean with reſpect to the decent regard due to a *gentleman*, however unhappy he may be, in my opinion, as to any irreligious perſuaſion."——

M. The old gentleman ſeems to have maintained his cauſe with all the force the argument required; and conſidering the provocation given him, was very complaiſant.

T. True chriſtians reſtrain themſelves upon all occaſions, not to be guilty of any unbecoming warmth. You remember that when the diſciples of the meek and bleſſed *Jeſus* were in a flame of reſentment againſt the *Samaritans*, he rebuked them, by ſaying, "*Ye know not what manner of ſpirit ye are of!*"

M. True, my father: — Mr. *Hartwell's* advice was to the ſame effect as you have often given me, as far as relates to the difference in his ſon's circumſtances and mine, with regard to the love of peace, juſtice, mercy, and the fear of God. But I do not remember that you ever mentioned any thing of the *new birth*, or being born again.

T. I believe I have not: but it is nevertheleſs a genuine chriſtian doctrine, with reſpect to the man in a ſtate of *nature*, and a ſtate of *grace*. I have talked to you of repentance and amendment, which are generally underſtood to mean nearly the ſame thing; however we muſt adhere to the expreſs words and ſenſe of the ſcripture, and conſider a change from *blindneſs* to *ſight*, from *corruption* to *purity* of manners, as being *born again*. Such a renewal of ſpirit, to which the ſcriptures give the name of a *new birth*, is ſurely very

very obvious: our common catechiſm uſes the ſame expreſſion; "A new birth unto righteouſneſs;" and altho' this new birth, like knowledge in ſcience, depends upon a gradual improvement in piety and virtue; it is not of the leſs importance to the progreſs of the chriſtian life: it would be more attended to by us, if ſome of our *ſectaries* did not abuſe this doctrine, by pretending to a ſudden and inſtantaneous *converſion* at a certain moment, ſimilar to that of St. *Paul's*, tho' his was evidently miraculous.——Mr. *Hartwell* went on by ſaying:

"This, my ſon, was the pith and marrow of my opinion, and I have not had any reaſon to alter it ſince.—And now, my dear *George*, let me add, that although you have often heard me ſay, that as man is by nature a *rational* creature, therefore it is the nature of his reaſon to direct him in the right way, *according to the light which is afforded him*; (*a*) you will conſider how prone he is to have his reaſon darkened. His darkneſs thus becoming familiar to him, the common term *nature*, is fitly uſed; and we ſay with equal propriety of ſpeech, how prone we are by *nature* to *evil:* it is therefore urged in ſcripture, that we are to be *born again*. This was the more neceſſary, when men were firſt converted to chriſtianity. You will find ſome *ſprightly* people in this *enlightened* age, as ignorant as him who aſked, *Are we to return again to our mother's womb?* for they treat ſpiritual regeneration as a viſionary enthuſiaſtic doctrine, fit only for abſurd ſectaries.—It is true, ſome of theſe well-meaning people reaſon in an abſurd manner: I beg you to conſider the *difference*, between the man corrupted by evil communication, or the cuſtoms of a bad world; and recovering to a right ſenſe of duty, by an actual reformation, upon the principles of the true religion of *Chriſt*. This I believe is what is meant by theſe words, *ye muſt be born again*.

When I ſay reformation, I do not ſuppoſe you will ever be an abandoned profligate fellow:—but how difficult it is to *mix* with the world, and not be *tainted* by it.—To waſh off this *impurity*; to *pray* with due attention; to keep the mind *unſpotted*; to forgive *enemies*, and *do them good*; to check the ſallies

(*a*) Vol. I. p. 107.

ſallies of *anger* and *pride*, and all untoward paſſions; and devote our lives to the good of others: theſe things ſurely require a change, which may without the leaſt impropriety be ſtiled, a regeneration, or new birth.

As wiſe as ſome of your companions may pretend to be; their gibes only prove their ignorance of the ſenſe and meaning of thoſe ſacred oracles, from whence we derive our religion.——The matter is reduced to *two ſimple queſtions*.——Is eternity at ſtake? *Where are the words of eternal life?* When you have ſettled theſe anſwers, and prepared to ſtand at the bar of eternal juſtice, and mercy; then ſhall I think you have accompliſhed your ſtudies, and learnt how to plead ſucceſsfully; and whether your life be long or ſhort, it will be a life of glory!——In regard to my adventure, in the coffee-room; I can only tell you, that from that time I never heard the young man open his mouth on the ſubject.

I muſt now let you into my mind," continued the old gentleman, "on another intereſting concern: I think, *George*, it will be one of the beſt ſecurities to your virtue, to marry as early as you can, with propriety: it may keep you the more to your ſtudy: and your health, as well as your morals, will be much the leſs in danger. It is not the eager deſire of beauty in a woman, which a father recommends to a ſon, but the obſervance of a rule of ſteady conduct.

The love of *ſociety* is as eſſential to our obedience of divine laws, as to our *temporal* happineſs. *Marriage* is a ſacred inſtitution, and calculated for the true ends of human happineſs, with reſpect to the animal, as well as ſpiritual part of man. Before you engage in ſuch a contract, be careful that the intended partner in your joys, be well informed what belongs to it; that taking any thing for *better* or *worſe*, is taking it for worſe: ſuch is the mutability of all human affairs; and this is a certain heavy incumbrance which ſhe ſhould duly conſider. *Falſe* expectations produce *real* miſery. Inform yourſelf well of her parentage and connexions, her temper, and particularly if ſhe be of a proud or humble caſt of thought. Let her underſtand that you will defend her *even againſt herſelf*, by refuſing all ſuch requeſts as you know to be productive of evil to your fortune, or reputation. If

this

this enterprize be well conducted, it may fill your ſails with a happy gale, and make the voyage of life proſperous; otherwiſe, my ſon, expect that your veſſel will run on ſhallows, if it be not wreckt. Whatever your fortune ſhall be, I hope you will act the part of a *wiſe* and therefore a *good* man: and let the king of terrors come when he will, be in a right diſpoſition, to receive him as a *friend*, rather than an *enemy*: he certainly *will come*, and he will appear as a *friend* or *foe*, as your life ſhall be virtuous, or vicious."

This advice, and much more to the ſame effect, did this worthy gentleman give his ſon, who ſeemed to have as tender an affection for *his* father, as you have for me.

M. The advice was very good indeed; but how hath his ſon behaved?

T. As his father recommended to him. He hath been heard with more attention at the bar than any young man of his age, particularly in the court of *chancery*, where he is called, *the upright young counſellor*. This is the effect of a ſober education and the advice of a *good father*, without which he could not have been able to judge of things ſo fairly and impartially. You may obſerve that he adviſes his ſon till he acquires EXPERIENCE, to conſult thoſe who had lived longer than himſelf in the world. And I can tell you, *Mary*, that if you do not obſerve the ſame rule, you will find yourſelf involved in horrible difficulties. You will be but little in the world, compared to this gentleman; and ſubject to a miſtreſs; otherwiſe your danger, with regard to your ſex, would be ſo much greater than his. When evils happen, examine fairly from what cauſe they proceed: and you will generally find, that as the tree which brings forth bad fruit is fit only for the fire; the heart which bringeth forth evil actions, is untoward and *perverſe*. Thus from learning the cauſe of the miſchief, you will avoid the effect of it.

M. The common proverb ſays, "he that is *warned*, is half *armed*." But will experience always avail us to ward off danger?

T. Not always; for "the events of life do not always correſpond with each other:" but you ſhould remember, how much better it is to learn from the misfortunes of other people,

to which you are not acceſſary, than from your own: and if *experience* may teach a fool, the wiſe will certainly learn how to take advantage of it, and profit by all events. Things are ſtrange, to thoſe who are unacquainted with them; but there is nothing ſo wonderful, as that men who have lived long, ſhould wonder at any thing. It is by the force of *experience*, that a fool may give a wiſe man council. Experience is the parent of knowledge, and the fortreſs of virtue: you know what is ſaid, That "much experience is the crown of old men, and the fear of God, their glory."

M. This ſeems to teach, that the greater our experience, the more we fear God.

T. We live to little purpoſe if we do not. Obſervation, good ſenſe, and virtue, often lead the young to conduct themſelves with propriety; when ſome aged perſons behave worſe than children. It is the common fault of the youthful to liſten to no conviction, but what they derive from fatal experience.

M. The young ſeem to be rather bolder than the aged, as if they knew better what ground they trod upon.

T. It is becauſe they know it not, that they are bold and *fool hardy*; their curioſity and vanity excite them to undertake enterprizes to which they are no ways equal; and theſe qualities generally prove deſtructive to thoſe who are governed by them. The fable of the ſwallow and other birds, inſtructs the young to attend to the *experienced*. The ſwallow obſerved the ſowing of *hemp*, and knowing that nets to catch birds were made of this material, recommended to them to pick up the ſeeds before they had taken root; but they either did not believe the ſwallow, or careleſsly diſregarded his council and advice; upon which the ſwallow determined to leave their ſociety in the fields, and go to live in great towns and cities. One day as he was ſkimming along the ſtreets, he ſaw a number of thoſe birds impriſoned in a cage. Unhappy wretches! ſaid he, you now feel the puniſhment of your neglect of my advice.

M. Thoſe who having no experience of their own, yet deſpiſe the admonition of their friends, deſerve to ſuffer for their negligence and obſtinacy.

T. This is the very caſe; ſo it hath been, and ſo it will be to the end of time; and happy thoſe who have *experienced friends*, and will be guided by them. Experience is beſt ſhewn, by correcting the errors of the paſt: and whether we diſcover theſe from our own ſufferings, or by inſtruction; to rectify them, is the ſummit of all earthly happineſs. Errors will creep in upon us; ſometimes we call them infirmities; ſometimes crimes; but whatever name we give them, we ought to eſteem thoſe moſt happy who are the leaſt guilty; and thoſe are generally the leaſt criminal who diſcovering their faults, in their earlieſt days of life, apply themſelves diligently to prevent them. If we look back on what hath happened to us for ten years paſt, and conſider that ten years to come, differ in nothing as to duration or length of time: if we conſider how ſoon our days paſs away, and we are gone: and how uncertain it is, if we ſhall live ten, or *one year* longer; it is moſt apparent that thoſe have loſt their wits who indulge themſelves in ſin.

M. Ten years, even in my life, I perceive to be ſoon gone: and obſervation upon the lives of others, teaches me how very uncertain life is; and conſequently that thoſe who are wiſe, watch the moments as they fly.

T. And by repentance, pay off as much as poſſible of their debt of guilt; and not accumulate it, when their ability to pay is every day decreaſing. We are agreed, that of all diſtinctions, the greateſt is between the *wiſe man* and the *fool:* And of all kinds of folly, that of *delaying* to be good, is the greateſt.

M. But only people of underſtanding can mark out the difference.

T. A fool indeed generally miſtakes FOLLY for wiſdom; as the leſs he hath, the leſs ſenſible he is of his *want*. And among the weak, he is generally the greateſt fool, who thinks he knows moſt.

M. And is he the *wiſeſt*, who thinks he knows the *leaſt?*

T. Thoſe who deſerve the name of wiſe, are generally the greateſt maſters in the knowledge of themſelves, and therefore moſt diffident of their own ſtrength: they are always learning ſomething: even from fools they receive inſtruction.

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They ſee the weakneſs of the fooliſh and avoid it; but the fooliſh cannot diſcern the virtues of the wiſe to imitate them. The moſt knowing are always the leaſt exalted in their own conceit, as they are ever *conſcious* of acting fooliſhly on ſome occaſions. The patron of wiſdom adviſes the wiſe, not to ſpeak in the ears of a fool, for that he will deſpiſe the wiſdom of their words.

M. But one cannot always mark out the diſtinction.

T. Not immediately: one token however is obvious; "the fool lifteth up his voice with laughter; but the *wiſe* man ſcarce *ſmileth* a little."

M. I have obſerved, that the weakeſt of my acquaintance, are the loudeſt, and the longeſt laughers.

T. Painters agree to deſcribe a fool *laughing*. The difference may be eaſily traced out, for *laughing* is peculiar to man, as diſtinguiſhed from other animals; and conſtitutes a kind of characteriſtical mark, which is ſtamped on individuals; but the wiſeſt of mortals, being of a merry heart, occaſionally laugh. I have heard it ſaid, that ſome hiſtorians remark, that our *Saviour* was never ſeen to laugh.

M. It doth not ſeem probable, that *he* ever ſhould have laughed.

T. I am of your opinion, for reaſons which naturally ſtrike the mind of every one who conſiders his dignity.—A man's ruling paſſion, and his weak ſide, generally mean the ſame thing; and exceſſive mirth is but another name for folly. There ſeems to be, in the compoſition of human nature, more of the *fooliſh*, than of the *wiſe*; and thoſe circumſtances by which the fooliſh part of men's minds are taken, generally act the moſt forcibly on them. In the *ſcripture* ſenſe, all wickedneſs is folly; and in *common* ſenſe, moſt fooliſh things partake of wickedneſs: but you are ſenſible there are many *weak* people who cannot, with propriety, be called *wicked*, tho' they do fooliſh things: and ſometimes we find it difficult to draw the line between weakneſs and perverſeneſs. The perverſe of heart, who are bent on evil, are a diſgrace to human nature.

M. Do not the wiſe more eaſily diſcover the fooliſh, than guard againſt the effects of folly?

T. It

T. It is frequently very eaſy to ſee folly; and ſometimes impoſſible to avoid ſuffering by it.

M. What notion have you of *idiots?*

T. Not ſuch as I told you, the *Turks* entertain of them: I rather conſider them as untimely births; not perfect as men, tho' bearing the figure. Idiotiſm may be occaſioned by the careleſsneſs of a nurſe towards an infant; an unfortunate blow, or other accident. It is ſaid, "He that begetteth a fool, doth it to his ſorrow: and the father of a fool hath no joy."

M. This muſt he true of thoſe who are born idiots, or become ſuch by accident; or make themſelves fools by choice.

T. The patron of wiſdom adds, "If thou wilt walk with the wiſe, thou *ſhalt be wiſe:* but if thou art a *companion of fools*, thou ſhalt be *deſtroyed.*" Every day's experience proves how dangerous it is to keep bad company. Do you, my daughter, ſhun the children of folly, that you may not ſhame my hoary locks, nor cauſe me to waſh my face with tears. If by accident you ſhould at any time be in bad company, retreat with ſpeed; and throw not your pearls before ſwine. Avoid giving them any provocation,—yet hazard an affront rather than join in a profane jeſt, or in any indecent behaviour: at the ſame time, remember, that for the reaſon they are *fools*, they are *dangerous*.—Let us walk to the church yard, and ſit down under my favourite old yew.

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Here have I climbed many a-day, when I was a boy, and eaten the berries, tho' ſome think them poiſonous. I had a ſeat, at the top, where I uſed to read *ſerious* books: my inclination was not for *gay* ones!—Well, *Mary*, you and I have ever lived as friends: as ſuch we are now about to part. I have received the ſtrongeſt proof of your affection, by your attention to my words. To give your mind juſt and noble impreſſions, of the religion of *Chriſt*, hath been the ſtudy of my life. To ſhew you how incomparably his example, excels all the glory the eyes of man ever beheld, or his heart conceived, hath been my chief ambition. I need not tell you

that

that he lived in *poverty*, and died in *pain:* nor that many of his immediate followers ſuffered after the ſame manner. Let the remembrance teach you to bear pain and misfortunes with a manly courage. You are now ſetting out, as it were on the journey of life; I hope you will find the road ſmoother than I have repreſented it. Think yourſelf happy when your conſcience applauds you: for believe me, the moſt fortunate among the ſons of men, do not enjoy a more exalted ſatisfaction.

M. Convinced as I am, that my peace and comfort muſt ariſe from my endeavours after virtue: and that the greateſt evil which can happen to me, is to forget God; you may be ſatisfied I will beg his aſſiſtance, that in all fortunes I may be mindful of him, as the *firſt*, and *laſt*, and *greateſt* object of my happineſs.

T. You and I have had many a ſerious talk, *Mary*, on the *good diſpoſitions* of one part of mankind, and the *bad habits* of others; thus endeavouring to teach ourſelves what belongs to our condition; and how to imitate the one, and avoid the other. You are not inſenſible what a propenſity to ſin there is in all the children of *Adam*. There needs no further meſſenger from heaven to tell us this; nor that except we *repent* we ſhall *all periſh:* but how merciful is *our God and father*, when we repent! Go on, my child, in the path of virtue: exert your conſtancy and courage; and you will entertain a well-grounded expectation of aſſiſtance from heaven! Rejoice when you are penitent, that your *ſorrow* may be turned into *joy*; and be *penitent*, that you may *rejoice*. Learn to reaſon of Saint *Paul:* "If God ſpared not *his own ſon*, but delivered him up for us *all*, how will he not, with *him* alſo, freely give us *all things?*" Is not this an argument, that the weakeſt may underſtand; and which the wiſeſt muſt acknowledge?

M. It is too ſtrong to be reſiſted; and too pleaſing not to be cheriſhed in our boſoms!

T. I am glad you think ſo. You will meet with two ſorts of people who equally puzzle the cauſe of religion. That *virtue* has a *natural* right to reward, is one of the cleareſt dictates of common ſenſe; and upon this principle, you will hear the *gay* part of the *elegant world* declaim, and even laugh all thoſe to ſcorn, who depreciate their *works*, and refer themſelves

ſelves entirely to the merits of *Chriſt* and his blood, in which only, they ſay, is any efficacy. The *firſt* lay *too great*, the *laſt too little ſtreſs*, upon their *good deeds*, and *good intentions*.

M. What would you infer from thence?

T. That we ſhould form a true notion of our ſtate; and conſider the *fallen condition* of man! "Virtue and morality, may in their own nature, and in themſelves conſidered, deſerve reward from a juſt and righteous Being; and yet the virtue and morality of *man*, or in other words, *man*, tho' virtuous and moral, may not *deſerve* it:" If by the favour and mercy of God it is *given* him, let his gratitude and joy ſwell the higher. This doth not check our *hopes*, though it reſtrains our *preſumption*; and whilſt it nouriſhes That humility which is ſo grateful to heaven, it ſtarves the *pride* which was the crime of the fallen angels.

M. If man hath offended his maker, even to the degree that almighty juſtice demanded a ſacrifice of That blood, the merits of which is the object in queſtion, we cannot *claim* a *reward* at his hands: it muſt be his *free gift*.

T. You perfectly conceive the thing, and therefore will guard againſt the *preſumption* of *one* ſide, who underſtand the matter imperfectly; and the *terrors* of the *other*, who are apt to repreſent the Almighty, arrayed only in the majeſty of juſtice and ſeverity. Thoſe who wantonly depreciate themſelves, and their own deeds, ſometimes talk as if *moral* obligations, or even *charity*, were not the eſſence of true religion. Such is the extravagancy to which they ſometimes carry *their* ſyſtem! The difference you ſee is obvious; at the ſame time, we are to recollect That paſſage, wherein it is ſaid by the Son of God, ſuppoſing the heart pure and intention upright; that he will accept of our mercy towards our fellow-creatures, as ſhewn to himſelf. "I was an hungred and ye gave me meat; I was thirſty and ye gave me drink; I was a ſtranger and ye took me in; naked and ye cloathed me; I was ſick and ye viſited me; I was in priſon and ye came unto me:" And what is the concluſion? When he ſhall come again, clothed in tremendous glory, to judge both the living and the dead, he will then ſay, "Come ye bleſſed children

of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Mary*, my laſt requeſt is, that as often as the day begins, and ends, you will not barely *ſay your prayers, but pray.* Strive to preſerve your mind undiſturbed by paſſion; unruffled by any proud, vain, angry, or vicious thought; that your heart may be ready at all times, to be offered at the altar of pure devotion; remembering, that it is not the number of days, which are allotted us for travelling through life; for theſe are *uncertain*; the difference may be *twenty thouſand:* but that our great object is to be prepared for *eternity!* — Whilſt you remember *God*, I think you will not forget *me.* Yet I know not how it happens, *Mary*; people of our condition have ſeldom the ſame ſentiments and affections, as thoſe of ſuperior education; for if once ſeparated, we are apt to forget thoſe, who are moſt nearly related to us by blood, or former endearments.

M. Have you found it ſo, in many inſtances? Never ſhall I forget the vaſt debt I owe to you, and which I am in juſtice and gratitude moſt ſtrictly bound to pay, by all the poſſible means in my power! You taught me to write: if I cannot converſe with you in perſon, how can I employ this talent ſo properly, as in writing to *you?* You will be glad to hear of my welfare: and I ſhall rejoice very much in communicating to you, whatever I may think will give you pleaſure or ſatisfaction.

T. Although Heaven ſeems pleaſed that we ſhould part; I truſt that we ſhall never be ſeparated in our love of virtue, while life and thought remain: in this let us be united, beyond the power of time or chance!

M. I hope our remembrance of each other, will be as laſting as our lives!

T. You are going into a ſplendid habitation; but you will not forget the heart-felt triumphs you have enjoyed under my humble roof. Home, comfort, and a tender parent's eye, will ſometimes be the ſubjects of your thoughts: cheriſh them as they riſe; they will ſerve you as a monitor.

M. Reflection on the freedom and repoſe which you enjoy, may remind me of the vanity of the greatneſs and wealth, which perchance I ſhall behold; however valuable theſe may be, to ſuch as know how to make a proper uſe of them.

T. Exceſs and ſurfeit, and every abuſe of the kindneſs of Heaven, create unquietneſs and anguiſh of ſoul, to thoſe who have not totally worn out all ſenſe of religion. I am perſuaded, that your mind is now right with God. O my daughter, my much-lov'd child; endeavour to keep yourſelf in *his* ways! With regard to thoſe who have not had the ſame advantages as yourſelf, do not quarrel with them, on this account; nor raſhly condemn the thoughtleſs and vicious as irreclaimable: ſhew them how gentle and perſuaſive *virtue* is: how much ſhe longs to make others as happy as herſelf: how much ſhe mourns to ſee them run into deſtruction! People in higher life, who, preſuming on their own virtue, ſhew a haughty contempt of others, act a part as offenſive in the eyes of men, as in the ſight of God: and ſo far they injure their own cauſe, and diſpleaſe their Maker. What can recommend *you*, but *humility*, and an *awful fear of God?* If you are ſtrong, ſhew it by your tenderneſs for the weak, and infirm, whether it be in mind, or body.

M. The experience of every one muſt tell him, that few perſons in common life will bear *reproach*, much leſs *contempt* or *diſdain*. I remember the account St. *Paul* gives of himſelf, how much he was *all things to all men, that he might win ſome:* and yet he did not depart from the rules of his great Maſter, but obſerved them ſo much the more ſtrictly.

T. If the paſſions and affections of mankind, have ſome ſhare in all their deciſions, muſt we not ſtrive to recommend virtue, by *compaſſion* for human nature? —Well, *Mary*, when I am dead, you will perchance viſit this little hamlet, and church-yard, and meet ſome of your old friends and acquaintance, when they are going to worſhip God: You will ſay, "*Here* I firſt drew my breath:—this is my father's grave!—He was indeed my father, and my friend!—How often have I heard his leſſons of religious council, and many a pleaſing tale of things which he had ſeen and heard! How eagerly did I liſten to them! I truſt his ſoul is in peace; for when he erred, he always ſeemed to *repent*. He was ſo careful of me, ſo tender in his love, that my heart bleeds even now with the reflection. He and his toils; his cares for me; and ſorrows for the poor, now are no more! It was but a little farm

which he held; but his induſtry produced a comfortable ſubſiſtence for himſelf and me; and he helped his neighbours alſo, when they drooped in age, in poverty, or pain. With what pleaſure have I ſeen his harrows break the ſtubborn glebe, and his bright ſickle reap the yellow corn. It was my part to prepare his food, and to welcome his return. Oft have I looked, with longing eyes, to ſee the heavy-topped load come nodding into the barn!"——Thus will your gratitude and filial love, teach you to talk of me.

M. Surely it will; and much more ſhall I ſay: but alas, my father, your prophecies make me ſad!

T. Sad, Mary! to think that I ſhall *die?* Or that you will talk in praiſe of me, your father and departed friend; eſpecially if I die in hope of Heaven's joys?

M. Not ſo: yet this view of the time to come, ſwells my heart, and fills my eyes with tears.

T. Such are limpid ſtreams, which purify the ſoul. Remember that it is an eſſential part of virtue, to acquieſce chearfully in the decrees of Heaven.—And as to *life*, what can be more *uncertain*; or more difficult to manage? Should you, I ſay, viſit this *church-yard*, after my courſe is run, it is moſt probable you will ſay, "In this narrow cell he ſleeps, waiting the *ſecond coming of our Lord*, in whoſe merits he truſted!" Amidſt theſe turfs, which lie ſcattered in ſo many mouldering heaps, under the ſhadow of this ancient yew, reſt the remains of parents and children: ſome who lived well, others with leſs care. Thoſe who ſpend their days, as men ought to live, will moſt rejoice, when the tireſome journey of their lives is ended. As to the buſtle which we make about our little ſpan, ſhall we weep, or laugh? Obſerve that *ploughman*, now plodding-on his way, with healthy countenance, and manly ſtep, breathing the morning's balmy air! Behold that twittering ſwallow, cheriſhing her young, under the ſtraw roof of that barn; both gladſome as the *day*; and yet to-morrow's ſun, may chance to ſee both man, and bird, lifeleſs as this duſt! No event is more familiar! If all the boaſt of health, and pride of life, cannot arreſt the uplifted dart of death, the ſimple annals of our homely lives, are but very *little* objects. Often have I ſeen the luſty hind, with brawny arm extended, felling

an aſh; and the carpenter and wheelwright converting it to the uſes of huſbandry: the blooming laſs, ſinging her honeſt carol, not without ſecret hopes to charm her maſter's ſon, or ſome more favoured hind. Where are they now? Here moſt of them lie! We ſee ſome rude memorials of them, cut in theſe mouldering ſtones, and boards beſmeared with moſs: yet are *theſe* grand and noble, when they beſpeak well-founded hopes of a bliſsful immortality! Some, whoſe duſt we now walk over, I knew full well: their hearts were great, although their fortunes humble. They gently trod the ſilent path of life, viewing the hill or dale, the corn-field or the lawn, with conſcious uprightneſs, and generous thoughts, waiting their end *in peace:* ſo it ſhould be. Among the greateſt of mankind, whether their duſt be incloſed in a coffin of lead, or mixed with common ſoil, what doth it ſignify?

M. Or whether they have pompous monuments, ſuch as Lord *Mortman's* in our next market-town!

T. Even ſo, *Mary!*

M. I ſuppoſe any one who has money, may erect a monument, and inſcribe what he pleaſes, whether it be true or falſe.

T. I have read many *epitaphs*, which aſcribe too little to Providence. They alſo diſplay the bright parts of characters, but conceal the dark ones. Still they flatter and pleaſe the *living*, who are in the ſame line of life, and hope for a memorial after death: while private, partial affection, or reaſons of ſtate, often beſtow great encomiums on the dead, of ſome of whom, few ſpoke well when they were living. You, *Mary*, may furniſh ſomething true, to tell the honeſt peaſant, if you ſhould happen to die in this village.

M. Alas, my father! what can it be?

T. Near this board lies a virgin, (or perchance a wife, or widow) *who lived a virtuous life, ſtriving in all her actions to pleaſe her God. Dutiful to her parents; affectionate to her relations; kind to her friends; charitable to every one; careful to avoid evil, and to do good: And at length expired, in ſure and certain hope of a joyful reſurrection, through the merits of Chriſt.*——Would you wiſh for any thing beyond this?

M. Happy ſhould I be to deſerve ſo much!

T. Fancy,

T. Fancy, friendſhip, or love, may erect a monument for you; but epitaphs ſhould be free from partiality! Revolving years, which prey on all the productions of art, let them be ever ſo curious, deface the monuments of the *great*, though made of maſſy marble, or long-laſting braſs: yet, as I have often told you, a truly good name will be regiſtered in the records of Heaven, when time ſhall be no more! Think of this, and rejoice!

M. It is truly a ſubject of joy!

T. Mary, you ſeemed to ſmile the other day, when I mentioned, how probable it was that little *Ophelia Chance* might have been preſerved, though ſhe appeared to be dead. Here lies *John Deep*, who was a diver: he went down upon a wreck, in a *bell-machine*, in which the water comes up only to a certain height, affording air for a few minutes breathing. Being ſuddenly ſeized with fear, or fainting, he did not pull the ſtring to give notice of his being in diſtreſs; and when they pulled him up, he was found apparently dead. A merchant, who was one of the company in the boat, having heard of experiments, upon the recipe I told you of, ordered a ſtrong young man preſent, to blow his breath into his bowels, with all his force, and in a ſhort time he blew him to life; and he lived many years after. I have lately heard of a child, which appeared to be drowned, black in the face, and the tongue hanging out; by the help of a pair of bellows, reſtored to life. There are numerous accounts of the ſame kind, where warmth and air, friction, ſalt, and ſpirits, uſed with judgment, have done wonders (*a*).

M. We

(*a*) There are near ſeventy caſes of a ſimilar kind, and ſome of perſons ſaid to have been half an hour under water; others by ſuffocation by coals ſet on fire in a pit, by charcoal, dutch-turf coal, &c. Theſe are publiſhed in a very authentic manner, by the ſocieties of *Amſterdam*, *Hamburgh*, *Venice*, *Vienna*, *Paris*, &c. [the firſt ſtory related above, was at *Marſeilles*, the laſt in *England*]; all proving the practicability of extending the benefit of this practice, to the recovery of perſons viſibly dead by ſudden ſtoppages of breath, ſuffocations, ſtiflings, ſwoonings, convulſions, and other accidents. This account is publiſhed by Dr. *Alexander Johnſon*, whoſe remarks are as obvious as juſt, that the acci-

dents

M. We muſt give credit to ſuch ſtories, when we ſee, every day, of what vaſt conſequence air is, to people who have fainted away.

T. Here behold an inſtance of the grief ſhewn by parents, on occaſion of the death of their only daughter. I remember the parties: they were good people. The lines were made for the child's tomb-ſtone (*a*), by the 'ſquire.

" If babes, all innocence and truth,
Poſſeſs bright virtue's charms;
Why do we mourn departed youth,
Or ſhrink at death's alarms?

Then, parents, ſtop the guſhing tear,
Nor pine at Heaven's decree;
Your darling's ſafe beyond a fear,
From guilt and ſorrow free!"

M. Did they draw comfort from theſe conſiderations?

T. It would have been very perverſe in them not to have been reconciled. When it pleaſes Heaven to take off children, ſo young as this little girl, it would be abſurd to ſay, that becauſe ſhe had not the trial, which mortals who live to an advanced period generally go through, but died in a ſtate of innocency, therefore the parents were comfortleſs.

M. The greateſt and beſt of the children of men, cannot wiſh for a more happy event, whenever it ſhall pleaſe the Almighty to remove them from this ſcene of guilt and ſorrow: but ſtill we mourn for the loſs of our friends, and thoſe we loved.

T. To learn to die well, is the beſt, and moſt important leſſon, that life affords: to make an end of this poor play of life gracefully, ſhould be the utmoſt height of their wiſhes, who

dents which produce appearances of ſudden death, are twofold: either ſuch as proceed from certain external cauſes, as drowning, hanging, ſtoppages of breath by noxious vapours, and otherwiſe: or from internal diſorders, as apoplexies, ſwoonings, convulſions, and ſtifling. That the proofs of recovery, in many ſuch caſes, are inconteſtable, but in particular with regard to *drowning*.

(*a*) Church-yard at *Peterſham*.

who beſt underſtand the diſtinctions of good and evil. A happy life is deſirable; but innocence in death, is our ſupreme happineſs! We are ſure that it will be tainted, though perhaps not in the extreme: and as we believe our virtue will be impaired, to wiſh for life with anxiety, is not conſiſtent with reaſon, nor religion.

M. Is not *life* the choiceſt gift of God?

T. Yes; to thoſe who make a proper uſe of it. Our Saviour, ſpeaking of a wicked man, ſays, "It were far better he had not been born!" If I were condemned to death, and you could ſave my life by the forfeit of your virgin purity; do you think that you ought to redeem me upon ſuch terms?

M. God forbid that you ſhould be in ſuch circumſtances!

T. Amen! But I truſt my *fear* of God, and *hope* in his mercy, would give me reſolution to ſay, "Better the father ſhould ſuffer a *temporal* death, which ſooner or later he muſt ſuffer, than that the daughter ſhould ſuffer death *eternal*." To ſuppoſe the tortures of the damned, to follow the death of the unrighteous; and upon ſuch terms to ſue for life, which can amount only to a *reprieve*, is a caſe moſt terrible! But to hope for Heaven's joys, as the reward of virtue; and particularly of That virtue which yields up *life* for its preſervation; is not the act of dying more *glorious*, I will ſay, more *joyful*, than any pleaſure life can afford?

M. Doth not this depend upon the degree of our *faith* and *reſolution?* You arm my heart with ſuch weapons, as pluck the arrows out of the hands of death, and make me think of the great apoſtle, when he ſays, "*O death, where is thy ſting! O grave, where is thy victory! The ſting of death is ſin.*"

T. The ſtings of death, are only in the degree that we are ſinful! And ſince we *muſt die*, That death is beſt, in which virtue has the greateſt ſhare: and when life is yielded up for the preſervation of it, then it is that we offer the higheſt tribute that man can pay to his Maker.

M. This ſeems to be good reaſoning: how far the actions of mankind correſpond with it, you can beſt tell.

T. We are talking of what ought to be done; and how we may reach the regions of the bleſſed; not how to go with the ſtream of life, and fall into deſtruction.

M. I

M. I wiſh to live and die, in the arms of virtue!

T. Here lieth an old gentlewoman: ſhe choſe to be buried in this open ground. Her epitaph was made by her grand-daughter (*a*).

" 'Tis paſt: dear venerable ſhade farewell!
Thy blameleſs life, thy peaceful death ſhall tell.
Clear to the laſt, thy ſetting orb has run
Pure, bright, and healthy, like a froſty ſun.
And late old age, with hand indulgent, ſhed
Its mildeſt winter on thy favourite head:
For Heav'n prolong'd her life, to ſpread its praiſe,
And bleſs'd her with a *patriarch's* length of days.
The trueſt praiſe was hers, a chearful heart,
Prone to enjoy, and ready to impart.
An *Iſraelite* indeed, and free from guile,
She ſhow'd that piety and age, could ſmile.
Religion had her heart, her cares, her voice;
'Twas her laſt refuge, as her earlieſt choice.
To holy *Anna's* ſpirit not more dear
The church of *Iſr'el*, and the houſe of prayer.
Her ſpreading offspring, of the *fourth* degree,
Fill'd her fond arms, and claſp'd her trembling knee.
Matur'd at length for ſome more perfect ſcene,
Her hopes all bright, her proſpects all ſerene.
Each part of life ſuſtain'd with equal worth;
And not a wiſh left unfulfill'd on earth;
Like a tir'd traveller, with ſleep oppreſs'd,
Within her children's arms ſhe dropt to reſt.
Farewell! Thy cheriſh'd image, ever dear,
Shall many a pious heart with love revere!
Long, long ſhall mine her honour'd mem'ry bleſs,
Who gave the deareſt bleſſing I poſſeſs!"

M. How happy muſt ſhe have been, who had ſo good a parent; and ſo very ingeniouſly able, and willing, to do ſuch honour to her memory!

T. Very

(*a*) *A. L. Aikin's* Poems.

T. Very happy indeed!—You can hardly remember my kinſman, and friend, old *Thomas Trueman*. Here *he* lies. He alſo took his leave of life, in a very becoming manner. Many a time have I ſeen him, ſtretched along yon moſſy bank, poring upon the babbling brook below, muttering his fancies, and the lines of poetry he learnt in boy-hood, when his memory was ſtrong. Sometimes he ſeemed forlorn; again his ſpirits were as briſk as birds. He uſed to ſay, he wiſhed for life, only as he could make ſome progreſs in virtue:—and he was not diſappointed in the length of his days, nor in his uſe of them. He often took his walk on *Paſtor's* hill, where he and I have held many a ſerious chat. He told me, a few weeks before his death, that he felt his life ebb out apace; for which he was not ſorry, as he could not acquire ſuch a degree of fortitude, as was ſufficiently ſatisfactory to his own mind, upon ſeveral occaſions that had happened, in the latter years of his life; and he thought ſomething of the ſame kind, might perchance happen again.

M. If he had ſo much virtue as you intimate, he might have truſted himſelf, and been contented to live; if ſo Heaven had permitted.

T. I tell you what he ſaid. I followed him to his grave. He was attended by many a watery eye, which ſaw him quietly lodged in the boſom of the earth. The miniſter, who attended him in his laſt hours, ſpoke highly of his *faith*, his *reſignation*, and his *hope* in heavenly joys!

M. What was he?

T. He had formerly been a quarter-maſter; and behaved like a true ſoldier, on all occaſions. He fought bravely in the wars of King *William* and Queen *Anne*. He kept good diſcipline in quarters; endeavouring always to promote the fear of God, and to relieve his conquered enemy in diſtreſs. He lamented the ſad neceſſity of war; conſtantly giving proof that he was a friend to his country and mankind.

M. Happy were it for us all to view our actions cloſely, and conſider the end of living! A ſoldier, and ſo good a man! Was not this extraordinary?

T. Many are very good, and doubly reſpectable, when they are ſo, for being ſoldiers. We muſt not judge from what we have

have heard of a few profligate fellows. Much do I prefer the condition of these my former partners in toil, to that of some, whose characters I was no stranger to; now lying entombed in marble, adorned with busts and costly sculpture. Their names stand on the records of life-destroying war, or cunning snares of state. The happiness of *immortal man*, should be measured by some other rule! The mouldering monument, where once stood a human figure, now defaced; or the letters of a flattering inscription, worn out by *time*; what do they shew but vanity? (*a*)

M. Still it pleases: and what gives innocent pleasure, though in one sense it may be *vain*; yet if it administers to happiness, is it not good?

T. It is true, the great and opulent stand in much need of such helps, to keep wealth in countenance: but these expensive baubles are supposed sacred to *truth:* I wish they were always really so. Time, in its progress, ravages alike, whether the praise be well or ill bestowed. *Love* is emphatically said to be as strong as *death:* and these tributes of praise, are generally paid by friends and companions, on the loss of those, who have lived in their hearts. Nor is the ungrateful forgetfulness of kindness, in those who leave us, less cruel than the grave, into which they descend! These are evils, *Mary*, with which life is often taxed: and the more gracefully we pay the tribute, without torturing ourselves with the remembrance; the sooner it will pass away, as the morning dew melts before the sun.

M. We may comfort ourselves, that there are some calamities, to which persons in our station are strangers.

T. For instance, a contest for *fame*, or a fond desire of applause: these sometimes burn like fire, or consume like jealousy. You and I may laugh at this folly! The world will treat us as it pleases: it is our concern to act, so as to *deserve esteem*; not to be *anxious* about it.

M. We are free from such desires: but in speaking of unkindness, do you hold the comparison of the cruelty of the *grave* to be good? May we not *there* hope for peace?

T. To

(*a*) "*Here in the rich, the honour'd, fam'd, and great,*
"*See the false scale of happiness complete.*"

T. To thoſe who languiſh for an addition of days, to enjoy the ample portion of the ſweets of life, which they poſſeſs, it ſeems natural to ſuppoſe the *grave* frowns cruelly. Many indulge their hope of years of happineſs in *this life!* This dazzles the eyes, and pleaſes the fancy, of poor mortals! Like the painted clouds, attending a ſetting ſun; for a ſhort ſpace of time, we view them with delight, till the ſcene cloſes in darkneſs: ſo are our proſpects near the cloſe of life! Do *you* not find, that variety conſtitutes our chief joy? Yet, "there is nothing new under the ſun: the thing that is done, is That which *ſhall* be done. In much wiſdom, is much grief: and he that increaſeth knowledge, increaſeth ſorrow."

M. If this be a true view of the *preſent* life, ſurely it ought to turn our thoughts more to the laſting joys of the *life to come!*

T. This is the view which is given us: and the *wiſe man* adds, "that all the days of man are *ſorrow*, and his travel *grief:* yea, his heart taketh not reſt in the *night*." And he continues his remark, by ſaying, "*This is alſo vanity!*"

M. I am afraid, my father, that he hath not given a falſe repreſentation: yet ſurely *it is alſo vanity, not* to give the heart reſt when it is in our power; and he doth not mean that virtue is vain.

T. No: he rather gives us a ſtrong picture of the folly of tormenting ourſelves.

M. You have often told me, that of all vanities, *vexation of ſpirit* is the greateſt.

T. So it is, *Mary*, when it anſwers no end. We Chriſtians have an advantage, which *Solomon* himſelf did not enjoy. Whilſt we are in the hands of God, truſting in the merits of our great Interceſſor, we behold the glories of the mid-day ſun, triumphing in exceeding great joy, in hopes of That happineſs after death, which *Chriſt* hath promiſed, and of which *Solomon* had a leſs perfect apprehenſion. Thus we ſee things in the double view, with all their *lights*, as well as *ſhades:* and let us turn our eyes to the pleaſurable ſide, and rejoice! Let us determine to rejoice in the God of our ſalvation; ſo that when evils happen, we may, without labour

bour of thought, recur to the reſolution we had ſo wiſely taken.

M. This would be an admirable rule if it could be followed.

T. Could be followed! Who ever tried, with all his ſpirit, and was diſappointed?—Here, *Mary*, let me preſent you with a Hymn to *Contentment*, written by a lady. (*a*) Conſider it well: learn from it how to rejoice in all fortunes: *Æſop*, whoſe fables you have read, the *Phrygian* ſage alluded to, was happy even in ſlavery!

" O *thou*, the nymph with placid eye!
O ſeldom found, yet ever nigh!
Receive my temperate vow!
Not all the ſtorms that ſhake the pole,
Can e'er diſturb thy halcyon ſoul,
And ſmooth unalter'd brow.

O come! in ſimpleſt veſt array'd,
With all thy ſober cheer diſplay'd,
To bleſs my longing ſight!
Thy mien compos'd, thy even pace,
Thy meek regard, thy matron grace,
And chaſte ſubdu'd delight.

No more, by varying paſſions beat,
O gently guide my pilgrim feet,
To find thy hermit cell;
Where in ſome pure and equal ſky,
Beneath thy ſoft indulgent eye,
The modeſt virtues dwell.

Simplicity in *Attic* veſt,
And *Innocence* with candid breaſt,
And clear undaunted eye;
And *Hope*, who points to diſtant years,
Fair opening thro' this vale of tears
A viſta to the ſky.

There

(*a*) Miſs *A. L. Akin*.

There *Health*, thro' whoſe calm boſom glide
The temperate joys in even tide,
That rarely ebb or flow;
And *Patience* there, thy ſiſter meek,
Preſents her mild unvarying cheek
To meet the offer'd blow.

Her influence taught the *Phrygian* ſage,
A tyrant maſter's wanton rage,
With ſettled ſmiles to meet;
Inur'd to toil, and bitter bread,
He bow'd his meek ſubmitted head,
And kiſs'd thy ſainted feet.

But thou, O nymph, retir'd and coy,
In what brown hamlet do'ſt thou joy,
To tell thy tender tale?
The lowlieſt children of the ground,
Moſs-roſe, and violet *bloſſom* round,
And *lily* of the *vale*.

O ſay, what ſoft propitious hour,
I beſt may chuſe to hail thy pow'r,
And court thy gentle ſway?
When autumn, friendly to the muſe,
Shall thy own modeſt tints diffuſe,
And ſhed thy milder day.

When eve, her dewy ſtar beneath
The balmy ſpirit loves to breath,
And every ſtorm is laid;
If ſuch an hour was e'er thy choice,
Oft let me hear thy ſoothing voice,
Low whiſp'ring thro' the ſhade!"

M. This is delightfully pretty, and inſtructive; but methinks it is better calculated for the hamlet-ſcene, where I am; than to the great town, where I am going.

T. You

T. You will have the more need of patience, and this ſweet companion, *contentment.* —— Thoſe, my dear *Mary*, who can chuſe their condition, are not always contented; but thoſe who cannot, and are notwithſtanding contented, enjoy That without which there is no happineſs. *Mary*, I have a ſtrong perſuaſion, that we ſhall meet again ere long, and *rejoice*; but if it ſhould happen otherwiſe, let us not "be ſorrowful as men without hope." We are upon a level with other mortals, who ſeparate; as the *beſt friends* often do; when thoſe who diſlike each other, are frequently conſtrained to live together.

M. This is the unhappy part of life.

T. We ſhall both ſurely die, but perhaps we ſhall not part for ever!

M. You once told me you had no faith, in the meeting of friends in a ſeparate ſtate; and that to be completely happy, is the height of the *longings* of the ſoul.

T. I did ſo; and yet methinks, *now* that I am about to part with you, and am old; I incline to believe that part of the happineſs of the bleſſed, *may*, perchance, conſiſt in meeting thoſe whom they moſt loved on earth, on the pure principles of friendſhip, parental, fraternal, or conjugal love. Eyes have not ſeen, nor ears heard, nor the heart of man conceived, what joys and glories ſhall be revealed in a ſeparate ſtate; therefore we muſt not *confine* our notions, to things which have affinity with the pleaſures of this world. At the ſame time, it may be no offence to our faith, for perſons in certain circumſtances to believe, that in a future ſtate, they may meet thoſe whom they moſt loved and honoured; and in whoſe boſoms they moſt wiſhed to live, on earth. If all the ſcenes of this life, recurred to our thoughts; many of them would create pain; and there can be no pain, where there is perfect happineſs. But the more noble and generous affections, growing into perfection, may, I ſay, conſtitute a part of our bliſs. So far as this ſhall depend, on any kind of ſocial intercourſe, whether it bears any likeneſs to our preſent joys or not; the juſt are to *join the aſſembly of angels, and of juſt men made perfect*; and to dwell with them in the realms of everlaſting light, in uninterrupted happineſs.

M. Some

M. Some of the juſt, muſt be ſuch as we knew upon earth, whether we are to know them again, or not.

T. It is true, if theſe are to behold the glory of *Chriſt* in "*the place which he hath prepared for them*;" the trueſt and moſt virtuous friends may meet; or loſe each other in "*that multitude which cannot be numbered.*" Saint *Paul* ſays, in his epiſtle to the *Theſſalonians*, on occaſion of ſome of them having loſt their friends by death, "*What is our hope, our joy, our crown of rejoicing? Are not even ye in the preſence of our Lord Jeſus, at his coming?*"

M. Even *ye* in the preſence of our *Lord Jeſus!* This may allude to an opinion he had entertained, or from which he would have them draw comfort, that they *might* meet: there are many texts to this effect; but there are alſo many which warn us againſt too cloſe a compariſon of the nature of our *preſent* and *future* joys.

T. Yet we may ſpiritualize away the plaineſt and cleareſt texts; and therefore, why ſhould I not hope to meet *you* in a beatified ſtate?

M. Do you believe that the apoſtle expected, at *Chriſt's ſecond coming*, to meet and renew acquaintance with his *Theſſalonian converts?*

T. Your queſtion is extremely juſt and proper: one might be induced, from the words, to think he had ſuch an expectation. Thoſe who are ſo happy in their friendſhips and connexions, as to find delight in the contemplation, that one of the rewards of their preſent virtue, will be to enjoy ſuch friendſhips in *perfection*; as That in which, as frail mortals, they found the higheſt pleaſure upon earth; may be induced to become the more virtuous here, under this impreſſion. Then the opinion may be ſaid to operate happily. You remember the Royal Pſalmiſt's declaration; *I ſhall go to him, but he will not return to me.* Whether he conceived that he ſhould *ſee* his child or not, doth not follow. *Lazarus* was in *Abraham's* boſom, as if *Abraham* were ſtill to be the guardian of the *faithful.*

M. Not that *Lazarus* was perſonally acquainted with *Abraham*; but as *Abraham* was the *father of the faithful*, and *Lazarus* a poor good man.

T. He

T. He is repreſented as the inſtrument of diſpenſing bliſs to this perſon, once poor, abject, and plunged into a depth of miſery. Upon this text, we might be led to ſuppoſe, that virtuous companions, whether themſelves are in miſery, or united in the great cauſe of making their wealth adminiſter to the relief of the pain and diſtreſs of others; may *all* meet and rejoice in *Abraham's* boſom, in the ſame ſenſe as *Lazarus* was ſuppoſed to be in it.

M. Alas, my dear Father! Whether you and I ſhall meet, to recollect, or to contemplate what paſſed on earth, *are things paſt our finding out*; our preſent ſtate, I preſume, will then appear as a ſcene of darkneſs. And whether our happineſs ſhall conſiſt in heavenly charity, ariſing from converſation with friends whom *we now love*, or with thoſe whom *we ſhall* love: if we are happy beyond all deſcription, *perfectly happy*; what can we be more?

T. So far you are certainly in the right: and we muſt not preſume to limit the power of the Almighty, with regard to his choice of objects for our happineſs: he will judge ſo much better than we can, as he is our God; and we the work of his hands. Let us at leaſt *hope*, that among the many wrecks of ſouls, thoſe which are moſt dear to us will be *preſerved*; and amidſt the adverſe winds and ſtorms of a tumultuous and perturbed world, *they* may land ſafe in thoſe bliſsful regions, where ſin and ſorrow never enter; "where *all tears will be wiped away from our eyes, and pain and death ſhall be known no more!*" There, if you and I *ſhould* meet, all our preſent weakneſſes and infirmities, will be purged away: all capriciouſneſs of temper, falſe judgment, or narrowneſs of opinion, which ſometimes invade the beſt of men, will no longer exiſt. Infinite happineſs ſuited to our beatified nature, will be "that *crown of glory* which fadeth not away." There ſeems at *leaſt* to be more conſiſtency, in the opinion that friends may meet, than in that which regards the reign of the ſaints, *for a thouſand years*, under the *Saviour* of mankind, here on earth, before the general conſummation of all things.

M. So I think; and if we can find any additional motives to virtue ariſing in our breaſt, from the hope of *meeting*, *yet*

fixing our thoughts on the glories of the throne of God; there may be *good* come from it.

T. However Providence ſhall diſpoſe of *us*, our *deareſt friends*, or moſt *beloved country*, let us reſt in the *happy aſſurance*, that the *righteous God whom we have diligently ſought to ſerve, will preſerve us*, for the ſake of our *great Lord* and *maſter*. —The *waggon* waits for you, *Mary*.

M. My dear father; how ſhall I ſpeak *my laſt fare-well!*

T. Let us not call it the *laſt:* I hope, ere long, we ſhall meet again. All we can now gain by one minute's delay, is to wiſh for another.

M. In hopes that we *ſhall* meet again, my dear father, fare-well! I have a thouſand thoughts which concern my gratitude to you; but I can now only expreſs them with my tears.

T. I know them all, exceedingly well. Weep not, my child, leſt you *unman* me alſo. Remember the leſſon which I have been giving you, even to part with *life*, gracefully! *This parting* is but a ſhade, to throw more light upon your virtues. I truſt in Providence that you will do well without *me*. I am ſure you have not ſo often lent a patient ear in vain! Reſerve your tears for ſome great occaſion. Old as I am, I think it is highly probable we ſhall meet, at leaſt once more, in this world!—O God of mercy, preſerve my child! my much-lov'd daughter, and my trueſt friend!

PART II.

RETURN from LONDON.

Offer of Marriage to *Mary Trueman*, and her Father's advice upon the occaſion.

PART II.

CONVERSATION I.

T. BLESS me, good heaven! who do I ſee? My dear *Mary* returned home—I hope no evil hath happened!

M. None, my father; I hope it is good!—I rejoice to ſee you look ſo well.

T. Have you been always in health ſince we parted? I am truly glad that we are once more met.—But what brings you ſo unexpectedly?

M. My miſtreſs hath ſent me, under the care of her old truſty ſervant *Thomas*, with this letter, apprehending that I was the moſt proper perſon to explain the contents of it; and that you have the beſt title to be a judge, in the *cauſe* which it relates to.

T. A letter from your miſtreſs, conſtituting me a *judge*; what is this matter? Let me ſee the *letter*.

— — — — — — — — — — — — —

Mr. *Trueman*,

"Your daughter will deliver this letter to you, and inform you of an event, which I apprehend may be beneficial to her. It is probable that I ſhall be diſappointed in the pleaſure I propoſed, of being ſerved by a young woman, who has been brought up ſo well; and promiſes ſo fair to make one of the beſt of ſervants. But as a friend to you and your family, it will be ſtill more ſatisfactory to me, if ſhe can be at once put into the beſt way of life, that might happen to her, after

ſome

ſome years of ſervitude. If the *marriage propoſed* ſhould take place, and ſhe proves as good a wife and a mother, as ſhe has been a daughter and a ſervant; I ſhall be glad to contribute to her happineſs, for ſhe is high in my favour. I have heard ſomething of the young man, who has followed her to town; his father living in my neighbourhood in the country; I have converſed with him, and I hope he will prove as good, as report makes him. You are the proper perſon to enquire; and I dare ſay will proceed with all the caution which your affection for your daughter, and the nature of ſo ſerious an affair require. It is a great happineſs to reflect on this occaſion, that you have not been ſparing in your leſſons of piety, as the young perſons may come together with a true ſenſe of duty to God, as well as to each other. It is thus they may mix the piety of ſaints, with the tranſports of lovers; and give *reaſon* ſuch a ſhare in their happineſs, as may render it laſting. I deſire you will let me hear what reſolutions are taken.

I am, with great regard,
your very true friend,
Maria Bliſs.

T. Well, *Mary!* —— What ſhall I ſay? This is a very honourable teſtimonial of your conduct: and indeed it gives me the higheſt ſatisfaction: nothing can be ſo flattering as to find that my attention to your welfare has not been in vain. The ſubject of this letter requires a little more information. A *match* propoſed, and ſo ſoon! Who is this young man? Mrs. *Bliſs* doth not mention his name!

M. Forgive me, my father, if unwittingly I have treſpaſſed! —The young man who came with virtuous offers to me, is a nephew of *Simon Worthy*. Mr. *Worthy's* ſecond ſon, his name is *George*.

T. Mary, you have been ever dutiful and true to me, as a daughter and a friend; and you are aſſured that I am your friend as well as father. You have been bred with a reverence for *truth:* tell me how this matter ſtands.

M. Indeed, my father, I ſhould be a monſter of ingratitude, if I deceived you in the ſmalleſt point. I will tell you

all

all that has paſſed.——It is now five days ſince our *William* (the butler) came to me, and told me, that a young man from my father deſired to ſee me. I felt my heart ſpring forth with joy, when I heard the name of *father*,—and that I ſhould have an opportunity of hearing from you. I aſked *William* if my miſtreſs had ſeen the young man, for ſhe charged me to receive no viſits from ſtrangers, without her conſent. *William* anſwered, that he had been with his lady, and that ſhe had ordered him to tell *me* ſo. The young man accordingly came into the hall, and approached me ſeemingly with ſome confuſion. I deſired him to ſit down; and eager to hear news from you, I aſked him if you was in good health; to which he anſwered, very well. After ſome pauſe he ſaid, "Mrs. *Mary*,—I hope that *London* hath done no injury to your health." I anſwered, none that I was ſenſible of; tho' ſo much ſmoke and duſt, did not pleaſe me much.—A ſilence followed; he then ſaid, "How do you like *London?*" I anſwered, that all the people ſeemed to be in a prodigious hurry, and buſy, as if every day was *fair-day*; and every night, ſeemed as if ſome houſe was on fire, by the noiſe and clatter made in the ſtreets: that I imagined in ſuch a multitude, many muſt be employed in doing miſchief, and not a few in doing nothing, to a good purpoſe. In ſhort, that according to my opinion, and from what I had heard from my fellow-ſervants, all the fine folks ſeemed to be ſo uneaſy when they were in a crowd, and ſo unhappy when they were out of it; I did not pretend to underſtand what *London* manners meant. He replied, "Have you ſeen nothing that gives you as much pleaſure, as you uſed to enjoy in the country?" I told him that "I had ſeen the *wax-work* in *Fleet-Street*, which ſome of my fellow-ſervants admired very much; but that I found more pleaſure in playing with a little boy or girl, *that can ſpeak*, than in viewing what only reſembles fleſh and blood. The lions at the *Tower* to be ſure, ſaid I, are very *fierce* animals, but they do not afford me ſo much ſatisfaction as a tame cow, when I behold her milk ſtreaming from her udder."——He then aſked me, if I had ſeen *Saint Paul's church:* I told him "I had, and indeed, ſaid I, when I firſt entered that cathedral, I was ſtruck with ſuch awe at

the grandeur of the dome, I could hardly forbear falling down and worſhipping, tho' it was not the time of divine ſervice." I then aſked him, if he came to town over *Weſtminſter Bridge?* He anſwered, yes: and I told him, that when I paſſed over it, and firſt ſaw *Saint Paul's* from thence; and on the other ſide, took a view up the *Thames*, I thought theſe three objects the grandeſt in the world!—adding, that you had told me, that *London* was more agreeable to *ſee*, than to *live* in, eſpecially for people who know what to do with their time, and loved ſilence and pure air.

T. Well, *Mary*, I have heard your tale, with great patience; but what is all this to the purpoſe of his viſit to you?

M. I am telling you, my father, *every thing* that paſſed; and I am ſure you would have me be civil to ſtrangers, as well as to others; and I wondered at his being ſo baſhful.—By this kind of diſcourſe, however, he ſeemed to recover himſelf, and ſaid, "Pray, Mrs. *Mary*, do you remember ever to have ſeen me before?" To which I anſwered, "Yes: if I am not much miſtaken, you are the young man who once opened a gate to my father and me, as we were walking out:" at theſe words, I could not help obſerving that he bluſhed extremely, and yet ſeemed pleaſed. He then ſaid, "But have you never *thought* of me ſince that time?" To which I anſwered, "Yes: I thought you was a civil young man, and bowed like a gentleman; having obſerved that gentlemen are always more civil to me, than my equals uſually are." He replied, "I find it natural to be civil, eſpecially to a woman: I have ſometimes been ſo civil, that girls, not uſed to be treated with civility, thought me in love with them."—Then ſighing, ſaid, "But do you remember *nothing more*, which paſſed upon that occaſion?"—You know, my father, I love truth, and I did not think there was any harm in making an honeſt and fair anſwer.

T. And what did you ſay?

M. I ſaid, "Yes: I recollect, that after my father and I had paſſed thro' the gate, near the diſtance of a gun ſhot, I looked back. I had a ſort of curioſity to take another view of the perſon to whom I thought myſelf obliged; and I obſerved you were yet ſtanding with the gate in your hand, looking

looking towards my father and me: I had once a mind to aſk him, if he knew you; but according to our manner, we were in very deep diſcourſe; and at that time I thought no more about you."

T. What ſaid the young man to this?

M. He held down his head: and after pauſing a little, he ſaid,—"Ah! Mrs. *Mary*, ſuch was not *my* caſe! Perhaps you never heard that I followed you for above five miles: I was determined, if I had gone five hundred, to know where you lived!"—I told him that I wondered at his curioſity; or what he could ſee, in ſuch poor folks as my father or me, that ſhould induce him to take ſo much pains.—At this he ſighed, and ſaid: "Do not be angry, when I tell you my ſtory!—But pray, was there nothing particular in my looks?" To which I anſwered, "I recollect only that you looked very attentively at me." To this he replied, "Then my face diſcovered my heart; for from That moment, I found my happineſs or miſery depended on you."

T. What did you anſwer?

M. I was confounded, till I recollected myſelf, and ſaid: "Was it not a very fooliſh thought, to ſuppoſe any ſuch thing, of a perſon who had no deſire, nor inclination, to do you any good, or evil?" Aye," ſays he, "but tell me fairly, did you not think I was at once ſtruck with deſperate love?" I ſaid, "how can you aſk me ſuch a fooliſh queſtion? Should I not have been the vaineſt girl upon earth?"—Indeed, my father, I diſguiſed my thoughts: it would not have been modeſt to ſhew him my heart quite naked; for I then thought I might be the cauſe of the diſorder he ſeemed to be in, tho' otherwiſe he did not ſtrike me much. I imagined he was affected at the ſight of you, or me; and it was natural to believe that a young man, might be more ſtruck at the ſight of a young woman, than at ſeeing an elderly man.

T. Moſt probably!—Beſides a quickneſs of apprehenſion in you women, there is a vanity of heart prevailing, which leads you to ſuch quick diſcoveries. And ſo you thought this young man might poſſibly be a *little ſmitten*; but it doth

not appear, that *he* had ſmote your heart; or that you indulged any thoughts about him.

M. If I had *indulged* a thought of any man, *as a lover*, I ſhould have opened my heart to you. He went on—"Indeed, Mrs. *Mary*, I thought you the moſt charming girl my eyes ever beheld, and although you was more than commonly well clad, that poſſibly you might be daughter to the perſon you was with, who appeared like a *farmer*.—Forgive me, my dear Mrs. *Mary*; I thought too (here he ſighed) that if you fell to my lot, I ſhould be the happieſt of mortals."

T. This was coming very cloſe to the point: what did you reply?

M. I again felt myſelf confuſed: I did not know what to ſay: but I recollected that I had been told he came from you, and therefore I changed the diſcourſe, by ſaying, "Pray, ſir, I underſtand that you came from *my father*; what meſſage has he ſent by you?"—To which he replied, "I believe the butler miſtook in telling you I came from *your* father; I told your miſtreſs, that I came with a letter from my own father, of whom ſhe has ſome knowledge. I have however the pleaſure to tell you, that I have never ceaſed to enquire after your father's health; I would have walked a mile or twain, to ſee him, becauſe he is your father. I conſider his man *John* as my friend; and I would not have ſtruck his dog, for the world, knowing him to be your father's."

T. This was very flattering.—

M. So indeed I thought; and I muſt confeſs that it pleaſed me; it ſeemed to be ſo much from his heart. I told him, "I was much obliged to him, for that my father was my friend, and that I loved him beyond all other men in the world." To this he anſwered, "I am glad that we agree ſo well in our ſentiments, with regard to love and honour for parents." To which I replied, "I make no doubt of your regard for your father: but I do not underſtand what reaſon you had to tell my miſtreſs any thing in relation to your own father, which ſhould induce her to ſend you to me." He then ſaid, "I would indeed rather die than diſoblige my father; and it was for that reaſon I did not diſcover my inclinations: but obſerving me droop, he

one day ſaid to me, "*George*, what is the matter? you ſeem to pine in thought, as if you concealed ſomething which preys on your health—what is it, my ſon? tell me, I conjure you."—I told him the whole ſtory of my love for you;——and throwing myſelf at his feet, begged his forgiveneſs, if in the iſſue it ſhould appear, that I had indulged thoughts unworthy of him, or myſelf. He raiſed me from the earth, and embraced me tenderly; a tear running down his hoary cheek. After recovering himſelf, he ſaid, "I cannot tell thee, my ſon, whether thou haſt been wiſe or fooliſh; but I remember the force of love, in youth: I will enquire concerning this young woman, and you ſhall ſoon know more of my mind." He informed himſelf, and in a few days addreſſed me in theſe words. "How it may pleaſe divine Providence to diſpoſe of thee, my ſon, I know not; I thought thou hadſt fixed thy affections on *Jenny Smart*; her father will give her a hundred pounds."——I told him that, "in obedience to his pleaſure, I had tried to like *Jenny*, but I found it impoſſible." He aſked me why? I frankly confeſſed, that "I thought myſelf too good for her, as I had reaſon to believe ſhe thought herſelf *too good* for me."—Mr. *Worthy* then pauſed, and gave me an opportunity of ſaying, "who is *Jenny Smart?*" He proceeded in his ſtory. "*Jenny* is the daughter of a farmer in our neighbourhood, who ſays, indeed, he will give her a hundred pounds, or more, if ſhe marries according to his pleaſure; but he has educated her, as if he meant to give her a thouſand. She has been at a boarding ſchool, and can gabber a little *French*, and dance a minuet. This has given her ſuch a turn, that when I went to ſee her, ſhe received me very coldly. She is a handſome girl, but ſhe ſeems to know it ſo well, and to be ſo much puffed up with her boarding ſchool learning, that nothing but my father's abſolute command, could have induced me to think of her a ſecond time, if ſhe were to countenance me. What hath an *Engliſh* farmer to do with a *French* tongue? If the *French* come here, as an enemy; I'll do my beſt to teach them to ſpeak *Engliſh:* and as to going to them to fight, to throw away our lives; or guineas in cookery or hair dreſſing; we muſt leave it to thoſe who have much

money or little wit. No: my dear Mrs. *Mary:* you are the girl of my affections; and on your kindneſs hangs my life. Early and late will I labour, in the ſummer's ſultry ſun, or winter's froſt, and hazard my life with joy, provided it can contribute to your happineſs."—He then pauſed and ſhed ſome tears, and ſaid: "O tell me your mind!"—I confeſs to you, my father, his diſcourſe was ſo tender, and yet ſo modeſt and artleſs, that I felt the drops ſtand in my eyes alſo. Gratitude for the preference which he gave me, and the ſincerity with which he ſpoke, affected me more perhaps than it ought to have done.

T. What did you ſay?

M. I collected my ſtrength, and ſaid: "Mr. *Worthy*, my father has often told me, that hearts are not ſo eaſily broken in *deed*, as in *word*; and if there is a girl with money and beauty, recommended to you, why ſhould you think of me, of whom you have ſeen ſo little, and who have no wealth nor charms to boaſt of?" To which he replied with ſome eagerneſs: "No charms to boaſt of!—O my dear *Mary*, never ſhall I forget the minute when firſt I ſaw you at the gate you mentioned. You courtſied ſo civilly, and ſaid, *I thank you, ſir*, with ſuch a voice, that I was ſtruck as if you had been ſomething above mortal. I felt ſo new and ſtrange a pleaſure, that it is no wonder I ſhould ſtand motionleſs with the gate in my hand, as you ſaw, for indeed there was no creature elſe to paſs. As to my knowing ſo little of you, I know a great deal, and my father alſo knows it. My heart fluttered with joy, when I heard that you was not rich." To this I anſwered; "Why do you think that poor people are more eaſily purchaſed than the rich ones? If I ſhould think more honourably of you, than of a richer man, do you imagine that I ſhould ſacrifice myſelf for gold; or gratify my vanity, at the expence of my affections? My father has often told me, not to plague my heart to pleaſe my fancy: but neither could I ever think that happineſs depends ſo much on money, as to wed myſelf to a lump of gold; that perhaps might weigh heavy on my heart, and deprive me of every hope of happineſs, merely that my back

might

might be covered with a glittering garment, which after a few days novelty, would be only cumberſome.

T. What ſaid he to this?

M. He looked with great tenderneſs and ſigns of joy, and ſaid, "No, my dear Mrs. *Mary*, your duty to your father and your piety to God, the father of us all; your induſtry and ingenuity; your knowledge of the dairy, and your good temper, make you rich, far beyond my merits; theſe qualities might render you worthy of a man of much higher expectances than mine. Yet ſtill I hope you will give me the preference:" again repeating, "O tell me your mind!" I anſwered, "Indeed, Mr. *Worthy*, I have no mind without ſeeing my father, or knowing his pleaſure. If you are my friend, do not tempt me to treſpaſs, by ſaying more than I ſhould ſay, leſt I ſhould forfeit that good opinion which you have of my duty to my father." Upon this, he took my hand, and touched it gently with his lips.—"Well then," ſays he, with a more determined voice,—"I will learn of you, my fair ſaint, to be virtuous:—but give me leave at leaſt to tell you, what further paſſed between me and my father.—He ſaid to me: "Thou, my ſon, wert firſt enamoured with the perſon of a young woman, in a tranſient view, as many a wiſer man than thyſelf has been: thou couldſt not ſee her virtues in her face, whatever thou mightſt fancy; but it ſo happens, that ſhe is deſerving of thee, or a better man. I have therefore determined, if ſhe ſhould like thee, as well as thou doſt her, and her father will conſent; tho' I believe he is not able to give her much dowry; I will ſettle upon thee, the rye-land farm, and all the ſtock, which brings me in full fifty-five pounds a year, all charges paid. But that thou mayſt prepare for all events, it is neceſſary thou ſhouldſt know, that this young woman's father, as times go, is a man of a very particular diſpoſition; he underſtands ſo much for his condition in life, and is withal ſo very honeſt, I believe he would not give his daughter, to a man that he eſteemed a fool or a knave, not even if he could keep a coach and ſix. As a man of virtue, he thinks himſelf under great obligations to Mrs. *Bliſs*, who has taken his daughter under her care as a ſervant; and I am told he conſiders this lady

as

as a parent to his girl, and that he will do nothing without her conſent. We ought, according to the common rules in theſe caſes, firſt to conſult Mr. *Trueman*; but, conſidering that he has ſo great a dependance on this lady's judgment, as I happen to have the honour to be known to her, I will write to her, and ſend thee with my letter."——Then, pauſing a little, he proceeded: "My *dear* Mrs. *Mary*, when I heard this; and that I was to go where I ſhould ſee *you*, my heart leaped with joy.——My father then continued his diſcourſe, and ſaid; "Let us ſee, my ſon, how this lady approves, and what ſteps ſhe recommends to be taken, before thou makeſt any intereſt with the father or the daughter. I adviſe thee to tell thy ſtory to the lady; ſhe is a woman of uncommon underſtanding, and her heart is as good as her head, of which ſhe gives continual proofs to her ſervants, as well as her friends; and for the ſame reaſon I apprehend that ſhe will conſider thy pretenſions with candour. Women generally compaſſionate men, in matters of love, more than they openly avow. Thou ſhalt take my letter to her, and do thy beſt to make her thy friend; tell her thy ſtory, and what thy reſolutions are, with regard to the care of this young woman, if thou ſhouldſt compaſs a match."

T. What did you ſay to all this, *Mary?*

M. I did not ſpeak for ſome time; but I felt ſome tears fall from my eyes: at length I aſked him, "Are you ſure that my miſtreſs gave you leave to ſound my inclinations?" He anſwered, "Yes indeed, or I would not have ſaid ſo much;" and then added with a ſigh, "And will you, my dear Mrs. *Mary*, think ſeriouſly of me? Tell me honeſtly! What ſignify fears and doubts, to torture the heart. I love you ſo much, that I will not diſguiſe my thoughts to you, though I periſh. You may get a richer man than myſelf; but I do not think you will find one who will conſult your happineſs ſo much; and what are riches, but as they contribute to happineſs? I am ſure, whilſt you are good, I ſhall be happy; and ſo will you! And I think you always will be good, and keep ſight of the everlaſting happineſs of the bleſt in heaven, where none of the evils we are now ſubject to can reach us." Indeed, my father, I began to conſider him as a good young man,

and

and my friend, and I thought I could do any thing that was right to make him happy; but, as I knew not what you might think, who are ſo much a better judge than myſelf, therefore I told him, in as poſitive a manner as I could utter, that I *would* know your pleaſure, before I heard a ſingle word more on this ſubject." He anſwered with a ſigh: "I believe you are in the right, though in ſaying ſo, I condemn myſelf. I will not adviſe you to do any thing that is wrong."

T. So tender and importunate, and yet ſo reaſonable a lover ſeldom meet in one man!——I have the greateſt confidence in Mrs. *Bliſs*'s prudence, as well as her humanity and conſideration for young perſons—and I ſhall certainly enquire into this young man's character.——I can find no room hitherto, to complain of his conduct, nor of yours; though it was rather a ſurprize upon you, as it is now upon me. I will not aſk you what your inclination is, you have diſcovered it; but let me adviſe you, by all means, not to be credulous; and exert yourſelf, preparing for the *worſt*, as well as hoping for the *beſt*. Shew that you are *my* daughter; and give proof of that prudence and reſolution, concerning which we have ſo often talked.—Pray, what kind of perſon, is this young man? I muſt have ſeen him.

M. He is of middling ſtature, very upright for a man uſed to labour; he is well made, not in the leaſt corpulent; his complexion rather fair, his hair light, his voice ſoft, and his diſcourſe, ſuch as I have related. All my fellow-ſervants ſpeak well of him. I obſerved his noſe rather ſharp than flat; his eyes quick and lively; his mouth ſmall; his teeth, white and regular; and upon the whole he is comely. He had on a light aſh-coloured cloth, as clean as any gentleman's, and the buttons were ſilver.

T. Well, *Mary*, we muſt enquire about him. Marriage is a ſerious affair: you are engaged in a buſineſs which requires much caution. As to love, it is common to mortals; and having nothing to do with pomp, our humble condition ſeems leſs ſubject to wretchedneſs, on this account, than that of the rich.

M. I believe people naturally follow affection when they are poor.

T. Thoſe who have no wealth, nor ever had any proſpect of living in affluence, hope they may ſupport love without any ſuch aid; and it ſeems to be more in favour of love, to have no want but of *money*, than to want every thing except money. Where true love ſubſiſts, in the marriage ſtate, adverſity cannot divide it from the heart: but for the ſame reaſon, that it depends ſo much on *virtue*, if you, my daughter, ſhould meet with diſappointments, fly to religion as your guardian ſpirit; and do not diſhonour the reverence due to the *purity* of your love, by any act of deſpair; for that muſt be criminal in the ſight of God, let the heart be otherwiſe ever ſo ſincere.

M. Suppoſe a huſband treats his wife ſo ill, that ſhe dies of grief——

T. The laws provide remedies in deſperate caſes: and as we ſhould never abandon ourſelves to deſpair, even for our own ſins, whilſt the throne of mercy is acceſſible; certainly not for the ſins of other people. Notwithſtanding all the ſweets of love, and the joys of friendſhip, are comprehended in the marriage ſtate, it often brings the deepeſt ſorrow and the moſt complicated miſeries.

M. But this muſt generally be the fault of the man, or his wife.

T. True, *Mary*; you may perceive, in every inſtance, that the beſt things are ſubject to abuſe. Even religion is ſometimes carried to the exceſs of melancholy, enthuſiaſtic rage, or devout phrenzy.

M. I beg your pardon, my father, but I forgot to mention a circumſtance which Mr. *Worthy* told me, of a curious converſation he had, with an uncle of *Jenny Smart*, juſt before he ſet out for town. He ſaid, "You know, my dear Mrs. *Mary*, that in the country, it is not as in town, where every one is ignorant of what is paſſing in the houſe of his next neighbour; with us the ſecrets of a whole pariſh are eaſily blown; and perhaps it is beſt ſo, as every one in it may be kept the more in awe. My father had no ſooner reſolved on ſending me to town, than I had a viſit from

Will Smart, uncle to the young woman I juſt mentioned: He is not a man according to my heart. He accoſted me in in theſe words. "Well, *George!* I hear thou art going to town, in ſearch of a wife: hadſt thou not better take my niece; ſhe is a fine handſome girl, has a hundred pounds, and perhaps may have more hereafter. It is true ſhe did receive thee coldly; but now that ſhe hears thou haſt another *love*, the ſaucy jade repents, and ſays thou art a good young man. This is the way with them; they are all a parcel of ——" I interrupted him, and ſaid, "My good ſir, forbear; do not condemn the whole ſex; for there is one, for whom I would hazard my life: nay I would rather die than any harm ſhould happen to her!" "Well ſaid, my boy," ſays *Will:* "why thou art in love in good earneſt." I then aſked him, "Have *you* never been in love? I think you are a widower." To this he replied, "Come, *George*, thou art an honeſt fellow, but thou haſt not yet had any experience. I have been married, it is true. My brother and friends told me it was *proper* I ſhould marry; and I thought it beſt to take a poor humble creature, that *I* could rule, rather than one who would rule *me*. We lived together a few years, as men and their wives generally do: I uſed to damn her ſometimes, when ſhe told me that ſhe was very ſorry to find, I took no pains to break myſelf of hard drinking; and that I had, what ſhe was pleaſed to call, criminal connexions with another woman. To make ſhort of the ſtory, this ſilly woman died, of what my neighbours called, a *broken heart*. I would not give twelve-pence, for a dozen women, whoſe hearts are no tougher than this comes to! She knew what I was when ſhe married me. Give me, my *freedom*, and my bottle; good *London* porter; this is bitter, but it is *bitter good*; whereas women, I can tell thee, are often bitter bad! A plague take them all. I am now *in for it.*" —— I let him go on till he choſe to ſtop; then I ſaid: "I never liked lumping accuſations. The complaints of men againſt women, or women againſt men, in general, are equally abſurd; ſince there requires no meſſenger from heaven, to tell us, that there are ſome very bad of both kinds. With regard to your *humble* wife; I do not find that you accuſe

her of any thing, but that ſhe was your faithful friend, and a tender-hearted good woman. If your unkindneſs killed her, you ought to repent in ſackcloth and aſhes; and if you have not a mind to go to the devil, it is high time you ſhould leave off drunkenneſs and whoredom, as unfit for a man, and moſt abominable in a Chriſtian!" To this he anſwered, "*George*, thou art a ſober lad; and, notwithſtanding thou mayſt not be exactly of my opinion, I wiſh thou wouldſt marry my niece: it is true that I love drinking and whoring, but I believe a man may live without either: and to be ſure, thou wilt not bid ſo fair to get rid of my niece"——Here he pauſed. I told him, "that we differed much in opinion, with regard to the true purſuits of happineſs, for I had been always taught, it conſiſted in *virtue*, not in *vice*. That with reſpect to his niece, I acknowledged her to be a charming young woman; and that her money would be of uſe to me, in ſtocking a farm; but I did not think myſelf a proper huſband for her; and my heart was now otherwiſe engaged; that ſhe had my good wiſhes, and I hoped ſhe would be very happy whenever ſhe married."

T. This was Mr. *Worthy's* ſtory. He has given you an excellent picture of a moſt worthleſs fellow, *in low life*: I wiſh there was no ſuch character in *higher ſtations*: yet this man is not loſt to all ſenſe of virtue, for you may perceive that he wiſhed, to have your lover for a nephew. The great fault of people, when they marry, is coming together *againſt their better krowledge*, as a matter of convenience; or with ſuch fondneſs, they forget that *reaſon* is neceſſary to render the ſtate happy. *Will Smart* made his engagement miſerable, even to the *murder* of his wife: though it was not an act, for which the laws condemn men to the gallows. She had not ſtrength to ſtand, under the weight of ſuch cruel and unworthy treatment. It muſt follow, *Mary*, that the contrary of the rule which he obſerved, namely ſobriety, *mutual* tenderneſs, and obedience to the laws of our religion, and country, bid fair to produce the happy effects which are uſually ſought in the marriage ſtate; though more is ſtill neceſſary.

M. What do you mean?

T. That

T. That the parties ſhould be well acquainted with each others temper. If this be not well weighed and conſidered, the very object, which captivates moſt to-day, may be loathſome to-morrow.

M. You think it *neceſſary*, that on both ſides, they ſhould bring their due portion of ſenſe and *good temper*, tenderneſs and compaſſion, into the common ſtock.

T. If one will *laugh*, becauſe the other *weeps*, fire and water may as well be coupled. We muſt always expect ſome changes in temper and diſpoſition, not only from health and fortune; and the different circumſtances, in which we do not know how we ſhall act, till the trial comes; but likewiſe from a diſcovery of infirmities, which lovers rarely make, to each other, before marriage.——With regard to my ſex, we are ſaid to have all the gaiety of *April*, when we woo; but when we are wedded we reſemble *December*. So *maids* put on the ſmiles of *May*, when they would win a heart; but, as ſoon as they become wives, how many, alas, do weep like an autumnal ſhower; or ſtorm, as if they rivalled the winds that blow in the ſame ſeaſon!

M. Your compariſons are very ſtrong!

T. You have heard of the dreadful diſtreſſes, which the *lawleſs* commerce of the ſexes creates: ſuppoſe that the abuſe of wedlock, in the diſcordance of humours, is not leſs deadly to the peace and harmony, which ſhould reign under this contract.

M. Do you not reckon that the greateſt abuſe of all, is that of forcing a woman, to marry a man ſhe does not like?

T. This is a *crime*, which ought to be carried to the account of ambitious or covetous parents. As to thoſe who come together with ſweet cordiality, and rational hopes, their ſtate is a ſample of heavenly bliſs: the contrary is a ſcene of diſcord, where there is weeping and gnaſhing of teeth!——

M. Do you think it *right* that all people ſhould marry?

T. It is *wrong* that *any* ſhould, without conſidering the nature of the engagement. It is a buſineſs of much moment to the welfare of mankind; and ſhould be thought of, by every one, at a proper age, unleſs there is good reaſon to the contrary. It is not only as the moſt ſafe condition, and that in which

ſo great a part of *private happineſs* conſiſts, but as beſt calculated to promote the welfare of our country. The Almighty, in the great order of his providence, made the ſexes for the mutual aid and ſupport of each other; and both for his own glory: and it is highly reaſonable to preſume, that, when people come to an age of judgment, and poſſeſs the *means* of breeding up a family; or among the lower claſſes, are *fit* to get their bread, by their *ſkill* or *labour*, *marrriage* is the *proper* ſtate of life; and nothing can be a ſtronger incentive to it, than the affections implanted in the human breaſt. But life is beſet with ſnares, and abounds in folly; and we are all ſubject to calamity when we leaſt think of it, inſomuch that no enjoyment, however ſweet, is without its mixture.

M. If marriage is neceſſary to the ſupport of ſociety, thoſe are the worſt ſubjects, who without ſufficient cauſe *neglect* this duty.

T. Except thoſe that *abuſe* it. The indiſpenſible obligation of people of all conditions, leads them to conſider what is their duty to *God*, their *neighbour*, and their *country*; without being ingenious in finding excuſes, or converting their *ſpeculative* reaſonings, into falſe concluſions in *practice*. Hence many of the higher claſſes neglect marriage; and, by not ſupporting it as a general practice, take off part of its ſanctions and merits, and create temptations which might be eaſily avoided. There are many powerful reaſons why the *youthful* ſhould marry—ſome find reaſons for it, at all ages, particularly of my ſex.

M. So it ſeems; for I hear *Abraham Lively*, at the age of threeſcore, has married my name-ſake *Mary Prudence*, who is not yet quite twenty.

T. He was always a ſpirited man.

M. She ſays, "The *firſt* thing, requiſite to a happy marriage, is the *good temper* of the man; the *ſecond*, his *underſtanding*; the *third*, his *health*; and the *laſt*, his *fortune*. *Abraham* poſſeſſes all theſe: though he looks old, he is ſtrong; he hath never debauched himſelf with harlots, nor applied rebellious liquors to his blood, to exhauſt his vital warmth. If the winter of his days is come, it is as a bright and gladſome froſt, not gloomy and miſty. I am convinced of the ſincerity of his affection

affection for me, with as little mixture of dotage, as I ſuppoſe there generally is in the breaſts of young men, when they talk of flames and darts, and ſuch nonſenſe. Were all other circumſtances equal, I ſhould have preferred a young or middle-aged man; but I did not know where to find one that I liked, who would *have* me; and I choſe to be wedded, believing I ſhould be the happier woman. I know that in the courſe of nature, my huſband may die before I am old; but it is alſo as true, that I *may* die firſt. This is in the hand of God. As for the reſt, I ſhould deſerve to periſh, as the moſt wicked woman that ever was born, if I did not endeavour to make his days, as long, and as happy as I can. For this purpoſe I gave him my hand at the altar, where I called on God to witneſs my promiſe to be faithful; and it is my intereſt to be ſo. Am I not to take care of my own ſoul, as a *Chriſtian* woman, the ſame when married as ſingle? I will do my duty, and conſequently avoid, not the *reality* only, but the moſt diſtant appearance, of every thing that can furniſh occaſion for jealouſy or diſcontent. I am ſenſible, that if I mix with the world, and meet a daring reprobate, who may happen to like my perſon, he may be the more inclined to make his advances; but you may be ſure, I ſhall repel his inſolence, with ſo much the more indignation. A woman whoſe conduct is proper, and worthy of a *chriſtian*, need not entertain any painful apprehenſions with an old huſband more than with a young one; except that his life may be the ſhorter." Thus ſhe talks.

T. A brave girl truly! She comes of a good ſtock, has a good underſtanding, and I believe ſhe will be as good as her word.

M. If I were to marry an elderly man, I ſhould be of *Mary*'s opinion; and I had rather have a good-tempered, underſtanding old man, than a ſavage, ill-natured fool, in a young one.

T. I remember my maſter uſed to mention a certain great philoſopher (*a*), who hath given his opinion, that no perſon ſhould think of courtſhip after the *age of forty*. But he might as well have ſaid, that a man of *fourſcore* ſhould not *eat*, as

(*a*) Sir William Temple.

that

that one turned of *forty* ſhould not *marry*; at leaſt in *England:* granting that every year, after this time of life, makes the event leſs promiſing.—I recollect an inſtance, of a good-natured jocoſe man, of my acquaintance, who had buried *two wives:* Being uſed to domeſtic life, at the age of ſixty, he took a third, who was but juſt turned of twenty. His name was *David Glad:* we were upon ſuch good terms, that I told him the remarks that were made upon the occaſion; to which *David* anſwered, "I take for granted my friends judge that I have acted fooliſhly, in taking ſo *young* a woman; but I never married without affection; and I have not yet ſeen an *old* one whoſe perſonal charms make any impreſſion on me. This is the *third* fooliſh thing of the kind, that I have done in my life; and I think I have as good a title to play the fool as any other perſon. But if the event ſhould juſtify my conduct, and I beg leave to judge for myſelf, with regard to my own happineſs, who will be the fool then? You will pleaſe to obſerve, that the young woman, who is now my wife, I have reaſon to think will prove very faithful, becauſe ſhe has good underſtanding; is well educated; comes of ſober parents; is not beautiful; and could not poſſibly be influenced much by vanity, or the hopes to make a figure in life, by giving her hand to me. If ſhe behaves well in ſuch circumſtances, will you reproach her, or me? I hope by the force of kindneſs to retain her affection. Such an alliance, you may imagine, partakes as much of friendſhip, as of love. I have known many caſes wherein all circumſtances ſeemed to combine, to render the parties happy; and the flame of love ſtrong, bright, and equal; and yet one, or both of them, have ſoon forgotten their duty. If my wife were unfaithful, there might be one harlot in the world, more than there was before. I ſhould be ſorry for it, very ſorry, my friend; and ſo I ſhould if any other young woman were to forſake the guide of her youth: but when I had paid my debt of grief, I ſhould conſider her as the *ſpitting of indigeſtion*, and leave her to repent at her leiſure! I am not afraid.——I found her the guardian of her own honour, I leave her in the ſame office. If I think ſhe does any thing wrong, ſhe begs that I will tell her my mind freely: I will make ſome allowance for her *youth*, and ſhe will

make

make the ſame for my *age*. Thus we may fulfil our contract made in the ſight of God, with the applauſe of God and men."

M. This was ſenſible: but he ſeems to have talked rather like a philoſopher, than a huſband. What anſwer did you make?

T. I replied, "If you can think and act ſo calmly; and have built your happineſs on ſuch a foundation; I cannot condemn your following your own inclinations: but may it not be a means of ſhortening your life?" He ſmiled at this, and ſaid, "Truſt to my prudence. Whether you conſider my partner as wife or any other relation, I dare ſay, when you come to converſe with her, you will ſoften the rigour of your ſentence." They lived happy together for many years, and had no leſs than *eight* children.

M. If the age of *forty*, ſhould in any reſpect reſtrain men, how much more ought it to influence women: but as they are often in greater need of protection, than men, it is the more pardonable, when they marry as they can. Do not the labouring part of the people, generally marry at an earlier age than the rich?

T. I believe much earlier: but in our climate it is ſeldom fit that a girl ſhould marry earlier than ſeventeen to twenty. I knew another inſtance, of an old man who ſaid, "If this young woman devotes a part of her life, to make the remainder of mine the happier, ſhe does me a kindneſs which I ſhall gladly repay. There is but one rule without an exception, and that is, that no rule is without one." This was his deciſion. You perceive that, at every period of life, ſome men, without domeſtic enjoyments in ſocial intercourſe, are but half themſelves: he who has the lawful object of his beſt affection under his roof, muſt bid faireſt for ſatisfaction. As to misfortunes, they are common in every ſtate: wiſe men count ſo far upon them, as to be prepared; but, for the ſame reaſon that they are wiſe, they will not decline thoſe engagements whereby they *hope* to become ſo much the happier. Thus you find that in many caſes, the objections are general; and the anſwers applicable to the particular circumſtance; proving that the greateſt objection, is to the folly of making an objection that can be of no uſe.

M. There

M. There are, I preſume, young men of threeſcore, and old ones of thirty, according to their health and good humour. I remember our couſin *Robert Trueman:* though an old man, he converſed with ſuch ſprightlineſs, good ſenſe, and good manners, it ſo far won my heart, that I could not help reflecting, at that time, how happy a woman might be with ſuch a perſon.

T. He is a ſingular inſtance: youth ſometimes inclines men to inſolence and vice; as age leads to diſeaſe and peeviſhneſs. Theſe are all highly offenſive to women; but youth may be cured of ſuch infirmities; the aged are ſometimes incurable.

M. I have heard it ſaid of marriage in general, "If you *marry*, you will *repent*; and if you *marry not*, you will *repent.*"

T. This is a picture of the inconſtancy of the mind, and the imperfection of human happineſs. Let us take this proverb as an inſtructive admonition, to examine which is the leaſt evil; repentance in conſequence of doing a thing, in itſelf *praiſe-worthy*, and productive of *good*; or repentance for an omiſſion, whereby we are left in a lonely condition, and the community injured. A woman may find herſelf in a ſtate, whether better or worſe than ſhe would have been in, if married, ſhe cannot tell; but, being ſure that ſhe is not happy, ſhe may as well try the experiment, provided ſhe acts with common prudence.

M. I am told, your very conſiderate ſort of people, oftentimes do nothing but *conſider.*

T. Where judgment is wanting, there is ſometimes danger in much caution: to be paſſive, when we ſhould act, is folly as well as indolence.

M. It is ſaid, that when marriages are made *without love*, love often follows *without marriage.*"

T. This concerns thoſe who are under mercenary guidance, whether of parents or themſelves; or marry without mutual affection, unawed by any principle of religion. *True ſocial affection* never diſturbs the *peace of ſociety.* Marriages made, where both parties utterly diſlike, are notwithſtanding valid in the eye of *human laws*; but *God*, who ſees the heart, often afflicts ſuch offenders with great puniſhment.

M. A ſenſe of duty, joined to gratitude for kindneſſes ſhewn in the married ſtate, may form the inclination of a virtuous woman.

T. A true ſenſe of theſe virtues, is frequently a ſubſtitute for the *pleaſure of affection:* and we ought to ſuffer any *evil* rather than renounce our *duty.* In every concern of life, this is the great object, to which we ſhould adhere, even to death.

M. Moſt people think it unbecoming in a young woman, to talk as if ſhe ever intended to marry; at the very moment they ſuppoſe ſhe would be exceeding glad to find a good and proper huſband.

T. There is a kind of ridiculous farce carried on upon this ſubject: It is prudent and modeſt in young women, to decline the diſcovery of their thoughts, when it is of no uſe to make them known: but reſerve hath prevented the union of thouſands, who would have gladly met; and after a little knowledge of each other's humour, been happy together. There are two cuſtoms at war with marriage; one relates to the gentry, of whom many of the men, declining this ſtate, live profligately. The other, to DOMESTIC SERVANTS, who dare not marry leſt they ſhould *loſe* their *places*, or not *get* any. I have heard it ſeriouſly maintained, that the *miſery* of this claſs of our fellow-ſubjects, may be dated from their *wedding-day.*

M. I hope it is not ſo, with many maſters and domeſtics; for what an uncomfortable doctrine is this! Are they to be condemned to live a ſingle life? By what commandment doth *God* require it? Or is any law of the land ſo partial and unjuſt?

T. Not ſo faſt, *Mary:* This opinion only ſuppoſes, that their wages are not equal to their expences, when they have children to provide for. The reaſon given by maſters, why they object to married ſervants, is; that ſuch are expoſed to the temptation of being abſent from home; and of pilfering proviſions, with a view to convey them to a wife or children. For my own part, I rather believe, that to one theft committed for the ſake of a lawful wife, vicious women have been the occaſion of an hundred. Single men alſo remove ſo eaſily from place to place, there is no tie upon them. I have

heard it ſaid, that a certain illuſtrious duke (*a*) has hardly any ſervant who is not married; and that no perſon is better ſerved, or has a completer confidence in his domeſtics. The argument, with reſpect to the wants of a wife or children, proves too much; for it may be extended to all the lower claſſes of the people. And whether it be for huſband, wife, or children, parent, friend, or neighbour; whether it regards *proviſion* belonging to a maſter; or the *time* which the ſervant engages to devote to his ſervice; if it is ſuppoſed that he will deprive his maſter of his right; ſuch a ſervant is unworthy of truſt, and probably ought to be treated as a diſhoneſt perſon. As to the temptations which are only *dreaded*, in this caſe; the objection ſo far falls to the ground, that it is in effect eſtabliſhing a certain calamity, in place of a caſual evil. The cuſtom of ſecretly oppoſing the marriage of domeſtics, ſeems to bear ſome affinity with duelling: they are both connived at for *temporary convenience*, and both deſtructive of humanity. The reaſoning upon both, is equally unfair, and contrary to the golden rule of doing, as we think we *ought* to be done by. The natural conſequences of forced celibacy, are adultrey, fornication, perturbations of mind, quarrels, contentions, loſs of time, diſeaſe, and early death. If we trace the cauſes whence many fall victims to the laws, we ſhall find it owing, in a great meaſure, to the obſtruction of marriage; not only as this contract gives a ſecurity for a man's good behaviour; but as the ſingle ſtate leaves his thoughts more inclined to wickedneſs. I ſuppoſe, that of *ten* malefactors annually executed, *eight* of them have been batchelors: and of the ſame number of women, who have become proſtitutes, a much larger proportion has been unmarried.

M. This ſeems to be highly probable: but how can you compare this cuſtom, to duelling?

T. Becauſe celibacy forced on the ſervant, has a great mixture of ſelfiſhneſs, pride, cruelty, and *manſlaughter*, on the part of a maſter or miſtreſs.

M. Manſlaughter!

(*a*) Duke of Portland.

T. So

T. So far as it *prevents the birth of men*, it operates the ſame *as killing them*, when they *are* born. All duelliſts are *honourable men*; and who dares arraign a maſter or miſtreſs for rejecting a ſervant for being married? With the character of the moſt poliſhed and humane nation, we are degenerating in theſe two inſtances; and in danger of falling into antichriſtian barbarity of manners. Our holy, pure, and divine religion, ſo admirably calculated for our happineſs, is in theſe capital articles groſsly violated: we ſhall feel the ſad effects: when, and in what degree, God only knows!

M. I believe the pious and wealthy part of our fellow-ſubjects, are not aware of the force of your argument, in either caſe.

T. If they were, we might hope, they would make their prejudices bend to their religion.

M. Are not the moſt faithful ſervants generally rewarded, by the approval of maſters and miſtreſſes, in regard to matrimonial contracts, upon certain occaſions?

T. This frequently happens, among the moſt humane and ſober part, as is your caſe: and ſometimes it is countenanced from motives of common decency, as oppoſition would ſavour of groſs inhumanity.

M. When ſervants are married, is *man* and *wife* often admitted to gether, into a family?

T. People of large fortunes, or perſons of diſtinguiſhed compaſſion, ſometimes admit them; but they are much oftener ſeparated. According to the beſt of my obſervation, when the man and his wife are both received into the ſame ſervice, it is neceſſary they ſhould conſider themſelves as bound by a double tie of fidelity and prudence, towards a maſter and his family; for if either offends, they may be both ſubject to be diſcharged. The ſeparation of man and wife, is generally ſuppoſed to create diſcontent; and therefore a maſter ſeldom chuſes to keep *one*, without the *other*.

M. Some may be *glad*, of ſuch an occaſion to ſeparate.

T. We are not to ſuppoſe, that the conjugal love is extinguiſhed. You may perceive, that if a woman is in a ſtate of child-bearing, the maſter or miſtreſs, in this caſe alſo, neceſſarily makes ſome ſacrifice of convenience.

M. I am glad to find there are a few, who ſoften the rigour of their ſentence againſt the marriage of domeſtics.

T. Nature is ſometimes permitted to prevail. Whatever ſituation men may be in; thoſe who are extravagant or indolent, are hardly to be truſted in a married ſtate: at the beſt, the child born to ſuch parents, comes into the world under a great diſadvantage. On the other hand, marriage often awakens the attention of the moſt *thoughtleſs*; and every one may obſerve, that the induſtrious and provident generally ſucceed in wedlock. If they ſuffer ſome kinds of miſery, ſtill they have liberty, and the gratification of their affections: and they learn to bear the yoke of adverſity, till it becomes eaſy to their necks. God is ever merciful to thoſe who ſeek for mercy, and obey his laws.

M. How are domeſtics, in other countries, enabled to breed up their children?

T. I once heard my maſter ſay, he had diſcourſed with a woman ſervant in *France*, who with the value of ſix-pence a-day, took care of two children, and gave them a very decent education. This, at firſt view, may ſeem impracticable with us: but I know of ſome married pairs, not being domeſtic ſervants, who, upon two ſhillings a-day, have ſupported at leaſt half a ſcore children. The ſituation of married domeſtics, renders it more difficult; therefore it calls loudeſt for the piety and humanity of maſters and miſtreſſes; and claims the greater aſſiſtance and kindneſs, of relations and friends.

M. Are theſe to be depended on?

T. Not without caution: we muſt accommodate our expectations to the meaſure of experience; yet if all confidence of this kind were to ceaſe, we ſhould degenerate into *Savages*. I never knew a virtuous parent without a *friend*, nor hardly a child without a protector: Providence ſhould be *truſted*, tho' not *tempted*. Where domeſtics are the moſt reſtrained from marriage, there the greateſt number of both ſexes die at an early age, and but few children are born. (*a*)

M. How ſtands it with regard to the morals of domeſtics in livery?

(*a*) See Vol. I. pages xxi. &c. of Introduction.

T. In

T. In great cities, they are almoſt as debauched as their maſters; but they are more juſt in their amours, for they ſometimes are perſuaded to marry the woman they have ſeduced. If marriage were more countenanced among this claſs, there can be no doubt, but it would improve their morals, and produce many happy effects.

M. Would it not be beneficial, if marriage were general among all ranks of people?

T. Moſt aſſuredly: if ſervants, as well as maſters, were to live in a *married ſtate*, it would appear with more dignity in the eyes of both; and render it more inſtrumental to the ſupport of the liberty and proſperity of their country. Domeſtics would give the greater pledge of their faith to the public; and become more the guardians of the innocent in the perſons of their own offspring. They would act more agreeably to the wiſdom and humanity of our laws, which ſuppoſe, that if ſickneſs or loſs of limb, or old age, diſable any one; and no friend or relation appears, they have a title to ſuccour. The moſt *worthy*, and thoſe who once were wealthy, may become objects of parochial charity. In this happy land, no one can periſh for want of bread. Notwithſtanding this *liberal proviſion* by law, it ſo happens, that in countries where there are no *poor's laws*, as I am told, marriage among domeſtics is much more general.

M. What do you imagine to be the reaſon of their cuſtom and manners in this reſpect?

T. We may impute it to a greater degree of humility, and reſignation to Providence; and above all, that they are in no fear of loſing their *places*, on this account.

M. If there was no other motive for *marriage* amongſt us, than the conſideration of the poor's law; this would be but a ſlender encouragement.

T. Whatever you may think, it was the effect of great wiſdom in our forefathers, to form this plan of relief, particularly in favour of infants.

M. Poverty, muſt often create a conflict in the breaſt, whether a perſon ſhall marry, or not.

T. Among the higher ranks, what *they* call *poverty*, may produce this effect: But as happineſs is not the lot of the

poor,

poor, becauſe they are indigent; nor of the wealthy, becauſe they are rich; it muſt be ſought for, in obedience to the dictates of nature, and of nature's God: Our natural affections regulated by religion, can alone accompliſh the work. Love often triumphs equally over poverty and riches. This gives a promiſe of happineſs, and it ſeldom fails of making it good; provided *religion* has a ſhare in binding the contract. The poorer the people are; or the more generous, the leſs are the goods of fortune attended to. Where there are no riches; we may conclude, that the affections of perſons who marry, are under no ſuch bias. In the abſence of other enjoyments, the pooreſt of mankind have recourſe to marriage; ſome eſteeming it the moſt comfortable, whilſt others find it the leaſt wretched condition. Thus it happens, that one way or other, the great order of nature, reſpecting the ſexes, is obeyed; one man to one woman, and not like beaſts, left in a ſtate of promiſcuous commerce. In this our dear country, where *art* ſeems to vie with *nature*, in beating out ſuch a variety of *amuſements*, for the *poor mortals* who are *rich*, marriage is not ſo general among them, as with us labouring people; whence it is obvious that *vanity* is the cauſe why they *diſtruſt* Providence, or *neglect* the common welfare.

M. The proverb tells us, that "when *poverty* comes in at the *door*, *love* flies out at the *window*."

T. Extreme miſery may baniſh *affection*, as ſtarving will deſtroy life; but this *ſaying* is calculated for the higher claſſes, whoſe *vanity* triumphs over their *affections*; not for us who conſult nature, and depend chearfully on Providence, and our own induſtry. Mankind wander ſtrangely from the intentions of the wiſe and merciful Author of their Being, when they *neglect marriage*, or *abuſe* it. Thoſe who are inſenſible of the laws of kindneſs, gentleneſs, and the mutual good offices which flow from a true and genuine conjugal affection, are ſtrangers to their own intereſt. The ſilent tear that falls from the female eye, under the various afflictions or infirmities of life, affords more ſolid comfort to a man, when he can wipe them away, than all the pomp of

pride, or the higheſt gratifications which riches can furniſh.

M. Happy is the marriage made upon ſuch principles, and ſuch a mutual love of virtue, that in ſpite of ſickneſs or adverſity, neither party will forſake the other. Heaven grant this may be my caſe!

CON-

CONVERSATION II.

M. MY dear father! I cannot help telling you, that your diſcourſe of yeſterday, concerning the difficulties which *domeſtics* are under, with regard to marriage, made a diſagreeable impreſſion on me. There ſeems to be ſomething in this cuſtom, very untoward, and contrary to thoſe *tender* precepts of *humanity*, which you have ſo repeatedly recommended to my practice.

T. In this view, I complain: but however ungrateful it may be, it will not probably affect you; and the reſt we muſt leave to the direction of *Providence*. Nor are you to underſtand, but that there are more domeſtics married than openly avow it; and if *all* of them were wedded, at a proper age, thoſe who want ſervants muſt have them. Indeed, I think nothing would tend more to eſtabliſh the throne of humanity amongſt us, than giving the preference to married perſons, as domeſtics; provided the man has reached the age of twenty-one: Perhaps nothing would tend more to promote the fidelity of the ſervant, and the benevolence of the maſter: nor do I think any thing would render them better ſubjects, better citizens, and more ſincere friends to their country. The dependance ariſing from the ſacred ties of wedlock, being of all others the ſtrongeſt, it would give a more charming face to benevolence, and aſſiſt us all, in the cultivation of it.

M. But why would you exclude thoſe who are under the age of *twenty-one?*

T. Becauſe many go into ſervice, as early as twelve or fourteen, and ſuch young ſervants are neceſſary. — As to the conſequences of marriage, *you* need not fear. Honeſty and affection, ſupported by induſtry, will give charms to the dreary waſte; and the rain that falls from heaven, like the manna

manna which once ſupported the choſen people of God, will furniſh them with ſuccour and ſupport. Tho' the heart be rude and plain, it will not be the leſs acceptable to that almighty Being, who is no reſpecter of perſons.

M. But do not both ſexes often deceive themſelves, and bring diſgrace upon this honourable ſtate of life, by expectations of happineſs, which they are not capable of?

T. This is the effect of their deficiency in virtue, not of the ſtate itſelf. Whoever ſeeks for happineſs under this alliance, muſt conſider his engagement, to make *another happy*, by all reaſonable means: and what greater good can mortals ſeek, than a conſtant and agreeable companion, and a prudent, and devout friend? If both parties do not learn to *forgive* a thouſand infirmities, which they will find in each other, how can they expect to be happy? None of us live with honour, but as we diſcharge our duty. He who expects much of another, and thinks but little of his own failings; every imperfection will put him out of humour: and inſtead of preſerving a diſpoſition to be *always pleaſed*, he may ſeek to be *always diſpleaſed*; and not diſcovering the cauſe to be in himſelf, or not ſeeking to remove it, he will live and die in miſery.

M. If all people in the married ſtate would think thus, it might be happy indeed! But if in every condition, thoſe who are fooliſh or wicked, are in the ſame degree miſerable, it ſeems to be a leſs evil to live ſingle, than to multiply ſuch calamities in the world.

T. They would ſtill be fools, whether they were married or not, though leſs conſpicuous in folly. If amidſt ſo many unavoidable diſtreſſes, to which life is ſubject, married perſons, forgetting how ſhort a time is allotted them to tread the ſtage of life, will act a *tragic ſcene*, and plant *daggers* in each others breaſt, by *diſcord*, *corroding cares*, and *diſcontent*; what can be ſaid, but that *they* wantonly *ſeek their own miſery!*

M. If I marry, I hope I ſhall adapt my mind to my circumſtances; and try to acquire a proper affection for every incident: and as I believe, it is natural to a woman to pity the *cries of her child*; ſhe may, with the ſame good ſenſe, as well

as tenderneſs of diſpoſition, compaſſionate the *wrath* of her huſband, when he talks or acts, as if he had loſt his wits.

T. You ſuppoſe then that all men act *childiſhly*, at one time or other: it is ſaid, "no one is *wiſe* at all times:" I hope you will act, as well as you talk, whenever the trial comes: but let me tell you, there are cauſes for wrath, which only the ſorrow and repentance of the offender can remove; and as it is a ſubject for *ſorrow* as well as *compaſſion*, for a woman to ſee a man, ſo nearly related to her, in *anger*; can he bear to hear a woman talk like a fool; or ſee her, tranſported by her paſſions, behave like a reprobate, devoid of all prudence, if not of chaſtity?

M. Pray, what is meant by the proverb, that *marriages are made in heaven?*

T. This ſeems to allude to the providential meeting of the man and woman, who are beſt formed for each other. But thoſe marriages, in which affection hath no ſhare: where neither party ſtudies the temper of the other, or even deſires to pleaſe: where conteſts daily ariſe upon *trifles*, and neither man nor woman will *give way*; and in ſome inſtances, where even they violate their bed; or both huſband and wife neglect the education of their children; or ſhew them the worſt example; where is the matrimonial knot tied?

M. Not *in heaven*, or it is ſtrangely abuſed on *earth.*

T. It is not leſs obvious, when this contract is made in the fear of God, and kept ſacred, the knot is faſtened by the double tie of *affection* and *duty*; and in ſuch caſes, marriage may *properly* be ſaid, to be under the *immediate* care of heaven.

M. One would imagine there was a time when marriage was in great eſteem; for the wiſe man ſays, that "he who getteth a wife, *beginneth* a poſſeſſion, he hath a help like unto himſelf, and a pillar of reſt." And that "he who hath *no wife*, goeth about *mourning*." What does he mean *by going about mourning?* Some have reaſon to mourn, I believe, for having *bad wives.*

T. Of all plagues, an unquiet or vicious companion for life, is the greateſt. I have read of two great philoſophers, (a)

(a) *Seneca* ſpeaking of *Socrates.*

one

one commends the *patience* of the other, by obſerving how well he behaved under the *greateſt of all calamities*, "even That of a *turbulent* woman for his wife:" *Solomon* is not therefore leſs in the right, when he ſpeaks of a man having no wife, going about mourning: for I have often obſerved ſingle perſons, particularly among the *rich*, who generally deſert nature moſt, lounge about like *helpleſs*, *uſeleſs animals*, diſſatisfied in themſelves, and doing no good to any body elſe. The ſecret cauſe appeared to me, that they were unallyed to any one, for whoſe happineſs they intereſted themſelves: they were under no reſtraints from *evil*, by any worldly connexion, and therefore had the leſs propenſity to *good*. This removing the proſpect of heaven the farther from their eyes, there ſeemed to be *reaſon* for them to *mourn*.

M. Experience muſt teach us this leſſon. But he who is linked to a creature ſo perverſe, as her who ſeems to have fallen to the lot of the philoſopher, muſt make *him* a *mourner* indeed!

T. Moſt of the evils in marriage, ariſe from expecting too much; and not conſidering life as a *tryal*, and liberty as good, only where it is reſtrained by reaſon. Have you read the fable of the *two hounds*, which are repreſented as very fond of each other; but being young dogs, the huntſman coupled them, to prevent their following every ſcent, and hunting diſorderly; they expreſſed great uneaſineſs at their ſituation: if one choſe to go this way, the other was as eager to go the contrary, till at length they came to a downright quarrel. An old hound who had obſerved what was paſſing, reproved them in theſe terms. "What a couple of ſilly puppies you are to be perpetually worrying yourſelves at this rate! What hinders your going on *peaceably* and *quietly together?* Cannot you compromiſe the matter between you; by each conſulting the other's inclination a little? At leaſt try to make a *virtue of neceſſity*; and ſubmit to what you cannot remedy. You cannot get rid of the chain; but you may make it ſit eaſy upon you: each thwarting his companion, is only tormenting himſelf: be eaſy and quiet, and you will find by *experience*, that mutual compliances not only compenſate for

liberty, but is even attended with a *ſatisfaction and delight*, beyond what liberty itſelf can give."

M. Excellent admonition for both *huſband* and *wife!*

T. You may perceive, *Mary*, how admirably it ſuits the condition of *marriage*, preventing both parties from ſtraying after *falſe game*; and expoſing the conteſts which ſo often ariſe between married perſons, as if it were merely *becauſe they are married*, and bound to live in peace. —— In regard to the philoſopher; he indeed evercame the bitterneſs of his condition by his *patience*, and probably not without making ſome impreſſions on his wife.

M. Unleſs ſhe was a devil incarnate.

T. I remember an officer in the army, who was ſo weak as to marry a woman of a moſt turbulent temper; being a patient man himſelf: when *madam* raved, he beat a drum. He that deſpiſes ſuch a woman, ſo as to diſdain to *word it with her*, whilſt he does himſelf juſtice, he chaſtiſes her in the ſevereſt manner. The philoſopher I have mentioned, being aſked by a great general (*a*), how he could endure the perpetual *ſcolding* of his wife? Why, ſays he "As thoſe who are accuſtomed to the ordinary noiſe of wheels to draw water." The intention of Providence is very apparent in all circumſtances which relate to the ſexes. Every one who has lived as long in the world as myſelf, muſt have obſerved, that as *nature* has caſt the *female* in the ſofter mould, ſhe hath given a peculiar turn to women's thoughts and manners; and from hence a great part of love and harmony ariſes. The *woman* naturally claims protection of the *man:* for the ſame reaſon, ſhe muſt be *obedient*, and *fear to offend him.* The harder and more dangerous taſks fall to his ſhare; domeſtic duties and the care of children to her's. He excels in *valour*, *ſtrength*, and *judgment*; ſhe in *gentleneſs* and the pleaſures of kindneſs, and of fancy.

M. Providence is moſt wonderfully indulgent to the children of men; but all of them are not ſenſible of it. Doth it not ſometimes happen, that the *female* has the *moſt underſtanding?*

(*a*) Alcibiades.

T. Yes:

T. Yes: but, as there can be *no government* where there is *no ruler*, ſhe, who really hath more ſolid ſenſe than her huſband, will ſhew it by her virtue, her prudence, and fear of God, ſtill *yielding the ſuperiority* to him, whom God hath ſet over her, though ſhe may *ſecretly* govern him: but *openly* to aſſume the ſupreme command, except in very extraordinary caſes, is a proof that ſhe is a *fool.*

M. Are there not ſome men ſo indolent in temper, as to find it more eaſy to be *governed*, than to govern?

T. They may chuſe however to be guided with *ſilken ſtrings.* The great danger is, when women give themſelves up to the guidance of their own *fancy*; for although this hath many uſes in life, and contributes much to enliven the graver turn of *men*; yet, when it exceeds due bounds, it runs away with them; it degenerates into *levity* and folly; and vice and madneſs often follow cloſe at the heels of it. This paſſion is apt to delight ſo much in *variety*, and create ſuch a propenſity to *amuſements*, that it often turns the heads, and perverts the hearts of women, ſo as to work their ruin. It is this which lays the foundation of *jealouſy*, diſturbs the harmony of marriage; and ſometimes plunges the happieſt pairs into the depths of miſery.

M. I find the beſt things are ſubject to abuſe; and it is obvious in this inſtance, how much the happineſs of women depends on their being controlled by reaſon!—

T. The happineſs of rational creatures, muſt depend on reaſon and religion. As to the part regarding marriage, do you know, that wives are ſaid to be *miſtreſſes* to the young; *friends* and *companions* to the middle-aged; and *nurſes* to the old? Even the laſt of theſe ſtages in marriage, may be rendered delightful, where there is a true ſenſe of duty, and likeneſs of humours; but it demands much prudence, eſpecially if a woman is young. In youth, love often proves to be a flaſh of fire: the *middle ſtate*, or ſtage, wherein friendſhip makes the chief compoſition, is ſo far the *ſafeſt.* A prudent girl will marry a *virtuous* man, and one who has good humour, and poſſeſſes *ſomething* towards taking care of her; and if he is not under the age of *twenty-one*, I would never object to his youth; for young men, *well inclined*, are more eaſily modelled,

and

and diſciplined to peace and harmony, than thoſe who have long walked in a track, of a more ſelfiſh humour. In any caſe it is allowed by all the world, that "he who gets a *good* huſband for his *daughter*, hath *gained* a ſon; and he who meets with a *bad* one, hath *loſt* a daughter."——

M. I hope you will not loſe *me!*

T. Marriage, like other connexions of human life, is under the care of the ſame common Lord.—The mind, nurtured in religious principles, will ſtand the ſhocks of paſſion, which attack the breaſt; and violence from without: and bear the capriciouſneſs of the heart, in the married ſtate. Need we but refer to what we learn in the religion of our bleſſed Lord! All *That* charity, benevolence, and love; *That* tenderneſs and forbearance; *That* patience, humility, and compaſſion; which Chriſtianity recommends; if all theſe, joined to the object which gratifies the affections of the ſoul, do not produce harmony, what can follow? If we are ignorant as dirt, and rotten in heart; let *diſcord* come hot from hell, it is at *our own invitation.*

M. Doth not marriage alter the mind very much?

T. It generally gives the thoughts a new turn: in ſome for the better; in others for the worſe; as I have told you. The ſingle and the married man ſometimes become as two different perſons. He that ſhed tears in the tenderneſs of his love, or ſmiled when his miſtreſs wore a ſmoothed brow, will droop with anguiſh, if his wife is untoward. Nor is it always in the power of the *beſt man* that ever breathed, to ſubdue the perverſeneſs of a fooliſh *over-indulged* woman. Is this the fault of *nature*, or the corruption of our manners? Let the marriage be made with common-ſenſe and reaſon, and managed by the ſame rules, and it will bring forth comfort and eaſe, ſweet reſt, exalted ſocial joys, and heavenly bliſs!

M. The ſtate of marriage, is ſaid to be *heaven*, or *hell.*

T. This is a *poetical* deſcription. The gradations from abſolute uninterrupted happineſs, as far as mortals are capable of it, to *complete miſery*, are ſo numerous, no one ever attempted to count them.

M. But you ſay, the married ſtate in general promiſes the moſt true happineſs.

T. Yes:

T. Yes: ſtill we muſt recur to virtue, good-nature, and good ſenſe, ſupported by the comforts of life: and in proportion as theſe are found, the degree of the happineſs will be: where theſe are wanting, on both ſides, there it is as fooliſh to ſeek for *happineſs*, as it would be to ſearch for diamonds on a dunghill.

M. I am convinced of this: at the ſame time I obſerve that many go on, as *ſauntering Jack*, or *idle Joan*, happy in not having ſenſe enough to be *miſerable*.

T. This is one kind of ſatisfaction. But to view things *as they are*, and not as fancy repreſents them, we muſt learn both from precept and example: experience muſt guide us by the clue of reaſon and religion. If you attend to this, whether you marry or not, you may mend your condition.

M. Do you not recommend marriage to me, provided Mr. *Worthy* is a proper man?

T. You perceive that I am an advocate for the ſtate, upon every account.—The learn'd philoſopher, and the ſelf-denying Chriſtian; the ſcepter'd monarch, and the labouring hind; all came out of one mould; and ſo did the female of every claſs, however formed by climate, cuſtom, and education. By marriage, man maintains his dignity as a rational creature, and learns to honour himſelf, as diſtinguiſhed from *other animals*, who pair as their nature directs, without any ſuch laws as have reſpect to man. Marriage lights the heavenly lamp, which points the way to thoſe pure joys, which God deſigned ſhould ſmile upon the ſons of men. From this clear ſpring, thoſe dear relations flow, of father, mother, ſon and daughter. Hence the ſtrong tie of fraternal love, between the brother and the ſiſter, feeding the fountain wbich brings us the unmixed reliſh of domeſtic ſweets. Could I deſcribe to you the treacherous ſmiles of *mercenary proſtitutes*, who are ſought by men, unawed by any threatenings from above; you would ſee, for what tranſitory embittered pleaſures, ſuch children of iniquity expoſe themſelves to everlaſting vengeance!

M. And thoſe who *marry* from ambition only, what are they?

T. Often miſtaken in their purſuit of happineſs.

M. Were marriage to appear, to mankind in general, in the amiable view you ſet it, there would be but few ſingle perſons,

perſons, after the age of twenty. But men, in whoſe breaſt the choice ſeems moſt to lie, are ſurely fearful, they ſhall not find one, whoſe mind is ſuited well to their own ſpirit: or, conſcious that themſelves are *reprobates*, they keep aloof, as if they thought their own infirmities, were too burthenſome for any other to bear.

T. You talk now as if you had been tutored to avoid marriage: but you find, that *God* is infinitely wiſe and merciful; though man is wicked and corrupt. Every one, not tainted with the infectious breath of *libertiniſm*, may hope for happineſs by walking in the path which the laws of nature have pointed out; and no line is ſo ſtrong, as That of the love which the ſexes bear to each other. Nor is it, for this reaſon, in the leaſt degree wonderful, that ſo much *happineſs*, or ſo much *miſery*, ſhould follow this contract, as it is *well* or *ill* preſerved.

M. Pray, is *Harry Lovely* to be married very ſoon?

T. So I underſtand. A relation of his told me the other day what had paſſed between *Harry* and his father, upon the occaſion of his opening the matter. He ſpoke to this effect: "I am now at an age of diſcretion: I think that every *good ſubject*, and good Chriſtian, ought to marry, unleſs he has particular reaſons to the contrary. I have fixed my affections on *Suſannah Goodchild*, and, my dear father, I beſeech you to give me your conſent. I cannot live *without* her: your refuſal would conſign me to the grave!" The old man replied, "*Gently*, my ſon! Have patience: it is not treating upon fair ground, when one party *exacts* a compliance from another. In this caſe you might almoſt as well marry without my conſent, as put it to ſuch an iſſue. I do not condemn your love, becauſe I hope it is beſtowed on a worthy object; but I cannot approve of ſo paſſionate a declaration. I know, my ſon, how to pity your weakneſs: try to meet me half way; and let us talk over this matter, with as much *reaſon* and as little *paſſion* as poſſible; leſt, in ſearch of the happineſs which your *fancy* repreſents, you ſhould find yourſelf burnt in your own flame; and become the miſerable victim of anguiſh and diſappointment!" Harry replied, "I beg your pardon, my father; but indeed ſhe is!——O my father, ſhe

ſhe is That which no *deſcription* can reach. I have no word to convey to you the expreſſion of her eyes, or the power of her ſmiles! She is ſo exquiſitely form'd, it ſeems as if her body thought; and ſhe were more than mortal!"——To which the old man anſwered ſmiling; "Then you muſt ſtay till you die, and meet her in heaven.—If ſhe is an angel, and not a woman, you cannot *marry* her."——*Harry* replied: "She is indeed angelic—and all the graces wait on her ſmiles! Not *ſpring*, in all her captivating charms; nor *autumn*, loaded with her richeſt fruits; not the bright *ſun* that ſhines from yonder hill, and ſpreads his warmth around, to cheer the heart with plenty; furniſh me half the joy, as my ſweet *Suſan*, when I behold her ſteps, ſo heavenly is her geſture and her mien!"——The old man interrupted his rhapſody, and ſaid with a grave though pleaſant countenance: "My dear *Harry*, I fear you muſt abandon this girl.—Whether ſhe be an angel, or only a woman; a witch, or an enchantreſs, ſhe hath turn'd your brains; and it is very unfit for a madman to marry: his progeny may be *lunatics*, or idiots."—*Harry* replied: "Forgive me, my dear father!—Be aſſured, if beauty can intereſt *your heart*, you will approve my choice. Indeed ſhe is fair as *monumental alabaſter*, with all the *life* of *May*; and her eyes!—theſe might kindle a fire, even in an old man's breaſt! She hath health, which promiſes a continuance of her charms; and her ſpeech is ſweet, beyond the ſofteſt muſic. Her countenance beſpeaks the calmneſs of her thoughts: and the purity and integrity of her ſoul, ſtand confeſſed by all!" Here he pauſed.——The old man again *ſmiled*, and ſaid: "Well! if you will rant, go on, my ſon; let's hear *all* you have to ſay, of this *wonderful young woman!*" *Harry* then ſaid: "You think that I talk too much like a young man and a lover: it is not the charms of her perſon alone which tranſport me; ſhe hath more *knowledge* than any young woman I ever converſed with; and the moſt pleaſing manner of communicating her ſentiments; never ſhewing the leaſt inclination to inſult the ignorance, or other imperfection of her neighbour. She is very lively in fancy, yet her judgment is ſound: and ſhe never ſpeaks injuriouſly of another woman's perſon or merit. When ſhe hath much reaſon to be diſpleaſed, ſhe is *ſilent*, or

expreſſes her diſlike in ſuch gentle words, that her frowns are as inſtructive, as her ſmiles are graceful, full of comfort and delight. She acts as if ſhe had no other aim than to render virtue and religion irreſiſtably captivating; and to make him the happieſt of mortals, to whoſe lot ſhe ſhall fall. In her company only am I happy! My mind finds no quiet in any place, where ſhe is not. *She* only calms my ſoul! O my father, *be* indulgent to me, or I muſt die!" The old man replied, "Prythee, my ſon, be moderate.—What is all this laviſh praiſe: no *woman* upon earth, I believe, deſerves above half ſo much: and no *man*, in his ſenſes, ever talks this language: it is not the way to come at truth: Would you have me alſo, to be in love with this wonder of a woman? You are now ſo *extravagant*, I expect you will hereafter change your mind. But will you be patient in your turn, and give me leave to aſk a few queſtions? I do not mean to jeſt, where you are ſerious; though I think you talk wildly.

1. Is ſhe, with all her charms, a good houſewife, and can make *a good pudding?*

2. *Does ſhe work well with her needle?*

3. Does ſhe know how to manage a dairy to advantage?

4. Has ſhe ever bred poultry?

5. Is ſhe good-tempered, and modeſt?

6. Is ſhe contented with common attire, and ſhews no paſſion for fine clothes?

7. Is ſhe prudent, frugal, and inclined to piety?—

Anſwer me theſe queſtions *in writing*, at your leiſure, when your brains are *cool*, and not ſo much *intoxicated with love.*

M. In writing! Surely *Harry's* father muſt be a formal old man, to think of ſuch a ſtrange condition.

T. Formal, as you may eſteem him, he is an honeſt ſenſible man, and very tender of his ſon; and had reaſons for what he ſaid. He knew it would make him conſider what he was doing, and perhaps diſcover a flaw, if there ſhould be one.—He went on thus—"Conſider well, my *Harry*, what you are about! Perſonal charms and fortune are good ingredients, towards making marriages happy; but they are not the principal articles: I fancy her fortune chiefly conſiſts in her beauty, which I hope, for your ſake, *is not ſo great as you repreſent*, that

that ſhe may not turn other men's brains as well as yours. If *ſhe* is of a quick temper, as you have diſcovered yourſelf to be, in your deſcription of her, you will both require the exerciſe of a greater ſhare of virtue and underſtanding, than you are aware of. I muſt aſk another queſtion or two.

8. *Are you ſure ſhe can bear to be contradicted?*

9. Do you think ſhe will love you in ſpite of ſickneſs and adverſity?

Theſe are the conditions of human nature, and often happen to thoſe who are leaſt prepared to meet them. If you give her ſo nigh a notion of herſelf, ſhe may ſoon think *you* not good enough for *her*. Alas, my ſon! you know not the human heart, nor the temptations to which it is ſubject, when we intoxicate each other with *praiſe*. The government of a tyrant, by an abſurd delegation of power to him, is not more injurious to a ſtate, than the tyranny of *beauty*, when exerciſed by a woman, whoſe mind has been poiſoned with flattery! Think what a flower *beauty* is! And mark me well, my much-lov'd ſon! You are enamoured with this girl's beauty, and it doth not follow that ſhe is deficient in other reſpects; but I have obſerved, that to thoſe, to whom *Nature* has been uncommonly bountiful, in beſtowing outward ornaments, ſhe hath been very frugal in beſtowing the virtues of the ſoul. This is no *general rule*; nor can I tell, when it happens, whether it proceeds from the pride which grows from admiration, or the neglect of uſeful things. Sometimes the moſt beautiful in perſon are prompted, by the conſideration of this advantage, to exert themſelves in acquiring the more knowledge and virtue. As to you, my ſon, you talk ſo much the language of love; that, although I am willing to truſt you in all other reſpects, you muſt give me leave to make enquiry concerning this young woman. Thoſe who ſuppoſe that beauty will never cloy, make proviſion for nothing elſe: the conſequence of which is, that vows made at the altar, under the ſolemn tie of mutual fidelity, are often violated. *Violence* of paſſion for one object, may lead to violence of paſſion for another: and inſtead of cultivating every ſocial virtue; and teaching children obedience to parental authority; and a ſtrict obſervance of the commandments of

God; juſtice is often trampled down:—and the poor child, who ſees the moſt deadly example, will probably have the ſame fate as the parent; and nothing but miſery can enſue." *Harry* anſwered: "Your caution, my father, is a proof of your affection, and compaſſion for me: I am ſenſible of the truth of what you have ſaid, and that it is founded in your knowledge of the world. In ſpeaking the language of a lover, I talk from my heart. If I was not in love, I believe I ſhould not marry any woman. I grant that the beauty of the perſon often diſguiſes, or conceals the defects of the mind, and makes us believe contradictions." His father then ſaid: "Be the more cautious: The arched eye-brow, and the damaſk cheek, the ſparkling eye, and coral lip, are very pretty things; and much wiſer men than you are, have left it on record, for above two thouſand years, "that man loveth nothing better;" but they are not always ſafe; and you ſhould conſider very ſeriouſly what the danger is, of that very *paſſion for admiration*, which you yourſelf are teaching this young woman.—You make me tremble for you!"——

M. I hope *Suſan* will not make him the worſe wife for his being ſo much in love. The more virtuous a woman is, will ſhe not have the more admirers?——

T. Let me firſt tell you what paſſed between *Harry* and his father. After warning him of the danger of flattering *Suſan*, and propoſing his ſober queſtions to be anſwered at his leiſure, he obſerved: "Theſe things ſhould be thought of in time. Have you conſidered that ſhe is now in her bloom, which cannot laſt long, though it may outlive your admiration of it; and that you muſt bear *her* infirmities, as well as correct *your own?* When the hearts of a man and woman are inflamed with love, they may ſuppoſe that *perfection* has taken up her reſidence in the breaſt of each other: but common ſenſe aſſures us, that, whenever this is the caſe, *diſappointment* and *mortification* muſt enſue: and, as one diſguſt begets another, mutual diſlike often ſucceeds. This hath happened more frequently in *flaming paſſionate* matches, than in thoſe where a portion of *reaſon* hath been thrown into the ſweet cup of love. If you do not meet together with a determined reſolution to be always as much pleaſed as you poſſibly can, independent of

a lover's

a lover's dotage; to compaſſionate tenderly; to expoſtulate calmly; to make *reaſon* the umpire in all debates; I pronounce this ſentence againſt you both; *You do not underſtand your own ſituation, and will probably ſoon loſe your proſpect of felicity.* You will involve yourſelves in a ſcene of vexation, and become *miſerable.* This, I ſay, often happens, in caſes where the heart hath been as much inflamed as yours. Remember, my dear *Harry*, that if it ſhould ſo happen, that you cannot make your *wife* good, you may make *yourſelf* ſo. One expedient I ever found to anſwer: rather to contend with a wife who ſhall *yield*, than who ſhall be victorious; I mean in *little matters*; that you may retain your power in *great* ones; ſtill making reaſon and religion your guides. *Love* and *friendſhip* will not be the leſs faithful to you. In a word, if you do not place your happineſs in the proper objects of it, you will find it as little in *marriage*, as in any other concern of life."——*Harry*, then ſoftening his tone, ſaid, "Do you believe, my father, that a batchelor, is capable of half the happineſs of a huſband, who properly conducts himſelf?" Mr. *Lovely* anſwered: "Not if his wife is as good as ſhe may be pleaſing to him. If you think this young woman will take her ſhare, and contribute to increaſe your joys, and alleviate your ſorrows; for aught I know, ſhe may be the very object, which Heaven, in mercy to you, has appointed; and you muſt endeavour to *deſerve* her."—*Harry*, who had looked with great attention at his father, but ſomewhat diſturbed in thought, at this began to brighten up.

M. He ſeems to have triumphed in his father's tenderneſs for him, as well as in his love for *Suſan.* She is the handſomeſt girl in this neighbourhood; yet I never heard her ſpoken of as ſuch a *beauty*, as *Harry*, in the fondneſs of his heart, would make us believe.——But I apprehend that ſhe is a good young woman, and will make him very happy.

CONVERSATION III.

T. I WAS prevented yeſterday, in my intention to anſwer your enquiry, concerning the love of *admiration* in women. The object of this chiefly reſpects their perſonal charms: But as gentleneſs of manners, meekneſs, humility, and ſuch good qualities, are the chief preſervatives of a woman's virtue; they will always merit the moſt attention. That admiration which Mr. *Lovely* alluded to, can never be indulged with any degree of ſafety. *Modeſty* and *prudence* equally defend and adorn your ſex; but when theſe are laid aſide, the greater the beauty, the more ſubject to be enſnared, and the ſooner enſlaved to vice and folly.

M. Can a woman who is a Chriſtian, and has ſenſe enough to know how precarious a thing *beauty* is; and how ſubject to misfortunes; indulge a paſſion for ſuch admiration, or employ a moment's thought about it?

T. You know but little of the hearts of women! It is the misfortune of one of theſe admiration-loving butterflies to be governed ſo much by the fancy, that as every gaudy appearance captivates her, ſhe is as anxious to ſee others under as great a deluſion as herſelf. Her little fooliſh thoughts flutter about, and ſhe knows no reſting place, not even in the boſom of her huſband, if ſhe happens to be married. If a woman hath not underſtanding to diſcover, that the exerciſe of her heart in the law of kindneſs, and the gracefulneſs of her manners, have charms far more laſting and valuable than *beauty* in perſon, or any external circumſtance, which creates admiration in men: if ſhe, *poor creature*, cannot find out, that meekneſs, modeſty, and prudence, in living according to the circumſtances of her huſband, are her trueſt *ornaments*, ſhe does not know wherein her *intereſt* conſiſts. Like a veſſel afloat in a wide ocean, without *ſail* or *compaſs*, ſhe will be driven on a rock and wreck'd.

M. Do

M. Do you think this ſilly paſſion is ever the cauſe of infidelity in a wife?

T. I believe that no paſſion works ſtronger in the breaſt. Beauty is a very fading flower, ſubject to wither by the heat of the ſun, and every wind from heaven. The life of man is ſhort, but the life of beauty is ſo much ſhorter, that a *day*, or even an *hour*, may deprive us of it: yet fading and ſhort lived as it is, it governs with an arbitrary ſway, demanding the homage of beholders: yet nothing is ſo ſubject to abuſe, as in the caſe of admiration. There is a power in beauty, more capable of giving pleaſure to the heart, and tranſporting the fancy, than any other object. When gentleneſs of manners, underſtanding and innocence combine, beauty wears the looks of nature, when arrayed with all the charms, in which we can ſuppoſe the earth appeared, in the world's firſt ſpring, when *Adam* met his fair companion. Yet beauty in a woman's perſon is good, only to the *good*; and oftener perverts the heart, than purifies it. Compared to the beauties of the mind, it is but a mere ſhadow: like a meteor, it blazes forth and dazzles, but doth not lighten our paths, nor direct our ſteps aright. Nor do lovers ſee it always with an equal eye. The fancy, by which the heart is enraptured, may eaſily carry them to new objects. This we often ſee in love matches, where conſideration has been had, only to this kind of beauty. Let the mind be ever ſo conſtant, youth ſhould take heed not to ſacrifice their comfort, and the peace of their days, to gratify the flights of their imagination. To own the *power* of beauty; and to be a *ſlave* to it, are very different objects. How many have ſoiled the luſtre of their characters, or plunged themſelves into inextricable woe, by the force of beauty! If a good wife is the cordial drop which heaven hath thrown into the cup of life, to make it palatable; a *bad* one, tho' ſhe wore an *angel's* form, is a moſt bitter draught. To be tender to the *good*, and to govern the *bad*, is the duty of a man of underſtanding, from which he can never depart, without becoming a fool. She who is guided, tho' with ſilken ſtrings, will learn to honour and reſpect her huſband for his knowledge, reſolution, and virtue: ſhe will diſcover that it is more eaſy to obey than to rule. But if he prove a mere dotard,

dotard, weak and irreſolute in his determinations, ſhe will ſecretly deſpiſe him, if not openly avow a right of independency. If he is ſteady in what is *right*, ſhe will be the ſame: ſhe cannot miſtake in regard to *great* faults; and *little* ones muſt be forgiven. *Godlineſs*, *purity*, and *ſimplicity* of *mind*, ſupported by induſtry and good humour, are qualities, not ſubject to decay, as our perſons are. Theſe depend on the *underſtanding*, which is ſteady, and not on the *fancy*, which is variable. I hope you, *Mary*, will fix your heart on *them*; and conſider all other advantages as agreeable accidents, not as that which conſtitutes the moſt eſſential part of your happineſs: and remember that a married woman, who in the vanity of her heart, throws herſelf into the eyes of any man but her huſband, for the ſake of heing *admired*; can hardly fail of doing ſome evil, to herſelf or others; eſpecially if ſhe is young, and poſſeſſed of many perſonal charms.

M. Suſanna Goodchild, I believe, is a very worthy girl: you would not have her rejected becauſe ſhe is handſome.

T. I do not ſpeak in regard to her in particular; nor need you be in pain with reſpect to the power of beauty. This will ſtill maintain its empire in the world, tho' virtue herſelf ſhould be treated with contempt. A young woman, whoſe mind is affected with a right ſenſe of religion; who is a candidate for everlaſting happineſs, whilſt ſhe attends to the neceſſary concerns of this world, as the ſtate of trial, never loſes ſight of the life to come. This is the ſort of character we ſhould wiſh to find in our friends; that alliances in marriage, may become ſo much the more honourable and important, as they contribute to this great end, as well as their temporal felicity. To compare minds on this ſubject, and harmonize in ſentiments, are not, I believe, common events among modern lovers. Too many are ſo weak, as to think of no heaven, but that which they ſuppoſe they ſhall find in each others arms. *Harry Lovely's* father conſiders how a harmony of ſentiments, in regard to religion, may moſt effectually promote the great concerns of immortality: he is no leſs mindful of thoſe mutual tyes, by which children may be bred up in an awful reverence for the great Deliverer of mankind, whoſe laws obſerved, will give every alliance all the pleaſures,

as well as advantages which the great Author of nature intended we ſhould enjoy.

M. If they are attentive to the admonitions of ſo good and wiſe a parent, they will be a very happy pair.

T. In regard to this world, you find that he is no leſs particular in his enquiry, whether his ſon is well ſatisfied, that this young woman will accommodate herſelf to his fortune; that when the period of tranſport ſhall ceaſe, ſhe may not think the extravagant applauſe of her charms, beſtowed on her, by her huſband, entitles her to better fare than he can afford.

M. It is very right to ſhew a prudential regard to expence, leſt his paſſion for her, may render him extravagant, tho' ſhe ſhould not be inclined to it.

T. You have heard of *Jane Sprightly*, who was married a few years ſince to *Joſhua Sage*. She too is young and lively, and much loved by her huſband: I have lately heard an intereſting ſtory, to the honour of them both. She deſired him the other day to carry her to the *fair*, about fourteen miles diſtant: he told her, it would coſt them a *noble* at leaſt, before they could return home, beſides the loſs of time: that if he ſpent ſo much on *that* day, they muſt go without a dinner the next; and hoped ſhe would think better of it. She looked diſpleaſed, and ſaid, "I do not underſtand you—no dinner to-morrow, if we go to the fair to-day!" To which he replied, "My dear *Jane*, I have no greater gain at preſent, than ſupports us and our children, and you know that another child is coming. Whatever I ſpend more to-day than this amounts to, I muſt feel to-morrow; or put off the evil day. I muſt alſo ſuffer the reproach of doing a wrong thing; and one falſe ſtep will lead us to another. It is becauſe I love you, and look forward for your happineſs, that I wiſh to decline your propoſal. I mean to defend you to the laſt farthing of my money, and the laſt drop of my blood; but I muſt do it in the way, which my reaſon and experience tell me, it can be done moſt effectually. Food and raiment we muſt have; theſe are neceſſary: going to this fair is not *neceſſary:* We are already *happy* in each others love; can we be more than happy? Why ſhould we tempt

Providence to make us leſs? Let us be *contented!* Wait till to-morrow, and you will think I judged well to-day. It is ten to one, but ſome of our neighbours come home worſe than they went out: ſome exceſs, or unruly paſſion, will enſnare them: ſome untoward accident which they had not experience to foreſee, nor prudence to ward off, will come acroſs them; eſpecially if they go out of their depth in expence. But if nothing of this kind happens: if *they can* afford to bear ſuch expences, and *we cannot*, let us make up in the joys of *contentment*, what we are deficient in *money*; and wait till ſuch kind of expence may better become us." He then embraced her tenderly, and ſaid, "My dear *Jane*, you look diſpleaſed: what are all the fairs in the world, or all the women that attend them, compared to your ſmiles! I can bear any thing better than your frowns, *except the conſciouſneſs that I am doing That, which in its effects will hurt you:* I would not do you harm for the world! not even at your own requeſt; and no one can judge ſo well as myſelf, what will hurt you." *Jane* has good ſenſe, and heard him attentively: then ſmoothing her brow, with a ſmiling air ſaid; "In good faith, my *Joſhua*, tho' I had a fancy for the fair, it was but a fancy—and I believe, thou art in the right: give me thy hand, *my love*;" and as a token of calm obedience, and ſincere affection, ſhe kiſſed it eagerly.—Now, *Mary*, do you not reckon this a happy incident?

M. I ſhall not forget *Jane's* good conduct. I have ſet, in the ſtrongeſt light, many of the evils to which life is ſubject in marriage, as well as the pleaſures of contentment. I know it is the will of heaven, that we ſhould labour with our hands; and fill up the meaſure of our virtue, by uſeful induſtry, not by a childiſh indulgence of fancy.—Do you think that *Harry Lovely* will make the worſe huſband, for being ſo extravagantly in love?

T. I have told you his father's ſentiments, how guarded he ought to be of his paſſions. I preſume, however, that he will make a good huſband—to a good wife. He is well related, and ſtands fair in character. His elder brother *Benedict* lives not many miles from him: he is a man of ſome fortune. We paſſed by a delightful tenement, in which he lives.

M. It

M. It is the houſe which ſtands upon a riſing ground, with a fine lawn before it; ſheltered on each ſide with ſtately oaks.

T. You remember, that behind it, there is a clump of trees, from whence there appears a moſt enchanting proſpect. The meadows below are rendered the more charming, by three luxuriant oaks, whoſe branches ſpread over the trout-ſtream which runs thro' his grounds. Here he often ſits and meditates, protected from the ſummer's ſun: and for the winter, he has built a grotto, on the ſame ſpot, where he can ſpend his hour in the ſweeteſt retreat. Some parts of the ſtream are ſhallow, running in winding murmurs, ſeeming to chide the pebbles as it rolls along. Here this fond pair behold the verdant lawns, and the leaves which quiver with the cooling breeze; whilſt the melody of birds lulls their temperate minds to reſt. Pleaſed with the warbling ſtrains of feathered ſongſters, dancing in the neſtling boughs, they aſk no other muſic. From hence the neighbouring hills echo back the ſound of the briſk huntſman's horn, and yelling hound, in the warm chace, which ſo much delights the ſportſman. They mix not in the crowd; but taſte the calm of joy, when others are in a ſtorm of pleaſure.

M. A *ſtorm* of pleaſure!—This is the caſe indeed, in all great crowds, or much noiſe.

T. Here they attend a little farm to furniſh themſelves with neceſſaries. They are frugal and temperate: every one who has the leaſt pretenſion, is ſure of their good offices. Mrs. *Lovely* delights in flowers: even the poor *cowſlip*, the *daiſy*, and the *blue-bell* of the fields, afford her a pleaſure, unknown to the vulgar, and raiſe her mind to the contemplation of the great Author of nature. She has a nurſery of plants and vegetables. When theſe herbs are in ſeaſon, ſhe cuts a quantity, and when dried, by the proper uſe of them in drink, ſhe reſtores many people to health. The ornamental part of the furniture of the whole houſe, is the produce of her ingenuity: and one beholds nothing but cleanlineſs, good order, and induſtry, which beſpeak the virtues of the maſter and miſtreſs.

M. Was *Benedict's* wife, a beauty, too?

T. She is comely. It is ſaid, he fell in love with her piety, her good ſenſe and ingenuity, not overlooking the delicacy of her hands. They are bleſt with two charming children, to whom the mother is ſchool-miſtreſs. She was married out of a great family, where the lady delighted in fine works of embroidery; and from ſeeing ſome ſcraps of ſuch pieces, the eldeſt girl of eight years old, takes natural flowers; and aſſiſted by a few water colours, draws and ſhades, according to nature, to a perfection which is aſtoniſhing. What pleaſed me moſt, the other day, when I made this happy pair a viſit, was the expreſſion of humanity diſplayed in the grief of this ſweet urchin, from an apprehenſion that ſhe had been the occaſion of another's pain. She had been playing with her little maid ſervant, and imagined ſhe had accidentally hurt her; the apprehenſion of which, diſturbed the child's mind beyond deſcription. I was much delighted to ſee the diſtreſs of ſo young a perſon, as it proved how humanity operates on the breaſt, without much reflection. I remember, on the contrary, a boy of nine years old, who in his wrath, cut a gaſh in a man's leg which had nearly deſtroyed him. The tempers of mankind do not *always* depend on their parents, as every day's experience proves; yet they generally partake of the ſame diſpoſition: and as to example, it rarely fails to make a good or bad impreſſion.

M. I am glad to find that *Benedict* and his wife, are ſo happy a pair; but is it right to indulge their little girl, in works which may be ſuperior to her fortune?

T. Who can tell what her fortune will be? there is wealth in the family: if ſhe does not make the better farmer's wife, on account of her taſte, ſhe may marry one of ſuperior condition, ſo much the more eaſily; or obtain the higher ſtation in ſervice. Such geniuſſes ought to be encouraged.

CONVERSATION IV.

T. WHILST you are learning leſſons, to practiſe in the married ſtate, on which ſo great a part of your happineſs will depend, I muſt not forget to tell you, that nothing can contribute to it more than *good-nature*. An example of this diſpoſition is found in *Benedict Lovely* and his wife, who are always *pleaſant*. In the examination of our own hearts, we find it eaſy to purſue a *good*, to which we are inclined by temper; though difficult to oppoſe an *evil* propenſity, let us be ever ſo much convinced of its malignity. I hope *you* will never find any repugnance in the exerciſe of that eaſy temper, and ſweetneſs of diſpoſition, which we call *good-nature*. In order to preſerve this, think as *well* of the world as you can; and not as *ill* of it, as diſappointments may induce you to believe it deſerves. *Good-nature* puts the beſt conſtructions on the kindneſſes which we receive of others; while it inclines us to be forward in executing all ſuch good offices, as conſtitute an eſſential part of the pleaſure, as well as the duties of life, particularly in marriage. It is this happy quality, which proves the beſt ſpur to kindneſs: it prompts us to outrun the expectation of our friends and acquaintance. I have ſometimes ſeen it miſunderſtood, as if it were too much to proceed from views diveſted of all paſſion and intereſt.

M. Perſons who are in the higheſt degree of our eſteem, muſt be ſuppoſed to influence us moſt. But all who are virtuouſly inclined, have not the advantage of good-nature.

T. The virtuous are not all equally happy in *temper:* the tree is known by its fruit. Thoſe alone deſerve the deſcription of *good-natured*, who, prompted by their temper as well as their principles, extend their kindneſs uniformly, as far as they are able, to all the world: but, in proportion as they have good ſenſe, and virtue joined with it, they diſtinguiſh

guiſh degrees of merit, and nearneſs of connexion and affinity; whilſt they comfort the afflicted, and add gladneſs to ſuch as rejoice. People of this turn, never find themſelves truly happy, but when they are acting according to their natural diſpoſition: they hardly ever fail, in love to huſband or wife; or in duty to parents: they are no leſs affectionate to children, faithful to friends, and compaſſionate to ſervants. Being themſelves in the capacity of ſervants, they are the more chearful, induſtrious, and dutiful; affable in behaviour, under every circumſtance; and benevolent to all the world. Whether in maſter or ſervant, the married or ſingle ſtate, ſlowneſs in reſentment, quickneſs in forgiving, ſuperiority over the little incidents of life; which uſually diſturb the proud or weak, are proofs of good nature and good ſenſe.

M. Senſible people are not *always* good-natured; but good-natured perſons are ſeldom without a portion of good ſenſe.

T. Good-nature always engenders kindneſs, which diſarms anger, and converts diſguſt into an occaſion of benevolence.—*Beauty*, like a triumphant enemy, ſometimes invades the heart with ſtings and poiſoned darts: but the kindneſs which proceeds from *good-nature* extracts the venom of evil paſſions, without wounding itſelf. If cold indifference ſeizes the heart, this virtue revives it with a genial warmth: and this gives the wings of *time*, ſuch varied plumes as pleaſe the eyes, and often heals a heart oppreſt with woe.

M. Do you aſcribe all this to *good-nature?*

T. Without this *happy* temper, we ſeldom ſee the exerciſe of ſuch *kindneſs*, as operates in the manner which I have related: for if we *do* no good, we cannot *receive* any—and what is happineſs, but as we do good?

M. Have not the *rich*, the beſt opportunities of exerciſing kindneſs?

T. It ſeems to be entirely independent of our condition in life: "kindneſs will creep, when it cannot run." An obliging diſpoſition hardly ever fails to engage the attention of ſuperiors: kindneſs calls on our *equals*; and, if our gratitude is proportioned to their regard, in ſpite of all the perverſeneſs which we find in the world, it will render us acceptable to perſons of all conditions. You have won your miſtreſs's re-

gard by your *good-nature*, or readineſs *to obey*. To ſhew ſuch love, as a worthy child hath for a tender parent, is the trueſt paſſage to the heart. I am convinced from her *letter* to me, that you have behaved well. A diſpoſition to pleaſe, draws attention by a kind of force, convincing others that we are reſolved to deſerve it.

M. Heaven grant that the man, whom I ſhall wed, may poſſeſs this virtue!

T. Every wife gains as much in virtue, as the trial of her patience amounts to, without injuring her temper. Gentleneſs in manners; carefulneſs in conduct; zeal in the duties of life, depend ſo far upon *good-nature*; that, *with* it, theſe ſocial offices grow familiar and pleaſant: *without* it, they proceed only from a ſenſe of duty; and God knows how often this fails us! The bare reflection, on the force and efficacy of *good-nature*, as ſhewn in a placid, eaſy conduct, gives comfort to the heart; and makes us pleaſed with ourſelves, and with the reſt of the world. It is for want of this quality, that ſo many unkind things are *ſaid*, and *done*, by people who would reſent the imputation of *cruelty* or *ill-nature:* but theſe have a greater affinity than many are aware of. What think you of a father, who, having fixed his heart on a match, to which his daughter was averſe, as ſhe was playing on the guittar, ſaid, "I wiſh That inſtrument were your coffin." This made ſuch an impreſſion on her mind, already wounded with tenderneſs for her lover, and ſorrow for her father's diſguſt, that ſhe put herſelf to death!

M. Good Heaven! what a cruel father; and *witleſs*, paſſionate daughter!

T. He was covetous, and *petulent*, not cruel; for this ſad accident broke his own heart.

M. We cannot always be in an *equal temper*.

T. No: but for the ſame reaſon, that you would think it cruel, to be called *ill-natured*, for being ſometimes out of humour; expect no perfection in others. In marriage, as in all inſtances of human commerce, a woman ſhould recollect, that ſhe marries a *man*, *a creature abounding in frailties*.

M. Is it not one great property of *good-nature*, to compaſſionate thoſe of a contrary diſpoſition?

T. It

T. It is one of its *beſt* properties: and for the ſame reaſon that *huſbands* are more apt to make their remarks, than wives generally imagine; themſelves ſhould be attentive not to err on *their* part.

M. Good-nature muſt be attended with a *ſenſibility* of other people's perverſeneſs, as well as their misfortunes.

T. The more this quality is attended with *good ſenſe*, the more ſenſibility there will be: but ſtill it finds within itſelf, a fund of kindneſs and compaſſion, not to be exhauſted by provocation. I have lately had occaſion to obſerve, how this, and the contrary diſpoſition act upon men. Our tempers are frequently more eaſily diſcovered in little circumſtances, than in great ones. *Sam Sturdy*, paſſing the other day through the market town, found *Farmer Field's* horſe tied acroſs the foot-way. *Sam* thought the farmer had *no right to ſtop the way*, as he was pleaſed to call it; and without ceremony, let the horſe looſe; which, being young and mettleſome, ran directly home. The farmer complained to the juſtice of peace. The accuſation and defence being heard, his worſhip admoniſhed *Sam* in theſe terms: "If the farmer erred in tying his horſe acroſs the footway, *you* had no right to judge of the laws, and at the ſame time to execute them at your pleaſure. If the horſe is loſt, you will be ſubject to pay for him: but if you had been poſſeſſed of a right of clearing the way, I ſhould bluſh for you, or any man who might commit ſuch an act of tyranny and *ill-nature*. If I had now a *right*, to have you hanged, do you think I ſhould condemn you to death for ſuch an offence? Indeed, my friend, you ſhould have conſidered, that it was a great convenience to the farmer, who had no ſervant, nor any other means of ſecuring his horſe. Any man, may be in the ſame ſituation. You might conclude, that the horſe would not remain there long as a nuiſance; and where had been the evil, if you had lifted up the bridle-rein, and gone under it, or paſſed behind the horſe at a ſafe diſtance? As the caſe ſtands, I think, the leaſt I can recommend to you, is to pay for the uſe of a horſe, to convey the farmer home." *Sam* ſaw that, under a notion of *right*, he had done *wrong*, and in reſpect to his worſhip he acquieſced, inſiſting at the ſame time, that the farmer had not a right to ſtop the way.

M. This

M. This was a good-natured deciſion.

T. We often find, that theſe violent aſſertors of right, are violent oppreſſors; and promoters of wrong.—Another incident has lately happened. A treſpaſs and theft, was committed a few days ſince, in one of the 'ſquire's *turnip-fields*. He apprehended two boys in the fact. Thinking it improper to releaſe them at once, leſt it ſhould afford a bad example; and not chuſing to be a judge in his own cauſe, he took them before Sir *George Friendly*. Sir *George* aſked who ſent them into the field: they ſaid their *father* ſent them, and confeſſed the fact, of which they were accuſed; but begged hard that *they* might be puniſhed, and not their *father*, for they were ſure he meant no harm: that he was very poor, and had many children to feed. The father, being ſent for, with tears in his eyes, ſaid it was true; pleading, that *he* thought, the coming-in for a ſmall ſhare, with the beaſts of the field, would not be deemed an offence; ſince it was for the uſe of his children, whom he had endeavoured by all poſſible means to keep from ſtarving. He appealed to his neighbours if he had not laboured hard at his trade as a journeyman wheelwright, and occaſionally a hedger and ditcher. When this poor man talked, of coming-in for a ſhare with the beaſts of the field, and appealed to his neighbours for his induſtry and poverty, the 'ſquire let fall a tear of tenderneſs. Sir *George* was alſo viſibly affected, and aſked the 'ſquire if he required any *commitment*. He anſwered: None; provided the man would beg pardon of ſir *George*, as a magiſtrate on the ſeat of juſtice, for offending againſt the laws of the land: and aſk forgiveneſs of God, for this act of thievery; and promiſe never to ſend his children again, on errands of this kind; leſt, from ſuch a beginning, they ſhould come to the gallows."—All which being done with due formality, the ſquire added: "And now, friend, as I perceive your poverty is great, and your family large, you muſt make me another promiſe: that you will come to *me*, whenever you are in diſtreſs; and acquaint me with your ſituation; and how you employ your children, that, if neceſſary, I may provide ſuitable labour for them. In the mean time, if you will apply to my gardener every monday morning, I will order him

to ſupply you with a proper quantity of turnips for the uſe of yourſelf and children, as long as I think proper.

M. It makes one weep, to think how the diſtreſſes of one part of mankind, tempt them to wickedneſs; as others are led into pride and cruelty, and the evils which follow them. But what you have mentioned, to the honour of *good-nature*, ſeems to partake more of Chriſtian charity.

T. It is ſometimes difficult to draw the line between *good-nature* and *benevolence:* both may be conſidered as happy effects of conſtitution, but ſeldom prevailing in any great degree, without a ſenſe of moral virtue; and this with Chriſtians becomes charity. As I know the men, I carry *Sam's* behaviour to the want of good-nature; and the *ſquire's* to the exerciſe of it.

M. Good-nature, ſeems to be the beſt friend that virtue has, except religion.

T. Whatever we carry to the account of temper or conſtitution, good-nature muſt be conſidered as a moral virtue; which, if it were univerſally cultivated, would relieve us from more than half the miſeries to which human life is ſubject. If the *'ſquire* had acted like *Sam*, the conſequence might have been, that the poor wheelwright, and his family, would have been plunged into great diſtreſs: the public had loſt, for a time, the fruits of the poor man's induſtry: the pariſh had been heavily taxed for the ſupport of his children: the 'ſquire, inſtead of being held in the higheſt reſpect for this act of humanity, would have been regarded as a monſter of cruelty: and probably his fields would have been pillaged, by way of repriſal, of *ten times* the quantity of turnips, which he gave to this poor man. This might have occaſioned ſome perſons being apprehended, if not *tranſported*, and more miſery have enſued. Thus do events, whether in good or evil, hang on each other, like the links of a chain; giving proof of the Providence that governs all things, and how *moral good* produces good; and *evil* generates evil.

M. I plainly perceive, how virtue and happineſs are linked together. But what is a magiſtrate to do in ſuch caſes?

T. What his reaſon dictates. He can ſoften the rigour of law by his advice; remembering, that an extreme in doing

ing juſtice, may border on the extreme of injuſtice; and that we can hardly do an action that claſhes with humanity, but many others of the ſame kind will follow it. Our good actions are as certainly attended with happy effects; and never paſs without their reward, at leaſt in the ſatisfaction which we feel in our own breaſt.

M. I have often heard people ſpoken of as *good-humoured* perſons. Is there any difference between good-humour and good-nature?

T. Theſe qualities are frequently confounded together, but they are diſtinct things. A man may be good-humoured, or in a good humour to-day, and in a bad one to-morrow.

M. I perceive, that good-nature, and good-humour, have a great affinity; but the difference in this reſpect is very ſtriking: a perſon may do an ill-natured action, or act contrary to That diſpoſition which we call good-nature, and yet be in a good humour.

T. True: ſo long as he is in a good humour, he may be agreeable to himſelf, and to others who are not hurt by him: but this does not riſe to the height of a moral virtue. Good-humour may depend, as it often does, on the ſtate of the health, and the mere animal œconomy. *Good-nature* is more deeply founded, and hath its ſeat in the mind; and ſeems to grow from a ſenſe of humanity.

M. Uncharitable actions, whatever *humour* they are done in, have no tendency to make people happy; even ſuppoſing they do not diſcover any *evil intention.*

T. Your remark is very juſt: and it may be further obſerved, that numberleſs accidents put us out of humour; and render us ſo far wretched: but thoſe who ever deſerved the name of *good-natured* perſons, rarely loſe this temper of mind. There needs very little reaſon or experience to prove, that, in order to be agreeable to ourſelves, or to pleaſe others, we muſt forget, or conceal our diſſatisfactions; and not bring them into company. Your huſband will have a title to know your ſorrows, as well as your joys; and may have it in his power and inclination to relieve you: yet the fewer you have, the more happy he will be.

M. How doth it fare with thoſe, who are perpetually complaining of the want of *health*, or of evil accidents? Are they fit to be *married?*

T. Not unleſs they ſuppoſe marriage will *relieve* them. It is a bad recommendation to wedlock, to prove, that we are prone to be comfortleſs: for this ariſes more from our *paſſions*, than from any evils that are unavoidable. I have often told you, that vexation of ſpirit is the vaineſt of all vanities: and ill-humour implies *vexation.* While this prevails, life is at a ſtand; we might as well not live at all: but when we are in good humour, ſuppoſed to be on rational principles, one day ſeems to be worth a hundred; and if all our days are ſpent in this diſpoſition, we may ſafely pronounce, that we live a long and happy life.

M. Still you give a great preference to good-nature.

T. Good-nature muſt be attended with good-humour, or it proves to be but a ſhadow of a virtue: but this habit, ariſing from a conſcious uprightneſs, has ſuch a ſympathetic power, it is almoſt impoſſible to receive any companion, without an inexpreſſible ſatisfaction; not from his words or ſentiments, only, but from his very looks and geſtures. He who repreſents every thing in pleaſing colours; by a kind of ſympathy in our nature, we are led to rejoice, without reflecting from whence our joy ariſes.

M. You give me ſo high an opinion of *good-humour*, as well as of *good-nature*, eſpecially in the married ſtate, though they differ in degree of merit, there ſeems to be no living with ſatisfaction without them.—Of all evils in matrimony, *jealouſy* ſeems to be the worſt.

T. If carried to a great height, it becomes very dangerous. Whoever you marry, be he young, middle-aged, or old, conſult his temper. A wiſe woman will not teach a young man, an evil leſſon againſt herſelf; nor diſtreſs one who is her elder, and convert a ſincere friend, into a dangerous enemy.

M. Does any good come of jealouſy in *marriage?*

T. There is ſomething like it, that, for want of another word, may be called *caution*, which is of ſingular ſervice.

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This, with *reſpect to the purity of marriage*, and integrity of intention, can have no evil tendency. Yet if it goes beyond a due circumſpection, it may become a diſeaſe, which even uglineſs in a woman, or hoary age in a man, can hardly cure.

M. How can it be proved to any man, that his wife loves him ſo entirely, as he may deſire? No words nor actions can give ſuch convincing evidence of love, as a hot-brained man may aſpire at.

T. If nothing but the knowledge of her *heart* can ſatisfy him; how, indeed, is he to come at it? And if he knows what a variable thing the heart is, he will ſtill find himſelf diſtreſſed. Beſides he may be truly amiable to-day, and forfeit the character to-morrow.

M. If he grows jealous, and makes no diſcovery of it!

T. That is hardly poſſible: but if a man gnaws his own bowels, can he poſſibly find any relief from pain?

M. He may attempt to change the conduct of his wife, without making any diſcovery to offend her.

T. He may do ſo, if he has good judgment and temper, and uſes the *caution* I have juſt mentioned; but he muſt not hazard the loſs of the love ſhe may entertain for him. Jealous *men* and *women* are ſo unfortunately circumſtanced, they can find nothing like happineſs, but in diſappointment; for they ſearch after knowledge, which either they cannot find, and labour in vain; or diſcover the guilt which becomes their miſery.

M. This is a ſad condition! I perceive that it is not enough for a wife to be good, but ſhe muſt be *cautious* not to torment her huſband: as for the jealouſy of lovers, it is a proof of *love*.

T. Aye, and of *hatred* alſo, upon ſome occaſions. You remember what I told you in regard to *prudence*. This is a univerſal virtue. A perſon of my acquaintance, before he married, ſpoke to his intended bride, making this *confeſſion*. "I am apt," ſays he, "to be jealous: it is an infirmity in my nature. You muſt compaſſionate it, and be ſo much the more prudent: and I will make the greater allowance for the proper liberty which you may take, by ſuppreſſing my own

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weakneſs: and let it be underſtood, that whenever I diſcover this infirmity, it is ſo much in proof of my love for you; and the leſs cauſe for your entertaining any apprehenſion of infidelity on my part. I am ſenſible that to a woman of leſs underſtanding than yourſelf, what I am ſaying would ſtartle her.—But I hope you will draw *good* from it, both to yourſelf and me. If I do not diſtreſs you by my weakneſs, you will not think it a reaſon to diſtreſs me, becauſe I am naturally weak in this inſtance; eſpecially when I tell you, that it hath been a great ſecurity to my own virtue, thro' life. If the making a candid diſcovery of it before our hands are joined, doth not alter your mind, in my diſfavour; you will think of me, as ſo much the more a man of honour: and if it doth change your ſentiments of love, I ſhall ſtill have a ſhare in your good opinion: — and now, *madam*, I wait my *ſentence.*"

M. What did the intended bride ſay?

T. She anſwered to this effect. "The more candour you now treat me with, the more I ſhall expect hereafter, by ſuch conduct as will bind you the ſtronger to my heart; and afford me, in my turn, more occaſions of convincing *you*, that you only keep the key of my affections. I am not ſo ignorant of the turn of your mind, as perhaps you may imagine. If I am happy enough to be conſidered, as the fountain from which your joys will run; if I can anſwer for myſelf, the more I ſhall love and cheriſh you, with the united force of affection, gratitude, and duty. I ſuppoſe every man of ſentiments is jealous in the degree: I have many infirmities, you have but *one*, and this may be converted into an increaſe of mutual love and felicity." To this he replied, "I ſpeak freely *now*, meaning to be ſilent for ever after, leaving you as I find you, the guardian of your own honour. The reſt I will prove by my actions.

M. She accepted of him, notwithſtanding his declaration.

T. Yes: they live moſt happily together. Thus you may perceive, that *jealouſy* in the temper of a man, may be made a very good uſe of. A perſon more given to this paſſion, would hardly be induced to ſay ſo much againſt himſelf; and you perceive,

perceive, as bad a thing as jealouſy is, it may be conſidered as a centinel planted as an out-guard, not ſeeming to fear any harm, yet preventing danger by keeping an enemy without doors.

M. But muſt not the *guard* itſelf be watched, leſt it ſhould become an enemy?

T. Every thing hath its bounds. Jealouſy ariſes from temper, as well as the accidents of life. This gentleman was prudent and wiſe, and knew his own infirmity, and ſaw the neceſſity of correcting it.

M. Agreeable to what you have mentioned, the wiſe man ſays, "Be not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf!" and of a wife he adds, "What grief of heart and ſorrow, is a *woman* that is jealous of *another woman*, and a ſcourge of the tongue which communicateth with all."

T. Hard words, where there is no affection, can do but little good.

M. Is a woman then to be paſſive under all circumſtances?

T. We are ſpeaking of *jealouſy*, not of real injuries. But I adviſe you to ſtudy ſuch chriſtian meekneſs of temper, as may incline you to forgive *real* offences, in your huſband,—rather than conjure up *imaginary* ones; ſince nothing is more evident, that jealouſy, blown into a flame of reſentment, converts the heaven of love, into the anguiſh and torture of the damn'd. If once the mind is deeply tinctured with jealouſy, it loſes the exerciſe of reaſon; and every thought is armed with the ſtings of ſcorpions, to poiſon peace. Give it to the wind, and baniſh your diſquiet. Were you perſuaded, of real infidelity in your huſband, yet if you had a wiſh to *ſhare* his heart, or *regain all* his affection, and turn it into its proper channel, your tenderneſs and love may ſubdue him, when nothing elſe will. In this diſeaſe of the mind, contraries cure. The ſtings of his conſcience may convert him, when your reſentments would diſcover too much, and drive him to an extremity. If a ſenſe of guilt in the ſight of God: if ingratitude to you, in return for your fidelity, do not win him: if he hath no ſentiment of virtue,

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rage and reſentment on your part, will but aggravate your misfortunes.

M. This I preſume ſhould be meaſured by the degree of the offence.

T. In ſome caſes the law ſeparates man and wife. The greateſt misfortune is, when a woman is fooliſh or perverſe enough to think herſelf authorized, to be as wicked as her huſband.

M. When this happens, farewel to *balmy hope!*

T. Farewel indeed! Deſpair with all her agonies, will take her place.—There is another cauſe of infernal miſchief from babbling confidents. *Ned Nailor* lately married *Suky Sprig*, a weak-headed creature; however they lived very comfortably together, till his wife's *confident*, being weaker than herſelf, ſuggeſted to her, that before *Ned*'s marriage, he was beloved by farmer *Harrow's* daughter; and that he had lately viſited the farmer. This was true: but not that either him or *Polly Harrow* had any diſcourſe of the leaſt affinity with love. However, his wife, in the anxiety of her heart, burſt into tears before him; and with a paſſionate fondneſs, ſaid, ſhe hoped what ſhe had heard was *not true*. Upon enquiry, the matter came out; and he addreſſed her in theſe terms.——"My dear *Suſan*, as I have already plighted my faith at the altar, ſo I now declare, that I have been, that I am, that I intend to be, moſt true to you. There is no woman in the world, I can with any truth ſay, I love, except yourſelf. But it is impoſſible for me to ſilence ſlanderous tongues, or prevent falſhood from being propagated; and *falſhood*, may be dreſt up ſo much like *truth*, as to deceive the wiſeſt and moſt experienced woman. Do yourſelf juſtice. Be not deceived. Let not your doubts and ſcruples rob you of your peace; for ſo far from there being juſt cauſe for it, nothing will render me wretched, but to ſee you ſo. Slander cannot hurt *me*, but as it affects *you*. I perceive that your virtue and innocence do not exempt you from ſorrow, and affliction; but let not your tender mind expoſe you to be vexed by any *imaginary* calamity. It is but the other day I received you to my arms, with rapture! My love for you is the ſame it ever was; and when I am unfaithful, I ſhall

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expect the heavieſt curſes on my head. Do you think, my dear *Suſan*, becauſe I have charms in your eyes, that this muſt be the caſe of *Polly Harrow:* and if it were, would you draw concluſions from hence ſo diſadvantageous to yourſelf and me? Is this charitable? Is it juſt?—I appeal to your own underſtanding. Have you any reaſon to imagine I am guided by every idle and vicious fancy, or give her a preference? I did not chuſe to marry her, as I might have done: you are my true and much-loved wife. And how could you think that I would entertain ſo *perverſe* a deſire, and give up my reputation, my religion, and my God, for a purſuit ſo idle, criminal, and abſurd? I love you too well to flatter you: indeed you are much to blame for liſtening to any curſed tale, to plunge yourſelf, as well as me, into miſery. For *my* ſake, as well as your own, drive ſuch babblers far from you: give this proof of your love for me. It is of ſuch we ought, both of us, to be jealous. Baniſh ſorrow, I beſeech you, and make *me your confident.* I am your faithful, honourable friend; your *guardian*, your *monitor*, your *lover*, and above all, your *huſband.* To you I have ſworn eternal faith: and I will keep it unſullied with my lateſt breath. I am ſenſible that your weakneſs, in this inſtance, is the effect of your love for me; and in ſome reſpects it endears you to me ſo much the more: but you ſee how you may be burnt in the flame of your own lighting. I am not *angry, my love:* but I am *ſorry*, that you ſhould be ſo much deceived, or ſuffer any ſuch paſſion to take hold of your mind. I commend the integrity of your heart, for giving it this early vent; and *me*, an opportunity of juſtifying myſelf, and avowing the principle of the love which is rooted in me. If you ſhould hereafter be diſtreſſed by any thought, that robs you of your peace, make *me* your confeſſor: I am bound by the moſt ſacred ties to *preſerve you, even from yourſelf*, whenever you are in danger from any untoward paſſion.

M. What ſaid ſhe to this profuſion of love and laviſh profeſſion of fidelity?

T. She burſt into tears of tenderneſs: ſhe pleaded her love for him: ſhe owned her weakneſs; and has ſince been as

happy, as a woman of her meaſure of underſtanding can be. You ſee from what various cauſes jealouſy ariſes.

M. It is chiefly from *weakneſs of head*, or *pride of heart*; and ſometimes, I preſume, from well-grounded knowledge of the viciouſneſs of mankind.

T. Many women have a rooted love of admiration; ſome for their perſonal charms, and ſome for the ſtrength of their underſtanding. Thoſe who ſuffer this, to grow into a paſſion; and have not prudence to direct them, often lay the foundation of jealouſy in the breaſt of their huſbands. Some men have too much reaſon to pine with inward rage and anguiſh: others torment themſelves from the conſideration, that altho' the laws of God, and the land, give them the poſſeſſion of a woman's perſon; yet they cannot command her fancy, by virtue of any ſuch authority.

M. Do they expect impoſſibilities?

T. Some are ſo abſurd as to expect *ſincerity* and *conſtancy*, in falſe connexions, and to make virtue yield to their paſſions. I remember the ſtory of a gentleman who lived in high credit and happineſs with his wife and children. A young lady, came to his houſe, upon a viſit of ſome weeks. Unfortunately he was not proof againſt her charms. He was aſſiduous in the expreſſions of his regard, and contracted a ſtrong paſſion for her; of which ſhe was not ignorant, but did not leave him, in *modeſt ſilence*, as ſhe ought to have done. Motives of intereſt induced her to remain in his houſe. At length he diſcovered, that ſhe acted a double part; and that his paſſion for her was become the talk of the town. Indignation, pride, and anger, joined to love, and conſcious weakneſs, drove him into *madneſs*.—Taking an opportunity of walking with her in the garden, he expoſtulated on the ſubject of her inſincerity; and then plunged his ſword into his boſom, and fell dead at her feet!

M. O horrible! Are ſuch the dreadful effects of the *tender* paſſions?

T. When they are ſuffered to take poſſeſſion of the mind, without thoſe checks which religion has provided. Artfulneſs and natural affection, may operate with equal force, to enſnare a man or woman; and bring on thoſe evils

which

which terminate in deſtruction: the tender paſſions, *thus uncontrolled*, are ſubject to do ſuch miſchief; whilſt the fierce and turbulent deſires of the heart overwhelm all that is *excellent* in our nature.

M. This is a ſhocking inſtance, of the effects of *lawleſs love*; and a leſſon equally intereſting to men and women, to take care what part they act in reſpect to each other. But ſurely this gentleman was not a *chriſtian*.

T. Not ſuch a one, as he ought to have been:—yet, except this cataſtrophe, he was eſteemed a good man.

M. Doth this paſſion of jealouſy work ſo ſtrongly on the mind in any other inſtance?

T. It is frequently mixed with pride and vanity, in many of the ordinary occurrences of life. I have often heard people complain in this manner: "I expected a viſit, which was my due; I am treated with contempt.—My correſpondent ſhould have written to me, and I receive no letter.—I expected to have been invited to a dinner, made by my next neighbour, and acquaintance, and am left out of the company.—The treatment I met with, the other day, from ſuch a perſon, was not in the leaſt equal to the cordiality which I had reaſon to expect from him, but rather inſolent.—I grow old and infirm; my friends begin to regard me as a uſeleſs perſon; and indeed it is high time I ſhould march ſoberly off the ſtage of life."——Thus do many utter their fooliſh complaints. The advice which ſeems to be moſt ſalutary, is this: *conſider* how much may be carried to the account, of *pride*, or *ſuſpicion*, to which the name of *jealouſy* is ſometimes given. How much to the weakneſs or wickedneſs of other people; and how much to your peculiar ſituation. It muſt be, that you are wrong, or others err in their conduct; or there is an error on both ſides. If their behavionr teaches you to underſtand yourſelf, you are ſo far happy.—In many ſuch caſes, there is really *no evil:* it exiſts only in the temper and mind of the complainant: in others, the fault does not lie at our door; why ſhould we act like *fools*, and take it up?

M. I believe that there are many ſuch accidents, by which people ſuffer much diſtreſs.

T. Do you not think them fooliſh, who thus put their happineſs to the iſſue of every little accident? Some are delicate in their ſentiments, as if human nature were purged from all its groſs alloys: they expect a purity of behaviour, which is rarely ever found. They cannot alter their ſentiments of right and wrong; nor will they accommodate themſelves to the indelicate conduct of others. Shall we ſay they are *too good*, or not good enough, for the world?—This is the caſe with many of the moſt refined notions of life.

M. They can hardly be ſaid to have too much *goodneſs*; but they have too little *reſolution*, for the world they live in—What do you apprehend to be the moſt proper rule of conduct and opinion, under the circumſtances you have related?

T. A ſmall ſhare of common ſenſe is ſufficient to point out, in the two firſt inſtances, the neceſſity of waiting, to ſee if abſence from home, *ſickneſs* or *forgetfulneſs* is the cauſe: and if you diſcover it to be neglect; you may as well repay it by the forgetfulneſs of ſo trifling an injury. In the laſt caſe, I would conſider, whether the ſeeming negligence may not ariſe from the ſame cauſe: and whether I might not be a loſer by his civility. There may be reaſons why my acquaintance leaves me unnoticed, tho' I may be much *higher* in his eſteem than thoſe he invited. A great part of our commerce of this kind, is ſo farcical, it cannot be worth the attention of any perſon of good ſenſe, to loſe a moment's peace about it. Such events are fit only, for the chat of thoſe who are unable to talk of any thing higher. If we ſink in the eſteem of the world, we may riſe again, by ſhewing our ſuperiority to all ſuch events. Let us endeavour to deſerve applauſe, ſo far as it will follow ſenſe and virtue, and no farther.

M. Trifling as theſe incidents may appear, do they not interrupt the happineſs of a conſiderable part of mankind?

T. It muſt be That part, which confines itſelf to trifling objects: Where there is any unhappineſs in the conſtitution, which favours a diſpoſition to melancholy, we ſometimes ſee dreadful events enſue from *trivial cauſes*. What are duels, but the effects of a ſilly pride and jealouſy of honour, in affairs of little or no ſignification, but as they regard the capriciouſneſs of mankind? We ought to learn to laugh, rather

rather than weep, at ſuch imaginary *grievances*; and never ſuffer them to grow into *real evils*. The partiality we all have for ourſelves, cannot be more uſefully employed, on occaſions of this kind, than in putting ſuch conſtructions, as are the leaſt diſpleaſing to us: whilſt our humility, or good ſenſe, reſtrains us from ſhewing reſentments for trifling injuries.

M. If your rule were obſerved, a thouſand diſquiets, and many thouſand wicked reſentments, might be prevented.

T. Yes: and the intercourſe of mankind glide more ſmoothly on. All the events of life require the aſſiſtance of reaſon; and no virtue is ſo eaſily carried about us, as humility.

M. I perceive that, of all follies, the greateſt is, to make rods to ſcourge ourſelves withal.

T. If we are glad when we act right, and again rejoice when we ſtand corrected for doing wrong; we ſhall preſerve a proper affection for the world in general. The *firſt* principle in nature is *ſelf-love*; but virtuous ſelf-love, as I have told you, leads us to ſeek true ſatisfaction; not to torture ourſelves with jealous fears and hopes. We are to lay up treaſures of wiſdom, which neither the moth nor ruſt, of ſuch human frailties, can affect.

M. I underſtand that, to be *true* to ourſelves, we muſt lighten all pain that is *real*, and unavoidable; and ſuffer none that is imaginary.

T. Humility, as I have juſt obſerved, is of very eaſy carriage; but we ſweat and groan under the burthen of pride. Let the fooliſh and the vicious inſult *us*, as they do each other; the remedy is generally much worſe than the diſeaſe. The folly conſiſts in attempting to accommodate our notions of virtue, to the weakneſs and corruption of our hearts: and in ſhewing ſuch a fond partiality to ourſelves. Let us *make up our minds* on this ſubject, and confine all our *ſuſpicions* within ſo ſmall a circle, that we can give them laws, not receive them from *our folly*.

M. Tho' I grant theſe concluſions to be juſt; yet in the management of ſo delicate a ſituation, as that of a woman whoſe huſband is jealous pated; *who*, in ſuch circumſtances, *is ſhe to converſe with?*

T. She

T. She may be in a perilous ſituation; her huſband may not chuſe ſhe ſhould converſe, even with her own ſiſter, or her own heart: but this happens not to many. In *all* ſocial and domeſtic commerce, the firſt ſtep is to know the characters of people with whom we converſe: and all good women carry about them a kind of *reſerve*, which reminds them, that the moſt virtuous may be betrayed to do evil: but they totally decline the acquaintance of ſuch perſons as are vicious, or of very *ſuſpected* characters.

M. If trifles, light as air, furniſh food to a jealous mind, and nouriſh it into *madneſs!*

T. It is very hard to provide againſt ſuch an extreme: in general, I think, jealouſy is a child of imprudence, and nurſed by folly and irreſolution.

M. Is it worth the hazard of the gallows, for a man to defend a woman who is apparently negligent of her honour? Is it not better to give her up to her own heart?

T. As many a bad one is given up—and the world is ſeldom cruel to a *good* one. By the conſent of moſt civilized nations, the huſband is pardonable if he ſlays the offender, when taken in the fact, as I have had occaſion to mention, ſuppoſing it to be the effect of a tranſport of juſt rage, in a cauſe ſo intereſting to him.

M. But is it warrantable by the laws of *Chriſt*, to hurry the offender to his laſt account, with all his ſins in bloſſom?

T. This, like many other trials, muſt be conſidered as a ſevere proof of virtue. In every event we ſhould make the *beſt* of our ſituation, not the *worſt* of it, we can. A man may act with bravery and honeſty; he may ſhew a juſt and noble reſentment, yet not embrue his hands in blood. To *ſhun* temptation is the conſtant prayer of a *chriſtian*; to *avoid* it, one of the cleareſt dictates of prudence. It is too apparent, that the appetites and paſſions of men often acquire the command; and their reaſon ſerves them only as a pander: but we are accountable for the *evil action:* we have not obeyed our reaſon, in ſhunning the paths which led to it: nice diſtinctions will not avail, when the day of retribution comes. *On that day*, my daughter, we ought, in *every* circumſtance of our lives, to fix our eye; for, let

let the world judge of events as it may, all other conſiderations are light in the balance. There have been times, when perſons guilty of *adultery*, "were excommunicated for ever, from the church; and unqualified, all their lives after, from bearing a part in *Chriſtian* aſſemblies, notwithſtanding they might ſeek it with tears, and all the appearances of the moſt unfeigned repentance."

M. Was this in all reſpects right? By *real repentance*, in the ſight of God, we hope to obtain *his* pardon.

T. The practice ſeems to have been not a little abſurd; though it might carry the appearance of *rigid diſcipline*; and *rigid* indeed it was! The caſe is now altered; for we have *no diſcipline*, of the kind, in *England*; and in *Scotland* it is grown into ridicule.—Unleſs it were extended to *men*, who are often the greater criminals, as well as *women*, we muſt leave it to *ſhame*, to the laws, and the *laſt account*.

M. The worſt is, when women take revenge on their huſbands.

T. The *revenge*, which ſome have taken, was not ſo much a proof of *reſentment*, as of evil inclinations: it was a ſymptom of a *vicious madneſs*. What ſhould you think of a woman's murdering herſelf, becauſe another attempted to kill her? She who proceeds to the extremity of repaying ſuch an injury by *proſtitution*, does but plunge a dagger into her own boſom; as if ſhe were the aggreſſor, and meant to ſeek her puniſhment, by eternal death.

M. God forbid that my virtue ſhould be ever tried by any infidelity on the part of my huſband! But I ſee no reaſon why I ſhould ſell myſelf to the devil, becauſe he has ſhewn me the *example*.

T. Fools only aggravate their misfortunes: *patience* and good humour work miracles, and I hope theſe will always ſecure your huſband's love; that your days may paſs in an uninterrupted tranquillity; remembering, that *religion* is then of moſt uſe, when the greateſt calamities invade us. A calm reſignation to the will of God, is the grand medicine which cures all the evils incident to human life. Prevention is much eaſier than cure; and *Induſtry* the beſt means of *promoting good*, as well as *preventing evil*. She that hath nothing

thing to do; or does nothing; an evil ſpirit will find an entrance into her heart. A woman inclined to virtue and induſtry, is at once able to manage her family, educate her children according to her condition, in the fear of God, and make her huſband happy. The graveſt *philoſopher*, not being a *coxcomb in wiſdom*, acknowledges that life hath no joy more exalted than *love*, nor any pleaſure ſo unmixed as *friendſhip*. But we are told, that although "a friend and a companion never meet amiſs, yet above both, is a *wife* with her *huſband*." None of the works of creation, that we have any knowledge of, are ſuperior to the human kind: None are ſo lovely on earth, as a *good man*, and a *good woman*; and do they not appear in the moſt amiable character, when united?

M. This union, I believe, generally gives them the better opportunities of being good.

T. Our royal preacher ſays, "a virtuous woman is a crown to her huſband—but ſhe that maketh *aſhamed*, is *rottenneſs in his bones*."—What a fine contraſt is here: the one veſts him with a diadem; the other plunges him into the depths of pain, diſeaſe, and miſery!

M. It is a *moſt intereſting deſcription*: but I think he ſets a good woman, in as glorious a point of view, when he ſays, that—"children, and the building of a city, continue a man's name; but a *blameleſs wife is counted above them both*:" adding theſe charming words: "If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men."

T. This doth indeed enchant the heart with all the tenderneſs of the moſt rational love. I am glad to find you have ſtored up maxims which do honour to your ſex. You may perceive how well *he* thought of marriage; and how much he gave this ſtate, a preference to the ſatisfaction of thoſe, who roam like *brutes*; or, being left in a kind of ſolitude, feed on their own thoughts, and beat out a *ſpeculative ſtudious kind of happineſs*, which very few have any knowledge of; and fewer ſtill ever reliſh. Obſerve this ſentence: "The man that hath a virtuous wife is bleſſed; the number of *his* days will be doubled."

M. If

M. If ſuch a man lives *two* days in *one*; the wretch, who is linked to vice and infamy, muſt *drag* life about; he cannot be ſaid to live.—

T. Theſe are high praiſes of human happineſs, which is ſo much in the gift of wiſe and good women, to wiſe and good men.

M. And ſhould not *domeſtics* have their ſhare of happineſs?

T. Granting that Heaven hath thrown this cordial drop into the cup of life, to make the potion go down: if the wife brings her ſhare of labour and virtue to the common ſtock, ſuch pairs may be as happy as Heaven intends *all of us*, ſhould be. As a more direct anſwer to your queſtion, it can hardly be *imagined*, that the Author of nature, who has appointed all things to their proper end, ſhould oppoſe *their* marriage, as if it were agreeable to his providence, to prevent too great an increaſe of mankind.—And it is yet more difficult to conceive, that one part of the people, ſhould have a right to ſentence the other, to a denial of their natural affections. On the other hand, you may ſuppoſe, that many domeſtics are thus prevented from ſuffering the *diſtreſs*, which penury and a number of mouths to fill, often create.

M. But ſtill you grant that this obſtruction is an evil.

T. Whatever the fortune of other people, *in ſervice*, ſhall be; it is probable that *you* will marry.

M. I flatter myſelf that I ſhall bring my ſhare of virtue and induſtry; and be able to bear the weight of all the diſtreſs, with which it may pleaſe Divine Providence to try me.

T. If every young perſon were to think and talk in this manner, marriage would be in higher eſteem.—If you maintain the ſame ſentiments, your huſband will rejoice.—You will convince him, "that he whoſe wife never chides him, is a happy man." The ſtrongeſt leſſon, which I can give you, is founded on the plaineſt reaſon; *namely*, that the ready way to ſecure a *huſband*'s affections and duty, is to be truly affectionate and dutiful as a *wife*; always ſtriving to be agreeable. Be you a *friend* to *virtue*, that *he* may never be her *foe*.—It is in marriage, as between maſter and ſervant: if either forgets his obligation, and the duties of the ſtation in which

Providence hath placed him; both muſt ſuffer. As thoughtleſſneſs and perverſeneſs are the cauſe of *ignorance* of duty; ignorance of duty is the cauſe of *pride*. Theſe beget *miſery*, in which the wicked and fooliſh live and die, while the good and wiſe are happy all their days. If you marry, you muſt think of being your own miſtreſs.—You and your lover are young, and unexperienced, with regard to the directing part of œconomy: You have both been uſed to the *comforts of life*, under the kind eye of a parent: now learn to be as provident as grey locks, without any diminution of your piety. —*Domeſtic cares* ſometimes divert our thoughts from God; though ſuch cares are alſo much lightened by reſignation; every thing deriving its moſt pleaſing ſatisfaction from conſiderations of religion.

M. I hope my thoughts will ſtill aſcend to God!

T. I preſume you had no opportunity, during your ſtay in *London*, of being *confirmed*. If I remember right, the people there, think but little about conforming to ſuch ordinances of the church.

M. Is not the neglect of this of very bad conſequence?

T. It is a great relaxation of diſcipline, and proves nothing in our favour, with regard to our religion. If you are old enough, and wiſe enough to be wedded, you ſhould think yourſelf of maturity in age and wiſdom, to take on yourſelf your baptiſmal vow; and make a ſolemn public declaration, ratifying and confirming what your Godfather and Godmothers promiſed you ſhould do; preſuming that you would be bred up in the fear and love of God, and a belief in Jeſus Chriſt, as your Mediator and Redeemer.—

M. I am ready to acknowledge myſelf bound to believe and do all ſuch things, as they have engaged for me, as expreſt in my catechiſm; and I wiſh for a proper opportunity.

T. You will have one next week, as I am informed: and, if your help is in the name of the Lord, who hath made heaven and earth, you will bleſs his name *on this occaſion*, that He may at all times hear your prayers, and increaſe your ſtrength, with the Spirit of wiſdom and underſtanding; with every mark of true Godlineſs.

M. The biſhop, I underſtand, will lay his hand upon my head——

T. And

T. And ſolemnly invoke the Almighty to make you conſtant in your obedience to his holy laws; or, as the church terms it, to continue *his*, that you may come to his everlaſting kingdom.

M. My dear father, this will afford me great ſatisfaction! I ſhall feel myſelf much the happier for it.

T. It is to be ſuppoſed, that Mr. *Worthy* has been mindful of his *ſon*, to inſtruct him in his duty to the great Father of mankind; yet, without making myſelf any compliment, I imagine that the young man never received half ſo many leſſons upon this ſubject as you have. My advice therefore, is, that, as you ſee him more or leſs inclined to religion, you take every fair opportunity of diſcourſing familiarly upon the bleſſings of Providence, and the bounties of nature. Farmers have the beſt opportunities of obſerving them; and as no perſon will be ſo dear to him as yourſelf, without falling into any viſionary ſtrain of piety, you may keep him reminded of the great affinity there is, between the moral and natural world. Theſe furniſh a well-inſtructed mind with a continued opportunity of praiſing and adoring the God of nature; from the field where the corn is ſown, to ripen for the nouriſhment of the *body*, to the *ſeeds* of *religion* which are ſown in the mind, to grow up in the ſoul, till we reap that heavenly harveſt, which is to be the reward of our obedience in the regions of everlaſting bliſs!

M. Mr. *Worthy* ſeems to have a mind ſtrongly impreſſed with religion: and I hope I ſhall find it ſo.

T. When he tears up the earth with the plough, with a view to its fertility, he will ſometimes think of the evils which wound the mind; and by affliction, render it fruitful of good thoughts, words, and deeds. You may remind him alſo, now in the days of his youth, that the *ſcythe*, which *mows* down the graſs, without diſtinction of the flouriſhing or withered blade, gives a lively picture of the uncertainty of human life; and ſhews the danger, when *young men* take it for granted, they ſhall live to *old age*; and *old men*, that they ſhall not die *this day*, nor perhaps *this year*; and therefore are never ready; as is the caſe of a great part of mankind.—If he *weeds* his ground, let him not forget the growth of evil

in the ſoul, which is ſo apt to choak the ſeeds, which God hath ſown in the heart.—Nor can he forget, when he *reaps* his corn, how happy he might be to ſeparate it from the *tares*, ſo as to be perfectly *clean*, as he would wiſh to render his ſoul, that it may be acceptable to the Almighty, in whom there is no imperfection.—So in regard to his *tythes*; let him conſider, to what purpoſe they were dedicated, by the piety of our anceſtors; and when he *pays* a *tenth* part, recollect that nine are *given* to *him* by the bounty of heaven; and that thoſe, from whom he receives *ſpiritual* things, and the knowledge of Chriſt, ſhould not languiſh in diſtreſs, for want of a temporal ſupport.

M. There is indeed a noble foundation for *moralizing*, on every object, as they occur in our way of life, where we converſe ſo much with the works of God.

T. The other day, I heard a poor old *Threſher* complain, "that he was obliged to *eat his bread in the ſweat of his face.*" Upon this, I reminded him, that the ſentence was pronounced againſt mankind in general; adding this queſtion: Have you never done yourſelf more miſchief, upon a *holyday*, than upon a *working-day?* What think you of a *young lord*, or *gentleman*, who is agitated ten times more than you are, in a military enterprize, or a mercantile voyage of hazard? What diſquiets are often created in the purſuit of a *harlot*, a *gaming-table*, a *duel*, or ſome deſperate exploit, in which his life is in danger? If a great part of our time were not ſpent in providing ourſelves with the *neceſſaries* of life, ſhould we not ſpend it in a ſtupid inactive ſtate, or in doing miſchief?

M. What ſaid the poor man?

T. "Why, in truth, maſter," ſaid he, "one had better be *threſhing*, than have nothing to do; therefore I will *endeavour to be contented*, in hopes that, after the work of this life is finiſhed, I ſhall *reſt* with my fathers, and be happy; for I cannot ſay I am ſo at preſent. Some of my children are dead; ſome untoward; and ſome as poor as I am; and they do not cheer my hoary locks, as I once hoped they would."

M. Alas, *poor man!*—he might well utter his *complaints*, though he *ſhould* not *murmur*.—In regard to our taking advantage of the objects before us, to keep us in mind of the things

things of the life to come, I have often thought, when I have ſeen your *ſheep* in the fold, how much ſafer they were, than ſtraying; and how devoutly we ought to pray, for the protection of the *great Shepherd of ſouls:*—So, when you are *fodder*ing your cattle, if we were as ſenſible of our *ſpiritual* wants, as they are urged by their feelings of hunger, to ſupport their bodies, how much more diligent we ſhould be, in reading the *Scriptures*; and meditating on the words, in which only are contained the law of eternal life!

T. Well obſerved, *Mary:* I hope you will be a *good monitor* to Mr. *Worthy*, whenever there is a juſt occaſion; rather *err*ing, on the *pious*, than the *careleſs* ſide.—Above all, when your huſband *goes to market*, let him not forget the words of the ſon of *Syrach:* "As a *nail* ſticketh faſt between the joinings of the ſtones; ſo doth *ſin* ſtick cloſe betwixt buying and ſelling." We are ſo apt to depreciate *our neighbour's goods*; and to extol *our own*, beyond the meaſure we know to be true, it becomes a ſcandal to thoſe profeſſing the name of Chriſt, who ſhould depart from evil. We are a trading people, and more of us ſubject to fall into this wickedneſs, than the nations leſs commercially engaged. Many of us, I fear, are betrayed into evils of this kind, by driving, what we call, a *good bargain:* I never liked your good bargains; fair bargains are much better things: we are ſure That never can be *cheap*, which coſts a man his *innocence.* The world, can profit him nothing, if he loſes his ſoul. Encourage your huſband to *keep* his uprightneſs, not forfeit it, for your ſake, or the ſake of his children: let him ſeek a bleſſing *at the hand of God*; and therefore be true, and juſt in his dealings; ſince That, only, "*will bring him peace at the laſt.*"

M. Indeed, my father, I would rather periſh, than countenance a fraud, for my own convenience, in any perſon; but in *him*, whom moſt I love, it is ſhocking to think of: how can we expreſs our love ſo well, as by conſulting the everlaſting happineſs of thoſe who are moſt dear to us?

T. I hope he will be as careful to keep his accounts exact with God, as to pay his *landlord* his rent with punctuality. In regard to the *freehold*, which his father is to give him; let him *take care of* it! The day will come, when this alſo

muſt change its maſter; either when he drops, or by ſome other accident:—He *holds* his being of his God; and is accountable for all the talents put into his hand. The *earthly landlord* requires payment for his own ſake; *God* demands the tribute of *man*, for the good of him, of whom it is demanded; and the more he *pays*, the *richer* he is.

M. This differs extremely from moſt worldly intereſts; and affords a ſilent comfort to the breaſt, which no earthly concern can furniſh.

T. When we ſearch into the likeneſs of the *natural* and *moral* world, we find a very ſingular affinity in regard to *fruit*. However rough and unpleaſant it may be, proceeding from its proper ſtock, the *graft* of *good fruit* will be mild and pleaſant. So man, in his *corrupt ſtate*, uninfluenced by the Spirit of God, will bring forth nothing but the fruits of *iniquity*; and the tree is ſubject to be cut down, and *caſt into the fire!*——If young *Worthy* is ſo virtuous a man, as you repreſent him, I dare ſay he will be watchful of the *crowing of the cock*; and riſe to his work, as he would avoid indulging himſelf in the *ſleep of ſin and ignorance*. He will then view the glories of the riſing ſun; not without reflecting on the light of the goſpel, which diſperſes darkneſs and the ſhadow of death.

M. I truſt, my father, that he will ſhare in the ſtores, with which you have ſo plentifully ſupplied me: and, for my ſake, as well as his own, render himſelf a pattern of a well-governed life; and do his duty, with wiſdom and aſſiduity.

T. I hope he will; and, in imitation of the *bee*, be ſo induſtrious, as to put off nothing till *to-morrow*, which he can do *to-day*; whether it relate to the ſpiritual or temporal concerns of life. Thus he will lay up his ſtores with the foreſight of the *ant*; not for age or ſickneſs only, but for the hour of death, and the hopes of a bleſſed eternity.

M. Heaven grant, that your good wiſhes may be accompliſhed!

T. If he remembers his Creator in the days of his youth; when the winter of *old age* comes, he will not droop in ſorrow; but enjoy the comfort of a *good conſcience:* the muſic of the woods may ſtill delight him, and he will learn to be

happy

happy under the care of Providence, as the *inſtinct of birds* teaches us all to be.

M. A life under ſuch pleaſing circumſtances, tho' it were ſhort, muſt be full of joy and comfort.

T. You will contribute to *enlarge* his *heart*, and *refreſh* his *ſpirit*; and make his kindneſs to you, one of the chief objects of your mutual comfort; whilſt it gives wings to *his* prayers and *your own*. The pleaſures of the *imagination*, as well as thoſe of the *ſenſes*, in ſpite of the utmoſt exertion of human invention, will flag: nothing can render them laſting. But thoſe of the *underſtanding* and affections, well digeſted by time, are in a ſtate of perpetual ſpring, and afford uninterrupted joy. — Did you ever hear a married woman ſay, "I am tired of ſeeing my huſband pleaſed:" or a man, "I love to vex my wife?"

M. No: but I have ſome knowledge of one, who ſeems to take pains to vex her huſband, tho' his diſpleaſure conſtantly falls heavily on herſelf. She will give *him* no peace, nor allow *herſelf* any.

T. There are characters, perverſe even to this degree; as if they delighted in miſchief; tho' perhaps they are not ſo diabolically inclined, as to avow it. You, *Mary*, ſhould ſeek your happineſs in ſeeing your huſband pleaſed. And as a virtuous man, he *will* be pleaſed, with your virtue. Be therefore watchful of yourſelf, that *familiarity* of intercourſe may not breed *indifference*, much leſs create *contempt*. Among ſome fooliſh people, I believe it often happens, that becauſe they are ſo cloſely allied; therefore they imagine they may act as if they had no mutual regard; making That adminiſter to *evil*, which the author of nature intended ſhould produce the greateſt *good*.

M. Be ſatisfied, my father, that if my kindneſs can ſoften my huſband's toils, and render his hours ſweet, when he *retires* from his labour, this ſhall not be wanting.

T. The more you ſmile upon him, the more inclined he will be to bleſs the Author of his Being.—And when he *returns* to his work, he will ſow his grain, in the ſtronger expectation of the common bleſſing of heaven. But if the *vermin* ſhould *devour*, or *blaſting ſhowers mildew his corn*: if the

the *tempeſt* ſhould deſtroy his growing crop; yet if your tongue obey the *law of kindneſs*, under the influence of the tender Father of mankind; it will give him hopes of a better ſeaſon another year; when his meadows ſhall look gay, and the nodding ear of corn, make his valleys laugh and ſing. Still he will lift his hands to heaven; and with gratitude return all the good which *you* can do him. Such, my daughter, are the happy fruits of true conjugal love!

M. You give me a lively picture of what may be in my power, ſuppoſing my huſband's love for me, to ſurpaſs his love for any other earthly object.

T. What object can poſſibly deſerve his love ſo well, if you behave as you ought? If he is the man of virtue you take him to be, and with natural good ſenſe, he will ſhew it, by his equality of behaviour and conſiſtency of conduct. He will know and underſtand what his *end* is. If *heaven* is his aim, he will not loſe it, for any thing on earth.——And the more cloſely he fixes his eye on it, the more he will love and cheriſh *you*, becauſe it is his *duty*. And yet farther: in proportion as your kindneſs helps him forward in this purſuit, you will be as a *guardian angel*, adminiſtering the mercies of God to his ſoul.—And the more *good* you do him; the more you will receive, from the ſame gracious hand of heaven.

M. My dear father, you open my mind to ſuch a ſcene of joy, in truly *virtuous wedlock*, where religion is the foundation, on which the mutual happineſs is built, methinks the brigheſt and faireſt path to the regions of the bleſſed, is by way of *matrimony*.

T. If I were not of this opinion, I would not adviſe you to marry any man upon earth; no more than I would adviſe you to throw away your ſoul, for any worldly gratification. And now, my dear *Mary*, whilſt we are conſidering the force of affection and duty; let us not forget how both theſe, are intimately concerned in the care of *children*. Here alſo great *nature* pleads with a ſweet ſolemn voice, which captivates the ſoul; for if none are ſo dear to us, as thoſe who proceed from us; and if we ſtand bound to inſtruct them, and to hand down the knowledge of God, and the Redeemer of the world,

world, from generation to generation: if the ſaving a ſoul from death, will give us a rank and ſtation, to ſhine in glory as the ſtars of heaven: can we avoid crying out, how wonderful are all thy works O God! The mind is loſt in the contemplation of his infinite goodneſs, in thus making things to anſwer to each other, for our common happineſs; and the great end of our creation.

M. O, my father! you tranſport me! I ſee with pleaſure, and rapturous aſtoniſhment, the charms of religion; how powerfully they draw, as it were with the attractive ſmiles of angels!

T. With regard to the duty which we owe to *children*, I would venture to form an opinion, what the parent is, by obſerving the child; even as we judge of the principles of men, not by the parade of their *words*, but the reality of their actions: and as we acquire prudence from the *prudent*; and heroiſm from the *brave*; as we love with generoſity, or hate with inveterate rage, according to the company we keep, ſo will our children be, according to their education.

M. I am ſenſible of what vaſt conſequence it is to give them true impreſſions of *good* and *evil*. Your goodneſs has taught me what this means.

T. It is from the breaſt of others we uſually catch the flame, which burns bright or languid, lightens our paths, or conſumes us, juſt as it its bounded and confined.—Do you remember what I mentioned of *Benedict Lovely*'s little daughter? How charming are the dawnings of ſoft humanity in the infant breaſt, unpractiſed in the arts of vile diſguiſe: they ſhine like ſtars, to guide the traveller! When *nature* diſplays herſelf in the minds of children, we learn from them, though in the full maturity of our reaſon.

M. You make me think of them, with more reſpect, than I did before. I do not mean that I ever wanted *tenderneſs*; but I now conſider the importance of giving them the juſteſt impreſſions, very early; obſerving the workings of *their* minds, in order to regulate my own.

T. They have the ſame paſſions and prejudices; and ſometimes we hear more *reaſon* from their mouths, whoſe ſentiments are undiſguiſed, than from *grave adults*, where

truth and falſhood are mixed in a wild confuſion!—She who is inſenſible of the love of children, deſerves not the name of a *woman*. This love, my daughter, may be conſidered as an affection of the mind, common to both ſexes; but it is the particular office of women to take care of children; as it is the *obligation* of a *mother*, to cheriſh her infant at her own breaſt, unleſs there are good reaſons to the contrary. Children are born, as the mere effects of deſire; and come into the world in common with *brutes*; but the *preſerving* them, is the effect of *reaſon* and *religion*; and every affection which can grace the human ſoul. *Brutes*, by the ſtrength of That power, which we call *inſtinct*, preſerve their young, at the hazard of their own lives. Even thoſe which are *domeſtic*, forget their habitual ſubjection to *man*, when their young are in danger; and ſome which have ſtrength, will deſtroy a man, rather than ſee their young ill treated. The *earth* is called the mother of all creatures: we live upon her bounty; ſhe ſupported our parents; ſhe ſupports us, and we return into her boſom.

M. The truth of your obſervations is undeniable; but if I miſtake not, you once told me, that it is the cuſtom of the moſt part of the nobility and gentry, and of ſome tradeſmen, to give up their children to be nurſed by ſtrangers.

T. This is certainly the caſe with many.

M. The ſtranger who takes the infant to her breaſt, muſt cheriſh *two*, or abandon her own child.

T. If her own be living, ſhe muſt give it to another woman whoſe child is *dead*, or *wean* it.—I have known ſeveral inſtances of one woman attempting to ſuckle *two children*, but ſhe generally ſtarved them both: and ſhe who declines giving ſuck to her own infant, hazards her health. Cuſtom cannot change the courſe of nature. In the mean time, the mercenary nurſe can hardly be ſuppoſed to have ſo generous a mind, or virtuous diſpoſition as the mother. The preſervation of the life of the child is the *firſt* conſideration: and the beſt reaſon which can be urged in defence of the cuſtom in queſtion, is, when the mother is ſickly to a degree, that renders the attempt exceedingly hazardous both to herſelf and the child.

M. May

M. May a woman create an inability to nurſe by a repeated neglect of this duty?

T. It ſeems probable; for force, or habit, in ſome caſes, alters the courſe of nature. Of this I am ſure, that in great towns many women neglect their infants, becauſe they will *not* be at the trouble to cheriſh them: and many more, becauſe they *will* purſue ſuch amuſements, as admit not of the neceſſary confinement.

M. So far as the preſervation of a child depends on the tenderneſs of a nurſe; it is reaſonable to conclude, it hath the beſt chance at the mother's breaſt.

T. What numbers of children, nurſed by ſtrangers, have I ſeen, *conſumptive*, *ricketty*, afflicted with *fits*, *gripes*, *ſcurvy*, *evil*, and other diſtempers! Such as the blood is, ſuch muſt the milk of a woman be; and conſidering how wonderfully the ſoul depends on the body; it is a queſtion whether ſome of the evil paſſions which prevail in a child, are not derived from the nurſe. We are ſure that many accidents, which ariſe from careleſſneſs, not only ſpoil the *make of the body*, but ruin the *underſtanding* alſo. How far inclinations to certain vices may depend on the milk we ſuck, is a matter of mere opinion, in which no great ſatisfaction, I believe, was ever obtained. If we do not receive theſe with our *milk*, we acquire them by means of the falſe precepts, or pernicious examples, which abound ſo much in the world.

M. This can relate only to the children of the poor, who are left many years in the hands of the ſtrange nurſe.

T. Rich parents, who might bring them home, leave them at nurſe longer than you imagine.

M. You will allow that a healthy nurſe, often ſaves a ſickly child; or the child of a ſickly mother, from the grave: and I underſtand that many infants are bred *by hand*, conſequently the nurſe's health cannot affect them.

T. Not perhaps in the ſame degree: but a nurſe ought to be a very healthy, cleanly, and temperate perſon. I have heard it remarked, that the *tempers* of children, nurſed by ſtrangers, are frequently different from thoſe of their parents.

M. It doth not follow that any impreſſions have been received with their milk.

T. Whatever methods ſhall be taken for the preſervation of your children; if you ſhould have a *ſcore*, let them be all taught to ſpin and knit; for this will lay a foundation for an uninterrupted ſcene of induſtry; and make proviſion for a material part of their raiment. If they were all blind, or lived in darkneſs, they might knit, and diſcourſe alſo whilſt they are kniting, with more eaſe than if they were eating. Theſe articles of induſtry, joined to huſbandry, will eaſily furniſh them with the means of living. The more people there are, in this country, according to the probable events of things, the more *plenty* there will be.—'Tis the want of *frugality* and *œconomy*, in the numbers we already have, which makes the diſtreſs. If people were temperate and induſtrious; and every ſpot of earth converted to uſe, we ſhould find that twice the number of inhabitants might be ſupported; and double that number tranſplanted, if need required, into the vaſt extenſive dominions of the britiſh empire.—On the other hand, without diſcipline, induſtry and œconomy, a handful of people may droop in hunger and rags. They may ſee the ſun ſhine, and the rains fall, in vain. *Induſtry* can cover a barren rock with ſoil, and behold it bring forth its increaſe. If they will put their hands before them, or lay themſelves down with the ſluggard, in ſpite of all the kindneſs of Providence, they may periſh inglorioufly; even to endanger their ſalvation: for as it is one of the commandments, that we ſhall do no work on the ſabbath-day, it is underſtood that we *ſhall* work on *other days*.

M. Do not ſuch *regulations* depend on perſons of wealth, or great landed property?

T. If their heads are turned with notions of city grandeur, and ſplendid ſhews; the luſt of the eye, and the pride of life, our numbers will ſtill decreaſe.—Many parts of this kingdom look very dreary, notwithſtanding our late improvements. There are *tens* of thouſands of acres, the proprietors of which have never ſeen them; and cannot tell the names of *ten* people who live on them.

M. If it is the eye of the maſter which makes the ox fat; this neglect muſt divert many from walking in the paths of virtuous induſtry.

T. If

T. I truſt your children will be *induſtrious*, and ſoon *find* their ſupport. As to *health*, there is a vaſt difference between the country lad or laſs, and the children of the poorer part of people, born in great cities, where one half of them are poiſoned with filth and bad air. With regard to *children in general*, it is not only the *preſervation* of their *lives* by the beſt means, that experience teaches; but we are to conſider them alſo as a large part of human kind: and whilſt childhood is without guile, it claims our *homage*, as well as *love*. The concern which was ſhewn, by the *Saviour* of the world, when in alluſion to their innocency, he declared, "of ſuch is the kingdom of heaven," ought to make every *chriſtian* attentive to this ſentence, as *words of eternal life*. My maſter uſed to ſay, that no compliment ever pleaſed him ſo much as that made to one of our poets (*a*); that he was a *man in ſenſe*, but in the *ſimplicity* of his manners, *a child*. My dear *Mary*, let your heart be *tender*, where the neceſſities of your fellow-creatures are concerned, particularly towards *children*; and *hard* only where your chaſtity is in danger. Having given you theſe leſſons, as if I took it for granted no difficulty will offer, and that I ſhall continue to have as good impreſſions of your lover, from the accounts which I may receive of others, as I have from your relation of him; you will not only have my conſent, but I ſhall recommend him as deſerving of you. I ſhall be happy in ſo virtuous a ſon: and having thus fortunately diſpoſed of you, the only treaſure which I had on earth, wiſh to lay down my head in peace!

M. I hope my marriage will afford you a ſatisfaction that will lengthen your days.

T. Indeed, *Mary*, my tenement is ſo much out of repair, I apprehend it will fall ſoon: it cannot be *rebuilt* till the day of retribution. Whether it ſhall ſtand for months, or only weeks, I hope to be excuſed hereafter from paying any taxes, to my own caprice, or the capriciouſneſs of the world. I only wiſh to devote the remainder of my days to *God*, and to thoſe I can do any ſubſtantial ſervice. As to the *events* of our actions, we know not what a day will bring forth:

(*a*) Gay.

forth: this is in the hands of God: it is enough that we have a ſteady *faith* in *him*, and make the beſt uſe of our reaſon, by *obedience*. I promiſe myſelf no ſmall ſatisfaction, whilſt I do live, in your being in my neighbourhood; that I may be ready to ſuccour you with my advice, whenever you ſhall ſtand in need of it. Your *firſt duty* will be to your *huſband*, and *your care* to preſerve your own children: the impreſſions which you have received of *filial piety* towards me, will teach you how to inſpire them with the ſame ſentiments.

M. Indeed, my father, it is upon this foundation only, that I hope for happineſs; and that my huſband's fields will be crowned with golden crops: and the blooming virtues of my children, if I ſhould have any, make *me* happy, and do honour to *your* grey locks!

T. I know your virtues, *Mary*.—I am perſuaded you will never deceive me. If this young man has all the reverence for his parents, which you have ſhewn for me, he alſo will gather the *fragrant fruits* of his own virtues; and may live to ſee the richeſt harveſts, not only of his fields, but in the growth of his children, and the cultivation of their minds, till time ſhall ripen them for the enjoyment of glory, in the regions of *eternity!* This is neceſſary: this is *your* duty, to promote, and advance all that is in your power. Every hour that paſſes *heeded*, or *unheeded* by, brings your labours the nearer to an end: thoſe labours, by which you are to ſtand or fall *for ever!* You have ſeen the ſtupendous ſtructure of *St. Paul's church* at *London*, and the *Bridge of Weſtminſter:* you ſpoke of theſe objects, as works that filled your mind with wonder! All the public buildings, and palaces of nobles, on which you have caſt your eye, though they may ſtand during many ages of *man*; yet *time* will return them to the earth, from whoſe bowels they were extracted. All the *labour* and *art*, *will be*, as if it *had never been!* The *proud rocks* round the lake which we paſſed by, whoſe ſummits we deſcry from *Paſtor's* hill; even theſe, which ſeem to diſdain their foundations in this ſolid globe, and emulate the heights of the clouds: even theſe, *Mary*, will crumble into duſt; and the *earth* itſelf be diſolved! Let ſuch reflections animate your zeal, and keep your mind attentive to this great *conſideration*; that altho' all theſe things

will paſs away, like the ſhadow of your body at the ſetting ſun; your *ſoul* will live *for ever!*—This will ſmile in immortal youth, and be refreſhed at the ſprings of everlaſting pleaſure; unleſs, by evil conduct, you ſhould plunge it into everlaſting pain!—The *choice* is before you. I can only give you my *inſtruction*, and my *bleſſing*; and in due time, if you deſerve them, my *worldly goods*. *Inſtruction* you have had repeated, *line by line, and leſſon by leſſon*, in the moſt ample manner that I have been able to give it. My *bleſſing* I *now* give you, in hopes the weighty buſineſs we have in hand, will be concluded happily.—May your life be as proſperous as your huſband's fields, when rain and ſun-ſhine ſhall moſt ſmile on his induſtry, and nouriſh the fruitful earth! May your love to God, and your neighbour, grow to ſuch a height, as to reach the meaſure of your longings, with regard to all the fullneſs of happineſs which this world is capable of affording you!—And may death, when *your* death ſhall come, be as welcome to you, as it ever was to patriarch, ſaint, or martyr!—As their hopes in the *life to come*, made them rejoice, that they "*had fought a good fight, and finiſhed their courſe*," ſo, *my dear daughter*, may yours end, with the applauſe of God and men!

PART III.

A Manual of Devotion,

consisting of

PRAYERS

Psalms and Hymns,

AND EXTRACTS FROM THE SACRED WRITINGS;

with several pious pieces from the most eminent poets,

for every day in the week;

each day divided into three parts.

FOR FAMILY USE,

adapted to the various circumstances of life.

PREFACE.

LET us *magnify the Lord*, is the firſt precept of religion. The higheſt honour man receives, is the permiſſion to worſhip his God; and his higheſt excellency the capacity of doing this duty. It is this which levels the ſons of earth, and exalts them to the rank of the ſons of God; and children of the inheritance of everlaſting joys!—What then ſhall I ſay? As a friend to God and man, can I with-hold my tears, when I reflect on what I daily ſee, of the groſs ignorance and negligence, of thoſe who ought to be dear to me, as fellow-creatures and fellow-ſubjects, however diſtinguiſhed by rank or condition?

If we believe the declarations made in the *ſcriptures*, concerning the *Meſſiah*; common ſenſe will teach us to apply our *faith* to the great ends and purpoſes of *immortality*: and every neglect of it will appear equally vicious and abſurd. What the beſt and wiſeſt men in all ages have declared concerning *their hopes*, and the reaſons of *their conduct*, ſhould be conſidered with awful reſpect, not as a *ſpeculative idea*, but a *moral virtue*, and the root from whence all other virtues ſpring. If there is *no God*, what is *virtue?*—If there is one, and he takes cognizance of human affairs, as the ſovereign of the univerſe, his ſubjects muſt pay him homage.

Though *faith* is a belief in things not ſeen, the mind is ſo framed, as not to be the leſs capable of conviction concerning them; and conſequently a *chriſtian*, muſt mean a perſon ſatisfied, that there is a ſtate of rewards and puniſhments in a life to come; and that the promiſes of God, in relation to ſuch life, will not *fail* him. But is this principle rooted in the heart, in theſe countries, which are ſo ſplendidly enlightened by the goſpel?—Here *nature* ſhrinks, and the blood

refuſes to run its appointed courſe! If this principle were impreſſed on our hearts, ſhould we not ſee the *chriſtian* religion diffuſe an univerſal happineſs; and *even* make the *king of terors* ſmile?

We know what was the opinion and practice of the moſt diſtinguiſhed favourites of heaven, that ever appeared on the theatre of the world; thoſe good men, whoſe lives furniſhed *matter* for part of the ſacred writings, and thoſe who *wrote* them: and ſince their time, in every ſucceeding age, we find the moſt celebrated friends to mankind, have all concurred in one grand teſtimony.

Let *minute* philoſophers, and vain boaſters of ſcience, reaſon as they will, the acts of the *underſtanding*, as well as of the *will*, by which we now embrace the goſpel of *Chriſt*, and make it a rule of conduct, are the ſpring and motive to all the *conſiſtent* faith, that ever exiſted. The faith which hath its foundation in the underſtanding of the moſt rational beings, is ſupported by a religion, which in its whole tenor, is conſonant to the reaſon of man, in an improved ſtate: every ſtep beyond this doth, indeed, involve us in difficulties; for men may, and do argue, 'till they confound their reaſon, and with it diſcharge their faith.

What was the faith of our great progenitor *Abraham*: "he looked for a city, which had foundations, whoſe builder and maker, is God?" Can we ſay that he was leſs diſtinguiſhed for the *ſtrength of his underſtanding*, than the *goodneſs of his heart?* He believed in a ſtate of rewards and puniſhments after death, and truſted in the *promiſes* of God.

The *Patriarchs* declared that they ſought a *better country* than they were then in poſſeſſion of; not a temporal one only, but an *eternal inheritance:* they believed that if they acted up to the lights which were given them, the great father of mankind, would reward them with heavenly happineſs.

Moſes declares, that "he rather choſe to *ſuffer affliction*, than to enjoy the pleaſures of ſin." In *faith*, he ſaw *him* who is *inviſible*, and remained fixed and ſteadfaſt, "in hopes of the recompenſe of reward." His *underſtanding* taught him

him to diſtinguiſh good from evil; and he ſteadily purſued the dictates of it.

The hoſt of *Martyrs*, who followed *Moſes* thro' every age ſince his time, "choſe to be tortured, and not to accept a deliverance" upon any terms contrary to their *hopes*, or in other words, to their *underſtanding*; and why was this, but that "they might obtain a glorious *reſurrection?*" Do not reflections of this kind fire the ſoul with the love of God, and confidence in his mercy?

If we look back as far as *Adam*, in his ſtate of innocence, we have the utmoſt reaſon to believe, that he was completely happy, as an *intelligent* creature: ſenſible from whom he derived his *exiſtence*, he ſaw himſelf in a ſtate of *dependance*. This naturally excited his praiſe and adoration. Man loves pleaſure, and what can we conceive more pleaſing and delightful to *ſuch a Being*, than the adoration of his maker?

When *Adam treſpaſſed*, and returned by deep repentance to a ſenſe of duty, he believed in the *promiſe* made him of a *conditional* happineſs. This was the ſtrongeſt motive to a *continuance* of That repentance; and the *humiliation* of his heart taught him the gentle, plaintive, *manly* voice of prayer!

Thus it appears, that a firm reliance on the *word of God*; and full confidence in his *truth*, his *power*, his *mercy and goodneſs*, is a part of the humility of dependant creatures; and teaches them to *adore* and *ſupplicate!* Where are we wandering? Into what ſtrange paths do we deviate, when That becomes irkſome, which is our ſupreme intereſt, and ſhould be our higheſt delight!

It ſeems difficult to determine which has the greateſt ſhare in prayer, the *underſtanding*, the *will*, or the *affections*. In ſpite of our propenſities to evil, it is as natural for the underſtanding to prefer *good* to *evil*, as it is to the heart to love That which is amiable in our eyes; and reject whatever is deteſtable to our hearts. We are reduced then to the neceſſity of declining all thoughts or reaſonings on the ſubject, or we cannot *continue* to treſpaſs, without a conſciouſneſs that we *offend*, not only againſt our *maker*, but our *own reaſon*, our *frame* and *conſtitution*.

In

In every view, the *mind* of man leads him as naturally to pray for the aſſiſtance, on which the preſervation of his *ſoul* depends, as to believe that the ſoul is *immortal*. If he believes the ſoul is immortal, he concludes that he is an *accountable Being*. And as his body craves for food, for ſupport of his animal nature, and he ſeeks the preſervation of it by this means: he finds that his ſoul alſo languiſhes, with a deſire of ſpiritual nouriſhment. He feeds with equal eagerneſs; but in this repaſt of prayer, he is admitted into the preſence of his maker.

With regard to the degree of our piety, ſomething may depend on the frame of the conſtitution, or the habit of the body at certain times; but the more our infirmity prevails, the more it ſerves to humble us. Such is our imperfect ſtate, there is no one who is not prone to ſpiritual evil. The ſtrength of mental powers, and the tenderneſs of affections, are turned as the *will* directs. The moſt knowing are, in the ſtricteſt ſenſe, the moſt *pious*, or the moſt *impious* perſons. We muſt apply our *reaſon* to our religion, as well as to other things; or renounce the chief glory of our rationality. It is not leſs obvious that perſons of inferior underſtandings, by the force of a *good heart*, are often as ſincerely devoted to the ſervice of their maker.

Whatever cauſe it proceeds from, with regard to *education*, *organization*, or *affections*; the higher the thoughts of man aſcend, the more clearly he will perceive, that as he had a beginning, or was *made*; he muſt have an end, when his preſent make is changed: both muſt be under the ſame intelligent power. The nearer he approaches to his divine original, the more ſurely will *death*, the change which he is ſentenced to ſuffer, ſecure to him the high reward, which the Author of nature hath preſented to his view.

If we further conſider the indigence and inability of man to do any thing without divine aſſiſtance; and that he believes ſuch aſſiſtance will be given him, if he aſks for it, in humility and faith; the firſt law in nature being *ſelf-preſervation*, will it not induce him to appeal to That Being, who alone can ſuccour him? Where then, O man, is thy reaſon, when thou neglecteſt this duty?

In theſe circumſtances, *ſelf-love* will drag him into his cloſet; there it will tear the *ſtony* from his heart; and he will fall down in prayer! The hopes he will entertain, that he ſhall alleviate the pains which he feels in his body; the pangs of his ſoul, and the wrongs which he ſuffers from the world: even the love he bears to thoſe who have wronged him, will ſoften his heart, and it will break forth in prayer!

Men often reject the humble ſuit of a fellow-creature, becauſe they have not the *feelings of a man:* they diſtruſt the ſincerity of the ſuitor; or they have not the *ability* to ſuccour. In the *firſt* caſe, what language is fit to deplore their condition? In the *ſecond*, prudence may temper their piety: In the *laſt*, the mind finds relief by confidence, in That Being, who certainly knows the heart; who beſtows his mercy, with the tenderneſs of a father, the clemency of a prince, and the wiſdom and juſtice of a God!

It is not poſſible to imagine any ſtate or condition of man, which does not call for ſupport from the author and preſerver of his Being: and rarely do we find any of the human race, in the *leaſt cultivated ſtate*, without ſome notions of a *ſupreme* Being! The light of the goſpel eclipſes all others. This revelation teaches mankind, to pray to the *one only true God*, and father of all; thro' the mediation of *Jeſus Chriſt his Son*, and the influence of the *Holy Spirit*; one incomprehenſible Supreme! This aſſures us, that God is *moved*, by the prayers of *men:* and common experience proves, that when *bad men can be induced to pray*, their morals and temper gradually become better. It alſo proves that perſons of a *good* diſpoſition, are kept in *conſtant awe*; and go on progreſſively, to that perfection, for which the *beſt* are, perhaps, moſt diſtinguiſhed by this very means. For, "as prayer is the exerciſe of a devout temper and diſpoſition, it will naturally increaſe in us ſuch diſpoſition, and make us *more* religious, and *better* men." And where it is *totally* neglected; there generally reigns, a total unfitneſs for any commerce of the heart with God! By what criterion ſhall we judge, if the heart of man is at peace with God; but as he delights in his appeals to heaven, and feels the pleaſure which his confidence in God produces?

The

The moſt ingenious divines, object to the fondneſs of men's endeavours to explain the *nature of prayer* (*a*); or attempting to deſcribe the effect which prayer has on the Almighty. We can reaſon only from analogy. Aſk the poor and miſerable, why he begs alms; he will tell you, it is becauſe *he feels his wants*, and believes it is in the power, and that it *may* be in the *will*, of the perſon importuned, to relieve him. But, in the caſe of prayer, the *power* and *will* of God ſtand confeſt; and we obey his *commands*, while we *importune* him with ſincerity: for he requires us to *aſk*, and upon that condition *promiſes* we ſhall *receive*, in ſuch manner as is moſt agreeable to his infinite wiſdom. Every man, of whom it can be ſaid, *he hath faith in the promiſes of God*; may be aſſured, that he ſhall, according to the condition propounded, receive That which is promiſed; though the time, and circumſtances of the favour, muſt neceſſarily remain in the hands of the Almighty.

It is ſelf-evident, that a finite creature cannot meaſure *infinite juſtice*, nor infinite mercy: we know not the exact degree of the heinouſneſs of our ſeveral offences: we cannot diſtinguiſh between the general and particular providence of God. What then *can* we do; but *fall down and worſhip*, and humbly hope for mercy?

In the Chriſtian world, the light ſhines with reſplendent brightneſs, as far as mortal eye can bear it. *Truth* in the abſtract, is ſo far made an object of our ſenſes, that we believe and confeſs a Saviour, who viſited the world in human nature, and taught a doctrine, more pure and ſublime, than all the annals of moraliſts, or any other record of time, can furniſh; let all the depths of knowledge, which human wiſdom ever fathomed, be ſunk level to our view, nothing can equal it. The more we conſider the dignity and character of this Perſon, thro' whoſe mediation we implore the mercies of God; the more the Deity meets us as a friend, and accommodates himſelf to *our* powers; and the ſtronger evidence we draw, from the things, which are the objects of our ſenſes, the more our faith is *cheriſhed*.

Chriſt

(*a*) Vol. I. page 11. The Section, diſtinguiſhed by the name of the *nature of prayer*, ſhould rather be called, the *nature of man's neceſſities* in reſpect *of prayer*; for that is the ſubject treated of.

Chriſt being *perfect man*, as well as *perfect God*, and giving the brighteſt tokens of his love to human nature; whilſt he exalts the dignity of it, to the higheſt pitch of our apprehenſions, he encourages us to be ſteadfaſt in our faith in him, always abounding in works which are grateful to him.

We ſee him on earth, ſorrowing or rejoicing, as he finds the proper objects of his threats, or congratulations. He continually appeals to the *Father* of mankind, *his God*, and *our God*. He puts the words in our mouths, how we may moſt properly addreſs the Almighty: and, above all, to aſk in his own name.—And in *his* name we *Chriſtians* pray.

We *follow him* from his birth, at which angels were ſeen and heard to rejoice exceedingly. Some years after we behold him making a triumphant entry into *Jeruſalem*; not with the ſplendid ſhew of an earthly potentate, to pleaſe the fancies of men with a tinſel glitter; but to fill the heart with joy, even with the hopes of immortal happineſs. Numbers of the *Jews* ſhouted "*Hoſannah* (*a*) *to the Son of David. Bleſſed is He that cometh in the name of the Lord!*"—Bleſſed indeed was He, who had power to open the eyes of the blind, who enabled the dumb to ſing, and the lame to dance with joy. Touched by his gracious hand, the palſied limb acquired its genial warmth, and was reſtored to all the purpoſes of life.

We ſee him exerting his authority, as one veſted with a commiſſion from heaven. As a ſubject for our *conſtant humiliation*, and deepeſt dread of ſin, we revolve in our thoughts the atrocious inſolence which he experienced, from thoſe for whom he had uſed ſuch means to ſave from deſtruction. In the agonies of pity, and of pain, we hear him imploring *forgiveneſs* for his *murderers*. They felt the earth tremble, and ſaw the moon appear in blood: they beheld the vail of the temple rent, without any viſible cauſe: and the rocks burſt: the yawning graves alſo yielded up their inhabitants. Nature was convulſed, as ſympathizing with her expiring Lord. *This* is the perſon in whoſe name we pray.

Thus

(*a*) This term *Hoſannah* was applicable to ſeveral ſolemn religious feſtivals among the *Jews*, and an exclamation of praiſe to God.

Thus did the Almighty ordain, that, after a life of ſorrow and a death of ignominy, the merits of this divine perſon, by virtue of his ſovereign power as the Redeemer of mankind, ſhould preſerve us, if we live according to his laws delivered down; and with condition that we pray in his name, as our Advocate and Mediator at the throne of heaven, If we truſt that *this* is him who was to redeem *Iſrael*, and the gentile world, from captivity to ſin and death, we ſhall reap the glorious fruits of his meritorious ſufferings.

How wonderful would the perverſeneſs of the rulers of the *Jews*, and their incredulity appear; if we did not daily ſee, how lame, and deaf, and blind in morals, a great part of mankind is, at this day!

As *men* and *Chriſtians*, we are the *children of God* in the pure and genuine ſenſe of the word. If God is the Father, the Friend, the Protector of mankind; it is the duty of every one in his ſtation, in the manner his inclination ſhall lead him, preſerving the good order of the world, to promote the cauſe of piety. We are bound, by the charity which our religion teaches, to remind each other of our duty, but particularly thoſe, whoſe indigence requires moſt help.

It is not to be imagined, that the vulgar, unaided by the more intelligent, can comprehend the whole ſcope of the argument, or the reſiſtleſs power of the motives to the worſhip of the One Supreme Almighty Lord of the univerſe, who, from the ſpirituality of his nature, ſo far ſurpaſſes our comprehenſion. But he, who believes in *Chriſt*, muſt be extremely deficient in underſtanding, if he does not diſcern, that we can worſhip God only in *Spirit* and *Truth*.—*He*, who hath made us what we are, and given us ſuch powers as we poſſeſs, demands the exerciſe of thoſe powers: and towards whom can they be exerciſed, except Him from whom they are derived?

It once pleaſed the almighty wiſdom to appoint certain rites and ceremonies, as typical of a ſublimer worſhip. Even in this, a ſenſe of obedience to the divine mandate, ſo far ſpiritualized their devotion. The Moſaical inſtitution being *done away*, the greater *diſpenſation*, in the Saviour of the whole world, took place; and he hath taught us *how* to pray, and what we ſhould make the ſubject of our prayers.

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Let us conſider the goodly frame of the viſible world, and all its glories; what would it be, reſpecting *man*, without an intelligent ſpiritual power, to ſee, contemplate, and adore, the Divine Original? What end would the ſhort ſpan, allotted to man, ſignify in the great ſcale of Beings, if it were not for the gratification of his immortal part, in the worſhip of the Deity?

That devotion, in the *Chriſtian* world, often degenerates into *form*, is too amply verified, in the pageantry of the church of *Rome*.—And in ſome countries, at certain periods of time, as great abſurdities have been committed; as the horrible ſuperſtitions of the heathen nations. Theſe offered whole hecatombs of human ſacrifices, to appeaſe the wrath of an avenging power, which their imaginations repreſented to be the true object of their devotion.

It is obvious to the mind of every *Chriſtian*, who has read the ſacred writings, diveſted of all groſs prejudices, that *love* and *gratitude* and *praiſe* are due to God. As to the matter, and quality of our prayers; I have granted, that the Lord's prayer, and a collect, or other well-digeſted prayer, in the *morning* and *evening* of every day; and the public duties on the ſabbath; ſuppoſing the heart ſincere; may be ſufficient to keep up a communication with God: I alſo concur with the *ingenious Critic*, that "ſudden ſenſations of gratitude and adoration, ariſing from the providence and works of God, may be conſidered as worſhip," in the pureſt ſenſe of the word. I will add, that let young perſons be encouraged in ſuch devotion; and they will receive the comforts and ſupports of religion, at the very moment that they are fulfilling *relative duties*, by performing the labours of the day. But is it *probable* that *ſuch good* will happen to them, unleſs they are early taught the reverence due to religion? If they do not uniformly *read the word of God*, and delight in ſuch appeals to him by *prayer*, as they find in books of devotion, can it be expected they will do juſt ſo much as may be *reaſonably* expected of them; and that all efforts to incline them to *read* and *think* are vain? Such criticiſm would not ſtand the teſt.

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If the common run of mortals are not *habituated* to look up to God, as the author of every good, how can the *love* of him reign in their hearts? How can their minds be imprinted with a conſciouſneſs of his *preſence?* If all the virtue, that man can boaſt, is continually ſubject to be *aſſaulted*, with impure thoughts; what preſervative can there be ſo efficacious as prayer?

The repetition of words, in ſome meaſure, neceſſarily diverts the thoughts from an object which the mind condemns; and wiſhes to baniſh: but being words addreſſed to God; were it only a continual repetition of his *name*, *That* man muſt be a thoughtleſs wretch, who feels not his condition mended, in ſome degree, by this ſimple act. And if his ſpirit is ſo much the more at reſt, what can he do better than indulge his pleaſure in ſuch repetition (*a*). "*When my heart is troubled, I will think upon God,*" was the reſolution of a penitent of the firſt magnitude. And why would he do ſo, but that he knew it would give him comfort?

To believe that God attends to our prayers, is ſurely an encouragement to pray. To confeſs that *all things* are under his ſovereign power and guidance, is to believe that the ſorrows and troubles which afflict us, come from his hand. Can we ſay, "It is good for me to have been in trouble," without thinking that the trouble was ſent, to awaken us to a ſenſe of our offences paſt; and to arm us with reſolution of amendment for the future?

In this diſpoſition of mind, the heart is filled with *faith* in the mercy of God. We truſt in his readineſs to attend to our miſeries; and we take *refuge* in his goodneſs and power!

And how is it with thoſe, who, whether it proceeds from careleſsneſs or principle, neglect *all application* to the Almighty? The duty becomes very difficult. When extreme miſery invites to a trial of their powers, the taſk cannot be *pleaſant*, nor free from doubts of its efficacy: yet even then, I apprehend, that men experience its ſovereign effects, beyond all other arts of curing a diſtempered mind.

I

(*a*) I was told in *Perſia*, that, when the *Mahommedans* think they are dying, they repeat the name of the Deity continually, *Allah, Allah*

It is difficult to ſay how far the force of rooted prejudices may carry men: but to ſuppoſe that we are *not* the objects of the almighty mind, is very degrading to human nature; feeling thoſe longings in our breaſts after a diſtant happineſs, which can come only from the firſt almighty Cauſe. And to ſuppoſe that we *are* the conſtant objects of the concern of God; and that he requires no homage, no uniform tribute, to remind us that we are dependent on Him, ſeems to be as inconſiſtent with *common ſenſe*, as contrary to the idea of our being accountable: or that there is any difference between *good* and *evil.*

If there is any thing in our nature, to be traced from *analogy*, to ſuppoſe that we are under the parental protection of God, and yet excuſed from paying the honour due to him as a parent, is no leſs an abſurd and uncomfortable doctrine; as in effect it excludes us from that communication, which chears our hopes, and prevents our ſinking under the evils to which we are continually expoſed, and which we ſo often actually ſuffer.

To apply this reaſoning to my object: whether young perſons have the gift of *memory*, ſo as to be able to repeat a great number of prayers, is not the queſtion. It muſt be preſumed that the generality of mankind, in the docile part of life, enjoy a ſufficient ſtrength of memory, to repeat *a few ſhort prayers*, and to garniſh their minds with the words of a *Hymn* or two, or any other pious addreſs to heaven, which may ſerve them during the whole courſe of their lives.

I have introduced prayers for *obedience to parents*, *fidelity in ſervitude*, *repentance under tranſgreſſions*, *a happy manner of dying*, *&c.* There are many children able to compaſs ſuch a taſk in a very few days, or hours. *Teachers* who have common ſenſe, being in their own perſons piouſly inclined, eaſily accompliſh a work of this kind, as experience abundantly proves: there is nothing wanting but *inclination.* Not to burthen with a fanatical multitude of words, but to impreſs a deep ſenſe of the ſubject of the ſhorteſt prayers. Thus may *piety* be rendered as familiar as any other ſubject; and the eternal obligations of religion become eaſy and delightful.

Among

Among the ſuperior ranks of life, I have heard ſome *refine* away the ſubſtance of religion; and repreſenting thoſe whom Providence hath placed in a lower condition, as *incapable* of knowing *much*, neglected to teach them That which the great Founder of our religion commanded *all of us* to learn: and then with the ſame inſolence of ſuperiority, treat them with a cold diſdain, becauſe they know ſo little. Where is the humanity, the piety, the common ſenſe, or common juſtice, of ſuch a procedure?

If the general plan of education, among all ranks, were to teach young perſons the full meaning of the words they utter in prayer; we ſhould become more obedient to the precepts of our religion. The arguments operate with equal force on the peaſant and philoſopher; and, allowing for the difference of education, on the young and old. Without diſtinction of ſuperior or inferior, in what we call condition, he who believes that Chriſt will come to judge the living and the dead, if he is not *mad*, or an *idiot*, will conclude, that he muſt endeavour to live according to the goſpel; and earneſtly repent of his ſins, or be puniſhed in a future ſtate.

It is not the rank or condition of mankind which is concerned in the queſtion. The moſt exalted in ſtation, and the ſoundeſt in morals, are but the *miſerable ſinners* which in prayer they declare themſelves to be. If we ſay what we do not mean, we become miſerable indeed; for we affront the Deity to his face. Happy it is when we are not given over to what the pſalmiſt calls an *impudent mind*; or ſo conquered by a habit of *ſinning*, as to be paſt the recovery of our freedom.

With regard to the diſtinction of the *unlettered* pupil, we muſt rather ſtrive to exalt his mind, than depreſs our ſubject below its proper dignity; calling in the aids, even of *fancy*, to render devotion pleaſing. In the firſt ages of Chriſtianity *ſinging* had its ſhare in *private devotion:* but as our churches are now open, and under no perſecution, as in thoſe days, and yet that this part of worſhip gives loud notice to the world, though we mean to be private, it may, in moſt caſes, be better excuſed. *Family devotion*, in large families, in houſes detached, or having apartments commodiouſly ſituated, whether they be chapels

chapels or not, the ſinging being generally moſt grateful to the common people and domeſtic ſervants, it may be uſed. It is no leſs true, that we are ſtrangely remiſs, in ſuffering this part of our devotion to ſink into the hands of *companies of ſingers*, and be monopolized by villagers, whoſe ambition it is to give a ſpecimen of their abilities in this way, whilſt the leaſt part of their intention is to excite devotion in themſelves or others.

In the reformed churches *abroad*, they teach their children as regularly to ſing pſalms, in a proper and agreeable metre, as they do to *read*, with a true accent. *We* ſuffer our devotion to be trifled with in this particular.

I have introduced ſome pſalms and hymns which have been ſet to muſic (*a*): theſe may be ſung or read. The reſt is ſupplied by hymns and pious pieces collected from the beſt writers, the elegancy of which may render them pleaſing and edifying to the vulgar. Poetry on ſuch ſubjects, flowing harmoniouſly and familiarly, not debaſed by viſionary or fanatical conceits, nor clouded in difficult or abſtruſe doctrines, whether ſung or read, may afford ſo much the greater delight, even to the unlettered hearer, as the loftineſs of ſentiment and expreſſion amounts to.

To obtrude low or obſcure ſenſe, or bad poetry, in devotion, is doing an injury to the cauſe of piety; however authors may gratify themſelves in ſpite of *nature*, which alone makes poets. For though the unlettered are ſometimes catched by the ear, with a very barren compoſition, uttered by a favourite *leader*; yet, if he were to diſplay a good genius, he would make the more converts; as the moſt ſkilful huſbandman, under Providence, bids faireſt for the largeſt crop.

This *Manual* contains very little that is ſuperior to common capacities. The ſubjects of the ſmall portions of the reading pſalms, &c. are diſtinguiſhed. This ſeems to be wanting in our liturgy. Nothing ſhould be read, which doth not edify; and nothing which the underſtanding comprehendeth not, can intereſt the *affections*, or the *will*.

The

(*a*) See the Foundling Hoſpital Collection, in which ſeveral of the beſt maſters have been concerned, though the compoſitions are plain and eaſy.

The *private family devotion*, here propoſed, is made as ſhort and comprehenſive as poſſible. It is divided into *ſeven* parts, for each day in the week; and each part ſubdivided into *three*, one for the morning; one for the evening, and another for night; the two preſenting the choice of either.

Whatever might be the cuſtom of the *primitive Chriſtians*, I do not ſuppoſe however that many will *read*, and leſs probably *pray*, more than twice in twenty-four hours. My deſign, by introducing ſuch a variety of *words* and *thoughts*, is to keep the attention alive, and not tire it: truſting that the ſlender tribute of *ten minutes*, can hardly be deemed a heavy burthen. If *ten minutes more* were employed, ſtill it amounts but to the third part of one poor hour.

Having made this diſpoſition for dedicating the heart to God, by a peculiar devotion of *time*; be it in the morning, or noon, or afternoon, or night, according to the circumſtances and ſituation of individuals; I have cloſed every day's devotion with a prayer, either on *death* or the *reſurrection*. The hiſtory of man, being compriſed in *living*, *dying*, and riſing again; in this comparative view, each ſeems to demand its diſtinct conſideration. I mean to render the thought of *death*, as familiar, as it is important. This, in the great proſpect of life, ought to be a *conſtant* and *awful* monitor; to reſtrain us from evil.

The thought, that it *may* pleaſe the benignant *Lord of all*, to accept this *humble offering*, is a happineſs worth the whole labour of my life; and I ſhall rejoice, even though I *ſhould not* ſucceed. If perchance I *ſhould* find myſelf inſtrumental to the gracious deſigns of his providence, in promoting the everlaſting welfare of any fellow-creature, whether he be poor or rich is very immaterial.

J. H

Feb. 1774.

MANUAL OF DEVOTION, &c.

The Foundation of the Chriſtian Religion.

BELIEF.

I Believe in *God the Father Almighty*, maker of heaven and earth: And in *Jeſus Chriſt* his only Son our Lord; who was conceived by the *Holy Ghoſt*; born of the Virgin Mary; ſuffered under Pontius Pilate; was crucified, dead, and buried; he deſcended into hell; the third day he roſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.

I believe in the *Holy Ghoſt*; the holy catholick church; the communion of ſaints; the forgiveneſs of ſins; the reſurrection of the body, and the life everlaſting. *Amen.*

Theſe articles of faith being digeſted and eſtabliſhed in our hearts; to be conſiſtent we muſt *act* as knowing there is a ſtate of rewards and puniſhments after death; and that the judge of the quick and dead, here referred to, requires obedience to the commandments of God.

The COMMANDMENTS.

I. THOU ſhalt have no other gods but me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of

the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands of them that love me, and keep my commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

If moral obligations are of eternal force, and faith without morality is of no value in advancing our happineſs; obedience is our chief good; and from this we are to hope for all the fruits of our labours on earth, thro' the merits of *Chriſt*. The *chriſtian faith* is ſupported by a ſyſtem of morals, no leſs than theſe commandments, delivered to *Moſes* the great leader of the *Jews* by God himſelf, with all the majeſty and authority of the deity, and under all the ſolemn tyes of a divine law. It hath been ſince confirmed by *Jeſus Chriſt*, *our great law-giver*, *mediator and redeemer*, who declares that he came not to *deſtroy*, but to *fulfil* the law. Theſe are therefore as eſſential to *Chriſtians*, as they ever were to *Jews*. If we are obedient to the *commandments* of God, from a juſt ſenſe of their being

ſuch

ſuch, we ſhall find no difficulty in complying with the commands of his Son, with regard to the *conſtant uſe* of the *form* diſtinguiſhed by the name of the *Lord's* prayer, which when we pray we are commanded to uſe, viz.

The LORD'S PRAYER.

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

This prayer is of the higheſt importance, from the wiſdom and ſanctity of the author, as well as for its contents. It is the firſt which we uſually learn: the ſenſe of it is plain, beyond diſpute, and for this reaſon it is put into the mouths of babes. It is likewiſe of ſo comprehenſive a nature, as to carry with it the ſtrongeſt marks of its divine original. There are numerous comments and explanations of it, by very pious and learned men; but a child, I ſay, may comprehend it; and particularly as we beg forgiveneſs of our ſins, on the terms and condition of forgiving others their treſpaſſes againſt us. As we are commanded, when we pray, to ſay *this prayer*; how can we attempt to approach the throne of mercy, without ſaying it; or how live under a reſentment of injuries, or in circumſtances wherein hatred, malice, or revenge prevail in the heart, when the forgiveneſs aſked, is upon the terms of forgiving others?

We *chriſtians*, for the moſt part uſe an *ejaculatory prayer* (*a*) when we firſt come into church; and another after the ſervice is ended; as well to prepare the mind for the ſolemn buſineſs we come to perform, as to entreat the Almighty, that what we have heard and ſaid in his preſence, may have a due influence on our lives. This ſhort act of devotion can never

(*a*) Ejaculatory prayer ſignifies, agreeable to the common ſenſe of the words, ſudden, or that which is done in a haſte.

never be omitted, without a manifeſt violence on the mind. We muſt either forget what we are to do, or depend on our own powers, without application for aſſiſtance from him, whom we intend to worſhip, in the beſt manner we are able: and the *beſt manner* muſt imply application for his aid. To cover the face to be thought to pray, and not to do it, is *mockery*, even in the ſight of men; but ſuch behaviour in the eyes of the all-ſeeing God, is in effect inviting his reſentment.

An ejaculation on going into church.

O Lord, I beſeech thee, grant, that the words of my mouth, and the meditations of my heart, may be acceptable to thee, thro' *Jeſus Chriſt* my Redeemer.

After divine ſervice, before leaving the church.

GRANT, O God, that the words which I have now heard, and uttered, may be ſo grafted on my heart, that I may live in conſtant obedience to thy holy laws, thro' *Jeſus Chriſt* my Redeemer.

As it is not the number of the words we utter, which conſtitutes true devotion, but the habitual ſentiments of the heart, and the offering of our thoughts, at *proper times*, in a ſuitable manner; can we awake to ſalute the ſun, and riſe from the grave of ſleep, without an addreſs to heaven? This deſerves our ſerious thoughts.

A morning ejaculation, on waking.

UNTO thee, I lift up mine eyes, O thou that dwelleſt in the heavens. Early do I cry unto thee! O incline my heart, that I may call my ways to remembrance, and diligently obey thy commandments, thro' *Jeſus Chriſt* my *Saviour*.

As *verſe* is moſt pleaſing to the *fancy*, and moſt familiar to the *memory*, and harmony in ſound as well as ſenſe is beſt adapted to the praiſes of God, this will ever be valuable in devotion. The poor *unlettered* hind oppreſt with labour

labour and care, may for a time loſe all memory of evils paſt, when he hears angelic thoughts expreſſed in the ſweet language of harmonious verſe. The ſeveral hymns following, are upon this principle recommended to the choice of individuals.

A morning hymn (*a*).

HASTE, O *my ſoul*, exulting riſe,
And with the *glorious orb of day*,
Prepare thy morning ſacrifice,
And join *creation*'s *choral lay*.

O may each ſenſe with joy attend,
The *grateful rites* my ſoul prepares;
My lips their holy incenſe blend,
And pour with fervent zeal my pray'rs!

Glory to thee, my God and king,
Whoſe ſacred guard my tent hath kept;
Beneath the ſhelter of whoſe wing,
In ſweet ſecurity I ſlept.

Second morning hymn (*b*).

INSPIR'D by thy Almighty pow'r,
I now refreſh'd, to light awake,
And grateful hail the pleaſing hour
When, *Balmy Sleep!* thy bands I break.

Still, ſtill, *Almighty King*, protect
Thy ſervant, thro' each circling day,
And with thy guiding aid direct
My wand'ring feet, too prone to ſtray.

Then while *life*'s dreary vale I roam,
To thee the *votive ſong* I'll raiſe,
And when thy *mandate* calls me home,
In heavenly choirs I'll chant thy praiſe.

(*a*) By a lady. (*b*) By the ſame.

Third morning hymn (*a*).

SOON as the dawn has ſtreak'd the ſky,
To thee, my God, my voice I'll raiſe;
Soon as the light ſalutes mine eye,
To thee I'll tune my ſong of praiſe.

Thy hallow'd name my heart ſhall warm;
To thee my ſoul her pray'r ſhall pour;
To thee, who ſtill ſecur'd from harm,
Preſerv'ſt me in the midnight hour.

Still, gracious God, my heart direct;
May all my labours ſeek thy praiſe;
Do thou my heedleſs feet protect,
And ſtill to thee my wonder raiſe.

Fourth morning hymn (*b*).

AWAKE my glory, 'ere th' aproaching morn
Doth with a radiant ſun the ſky adorn;
Awake each faculty, awake and ſing,
In holy raptures my Almighty King.

In notes divine, let my glad voice proclaim
His mighty goodneſs, and eternal name:
Let my true praiſes reach th' heavens above,
And fill my ſoul with rapture and with love.

But O my God, thy wonders are too great
For tongue to ſpeak, or verſe to celebrate;
So vaſt thy mercies, and thy truth ſo high,
They pierce the clouds, and reach beyond the ſky.

(*a*) This hymn, written by the ſame lady, is rendered more familiar to the unlettered.

(*b*) Except ſome lines which I have ſince altered, this is the hymn which was taught me in my childhood; and I now preſent it as conſtituting the greater variety; it is not leſs poetical in the figure, but hath not ſo much ſenſe and matter, as the *third* hymn.

It is another great event, in the circle of every twenty-four hours, to reſt from our cares and labours, and fall into the arms of ſleep on the pillow, as we hope for reſt in the grave.

Ejaculation for night, on the approach of ſleep.

KEEP me, O Lord, under the ſhadow of thy Almighty power, and preſerve me from the dangers of this night. Blot out my tranſgreſſions, and when my *laſt hour* ſhall come, O let me as gently paſs from life to death, as I now drop into ſleep: and receive me, O God, into thy eternal reſt, for *Jeſus Chriſt* his ſake!

Hymn for the evening (*a*).

MY *ſoul* thy grateful homage pay,
For all the bleſſings thou haſt known,
For thoſe that mark'd thy *recent day*,
And each unnumber'd moment flown.

Now *night* in ſolemn pomp array'd,
O'er *half the globe* extends his reign,
Now ſhines the *floor of heaven* inlaid
With radiant orbs, a wond'rous train!

Grant me, O Lord, each day to live,
Still conſcious of that *coming hour*,
When *death* demands, and I ſhall give
An awful tribute to his power!

Second evening hymn (*b*).

O God, with confidence inſpir'd,
I now return to needful reſt;
With *faith* and *hope* my boſom fir'd,
I feel the comforts of the bleſt.

But when my erring nature fails,
O let my pow'rful *Saviour* plead;
His ſacred blood alone avails,
His ſacred blood, for me decreed!

O may

(*a*) (*b*) By the ſame lady as the three morning hymns.

O may my ſoul in thee repoſe,
To thee, her hopes, her fears reſign;
And grant my eyes in peace may cloſe,
Confiding in thy pow'r divine.

Third evening hymn (*a*).

ETERNAL glory, Lord, be thine,
For ev'ry bleſſing I have known:
May grateful ſongs of praiſe be mine,
And may thoſe ſongs aſcend thy throne!

My heavy eyes in ſleep I'll cloſe,
Secure in thy Almighty care:
And bid my weary limbs repoſe,
Confiding ſtill that thou art near!

Then when the ſleep of death ſhall come,
With hope and faith, let me obey
That pow'r, which calls me to the tomb,
Expectant of *eternal day!*

Fourth evening hymn (*b*).

SLEEP is a death, O make me try,
By ſleeping, what it is to die:
And down as gently lay my head,
Within my grave, as on my bed.

Howe'er I reſt, great God let me,
Awake again at laſt with thee:
And thus aſſur'd, behold I lie
Securely, or to wake, or die!

Theſe

(*a*) I requeſted a hymn more familiar in the ſentiment, than the former two; and was obliged with this, by *the ſame lady*: and it ſeems to be preferable, for the uſe of the unlettered.

(*b*) The ſame remark, as made on the fourth morning hymn, may be obſerved on this for the evening.

Theſe are my drowſy days; in vain
I now do wake, to ſleep again:
O come that hour, when I ſhall never
Sleep again, but wake for ever!

The hymn in praiſe of Divine Providence, written by the celebrated Mr. *Addiſon*, containing his profeſſion of belief in the efficacy of *prayer*, deſerves a place in this work; and can ſtand in no page with more propriety.

HOW are thy ſervants bleſt, O Lord!
How ſure is their defence!
Eternal wiſdom is their guide,
Their help, Omnipotence.

In foreign realms, and lands remote,
Supported by thy care,
Thro' burning climes I paſs'd unhurt,
And breath'd in tainted air.

Thy mercy ſweeten'd ev'ry ſoil,
Made ev'ry region pleaſe:
The hoary Alpine hills it warm'd,
And *ſmooth'd the Tyrrhene ſeas.*

Think, O my ſoul! devoutly think!
How with affrighted eyes,
Thou ſaw'ſt the wide extended deep,
In all it's horrors riſe!

Confuſion dwelt in ev'ry face,
And fear in ev'ry heart;
When waves on waves, and gulphs on gulphs,
O'ercame the pilot's art!

Yet then, from all my griefs, O Lord!
Thy mercy ſet me free,
Whilſt in the confidence of pray'r,
My ſoul took hold on thee!

For tho' in dreadful whirls we hung,
High on the broken wave,
I knew thou wert not ſlow to hear,
Nor impotent to ſave.

The ſtorm *was laid*, the winds retir'd,
Obedient to thy will;
The ſea *that roar'd at thy command*,
At thy command was ſtill.

In midſt of dangers, fears, and death,
Thy mercy I'll adore,
And *praiſe thee for thy mercies paſt*,
And *humbly hope for more.*

My life, *if thou preſerv'ſt my life*,
Thy ſacrifice ſhall be;—
And death, *if death muſt be my doom*,
Shall join my *ſoul to thee.*

Were we to prepare our minds by a conſtant exerciſe of an *evening* and *morning* ſacrifice, from the pillow, in the full perſuaſion of the Providence of God, it might add ſoftneſs to our ſlumbers, and ſplendor to the light. We might riſe and mix with the world, in a firmer confidence of being ſhielded by the arm of omnipotence.

Hath not *Chriſt* commanded that our light ſhould ſhine before men, that we may glorify our Father who is in heaven? How can we do this more effectually, than by our *whole houſe* ſerving the God of our fathers, by offering up to him the daily incenſe of our prayers?

There are yet ſome perſons among us, who collect their relations and dependants, their friends and domeſtics, or as many of them as the nature of their ſituation will admit, living under the ſame roof, to offer up the oblation of prayer, as conſtantly as the morning and the night returns. Leſs ſtudious to poliſh their manners, form their taſte, and adapt their conceptions to the ſtandard of the diminutive cuſtoms of the world, they boldly accept the invitations of their *reaſon* and *faith:* they rouſe from the downy bed of ſloth, and break the ſhackles which faſhion and the diſſipation of the times have ſo artfully gilded. Daily they take a comprehenſive view of *heaven* and *earth*; and converſing with the nobleſt objects which the ſoul is capable of entertaining, ſurvey both worlds, and prepare for eternity!

Th

The life of every man, is hourly drawing to the lees. It ſhould be the grand buſineſs of his days to make theſe bright and ſparkling; and by purging them from the foul droſs render them ſweet and refreſhing. Is it poſſible to make them more delicious than the ſprings of pleaſure, at which youth is wont to drink ſo eagerly? Yes: the young cannot enjoy all the advantage of age, tho' the aged may reliſh the higheſt ſweets of youth. The genuine delights of religion comprehend all that *memory* or *fancy*, *judgment* or *affection* can furniſh to the ſoul of man: and the power of religion is found in prayer, in *calm peace* and *comfort*, and the contemplation of the perfections of God.

The taſte of a *polite* nation may be ſo vitiated, as to ſhrink back with diſdain, at the mention of a *manual of devotion*; as a fever of the blood may deſtroy all deſire of food, at the moment that the body languiſhes moſt and tends to its diſſolution for want of nouriſhment.

Calm, pure, elevated, *manly* devotion, is the ſoul of life, to the moſt animated of the children of men: pleaſant as light to the eye, water to parched thirſt, reſt to the tired, or pardon to the deſponding priſoner, expecting an ignominious death!

Were our minds truly poſſeſſed of a juſt ſenſe of our relation to God, the employment of the ſhort intervals here recommended, might conſtitute the moſt pleaſant of our tranſient moments; and we might learn by taking conſtant heed to our ways, to make all the hours of our lives ſweet, as one continued prayer.

In regard to the *variety*, which conſtitutes theſe diurnal devotional exerciſes; tho' they differ from thoſe, which conſiſt of a multiplicity of *prayers only*, yet are they not leſs reverential to the deity, nor do I apprehend they will adminiſter leſs to the great ends of piety. *Much intenſeneſs of thought* is not the property of common mortals; therefore the uſe of *many* prayers, or very *long* ones, at one and the ſame time, is not ſuited to *general* practice.

To avoid the error of too much expectation of *good*, and too little attention to devotion, the remedy may poſſibly be found in the method which I have taken: I am ſupported in

it by a very high authority: the breaks in our common liturgy are founded on the ſame principle. If this *admirable collection* and *compoſition* were divided into a choice, for two or three times, the cauſe of piety would probably receive no injury. However this may be, *private family devotion*, thus ſhortened and varied, may be deemed the more conſiſtent. *Milton* ſpeaking of our firſt parents, ſays,

" Lowly they bowed adoring, and began
" Their oriſons, each morning duly paid
" In *various ſtile*; for neither various ſtile
" Nor holy rapture wanted they, to praiſe
" Their Maker, in *fit ſtrains pronounc'd*, or ſung
" Unmeditated, ſuch prompt eloquence
" Flow'd from their lips, in *proſe* or *numerous verſe*,
" More tuneable than needed *lute* or *harp*,
" To add more ſweetneſs."

The opinion of this great poet, might poſſibly be for the *diſuſe of forms*, according to the enthuſiaſm of his time; and if every one were poſſeſſed of ſuch powers as he was, the principle might be warranted: my meaning with regard to *variety*, is founded on a perſuaſion, that with all poſſible aſſiſtance, even from *forms of prayer*, the mind will wander; but the more it is brought home by the aids of fancy, and variety of mode and expreſſion, the fairer it bids for ſuch impreſſions as are moſt grateful to the deity.

MONDAY MORNING.

INVOCATION.

O BE joyful in the Lord: ſerve him with *gladneſs*, and praiſe his name *for ever*.

For *he* is God; it is he who hath made us, and not we *ourſelves*.

Let us come into his preſence with *thankſgiving*. Let us give unto the Lord the glory due unto his name.

Glory be to thee, O Lord.

PSALMS.

For pardon of ſins

O Lord, rebuke me not in thine indignation, nor chaſten me in thy diſpleaſure!

Have mercy upon me, for I am *weak*. O heal me, for my heart is *vexed!*

Turn thee, O God, and deliver my ſoul: O ſave me for thy mercies ſake!

For *in death*, who can remember *thee:* and who can give thee thanks in the *grave?*

I am *weary* of my ſins: O Lord deliver my ſoul!

Away from me, all ye that work vanity: for the Lord will hear the voice of my *weeping*.

Hear my petition, O Lord, and receive my prayer.

Unto the will I lift up my ſoul: *my God, I have put my truſt in thee:* O let me not be confounded, neither let mine enemies triumph over me.

None who hope in thee will ever be aſhamed!—

Glory be to thee, O Lord!

The

The excellency of the commandments.

WHerewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy commandments

Bleſſed art thou, O Lord: O teach *me* thy ſtatutes.

Let me talk of thy commandments, and have reſpect unto thy ways.

My *delight* ſhall be in thy ſtatutes: and I *will not* forget thy word.—*Glory be to thee, O Lord!*

Prediction of the coming of Jeſus Chriſt.

Iſaiah xl.

COmfort ye, comfort ye, my people, ſaith your God: ſpeak ye comfortably to *Jeruſalem*, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lord's hand *double* for all her ſins. The voice of him that crieth in the wilderneſs, *Prepare ye the way of the Lord, make ſtrait in the deſert a high way for our God! Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtrait, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together, for the mouth of the Lord hath ſpoken it.*

Part of our Saviour's ſermon on the mount.

WHEN ye *pray*, uſe not vain repetitions as the *heathens* do: for *they* think they ſhall be heard for their much ſpeaking.—Moreover, when *ye faſt*, be not as the hypocrites, of a *ſad* countenance: for they disfigure their faces that they may appear unto *men* to faſt. Verily I ſay unto you, they have their *reward.*—Lay not up for yourſelves treaſures upon *earth*, where moth and ruſt do *corrupt*, and where thieves break through and *ſteal.*—But lay up for yourſelves treaſures in *heaven*, where neither moth nor ruſt doth corrupt, and where thieves do *not* break through and ſteal.—Behold the fowls of the air; for they *ſow* not, neither do they reap, nor gather into barns; yet your *heavenly Father feedeth*

ſeedeth them. Are ye not much better than *they?* Which of you by taking thought can add *one cubit* unto his ſtature?—And why take ye thought for *raiment?* Conſider the lilies of the field how *they* grow, they *toil* not, neither do they *ſpin.*—And yet I ſay unto you, that even *Solomon in all his glory* was not arrayed like one of *theſe!*—Wherefore if God ſo cloath the graſs of the field, which to-day *is*, and to-morrow is *caſt into the oven*, ſhall he not much more cloath *you*, O ye of *little* faith?—Therefore take no thought, ſaying, What ſhall we *eat?* or what ſhall we *drink?* or wherewithal ſhall we be *cloathed?*—(for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have *need of all theſe things.*—But ſeek ye *firſt*, the kingdom of God and *his* righteouſneſs, and all *theſe* things ſhall be *added* unto you.

HYMN on CHARITY.

A Paraphraſe on the thirteenth chapter of the firſt epiſtle to the Corinthians.

"DID ſweeter ſounds adorn my flowing tongue,
Than ever man pronounc'd or angel ſung:
Had I all knowledge human and divine,
That thought can reach or ſcience can define:

And had I power to give that knowledge birth
In all the ſpeeches of the babling earth:
Did Shadrach's zeal my glowing breaſt inſpire,
To weary tortures and rejoice in fire;

Or had I faith, like that which Iſrael ſaw,
When *Moſes* gave them miracles and law:
Yet, gracious charity, indulgent gueſt,
Were not thy power exerted in my breaſt,

Thoſe ſpeeches would ſend up unheeded pray'r,
That *ſcorn* of life, would be but *wild deſpair.*
A cymbal's ſound were better than my voice,
My *faith* were form, my *eloquence* were noiſe.

Bleſt

Bleſt charity, modeſt, eaſy, kind,
Softens the high, and rears the abject mind;
Knows with juſt rein, and gentle hand to guide
Betwixt vile ſhame, and arbitrary pride:

Not ſoon provok'd, ſhe eaſily forgives,
And much ſhe ſuffers, as ſhe much believes:
Soft peace ſhe brings, wherever ſhe arrives;
She builds our quiet, as ſhe forms our lives:

Lays the rough paths of peeviſh nature ev'n,
And opens in each heart a little heav'n.
Each other gift which God on man beſtows,
It's proper bound, and due reſtriction knows,

To one fix'd purpoſe dedicates it's pow'r,
And finiſhing its act, exiſts no more.
Thus in obedience to what heav'n decrees,
Knowledge ſhall fail, and prophecy ſhall ceaſe:

But laſting charity's new ample ſway,
Not bound by time, nor ſubject to decay;
In happy triumph ſhall for ever live,
And endleſs good diffuſe, and endleſs praiſe receive."

1. *Morning prayer.*

O *Almighty* and *everlaſting God*, whoſe Providence has brought us to the return of light; defend us, we beſeech thee, by *thy power*, that we may avoid every kind of ſin and danger. Let the daily tribute of our thanks flow from our *hearts*; and accept, O God, we beſeech thee, our repentance, according to thy gracious promiſes declared to mankind, by *Jeſus Chriſt*. Grant, for his ſake, that we may live ſoberly and righteouſly the remaining days of our lives, to the ſalvation of our ſouls, and the glory of thy holy name.

2. *Our Father*, &c.

3. *For repentance.*

ALmighty God and heavenly Father, who in thy great mercy haſt promiſed forgiveneſs of ſins, to all who with hearty repentance, and true faith, turn unto thee: have

mercy upon us! Pardon and deliver us from all our ſins!—Confirm and ſtrengthen us in all goodneſs!—And bring us, O Lord, to *everlaſting life*, through *Jeſus Chriſt* our Redeemer. *Amen.*

MONDAY AFTERNOON *or* NIGHT.

INVOCATION.

THOU Lord art good, and worthy to be had in perpetual remembrance! for thy *mercy* is everlaſting, and thy *truth* endureth to all generations!

Unto thee, *O Lord*, do we lift up our ſouls, and magnify thy name for ever and ever!

Glory be to thee, O Lord.

PSALMS.

On the vanity of human life.

LORD, let me conſider my end, and the number of my days: that I may be certified I have but a ſhort time to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as *nothing* in reſpect of Thee: verily every man living is altogether vanity!

Man walketh in a vain ſhadow, and *diſquieteth* himſelf *in vain:* he heapeth up *riches*, and cannot tell who ſhall gather them.

And *now*, Lord, What *ſhould be the object of my hope?* My hope is in *Thee!*

Glory be to thee, O Lord.

Thankſgiving.

I Will give thanks unto thee, O Lord, with my *whole heart*; I will ſpeak of *all* thy marvellous works!

I will be *glad* and rejoice in Thee; yea my ſong will I make of *thy name*, O thou Moſt High!

For *Thou* wilt judge the *world* in righteouſneſs: and miniſter true judgment unto the people.

Thou alſo wilt be a defence for the oppreſſed: even a refuge in time of trouble.

And they that know thy name, will put their truſt in Thee; for thou, Lord, haſt never failed them that ſeek Thee!—*Glory be to thee, O Lord.*

The birth of Chriſt.

Matth. i. 18.

THE birth of *Jeſus Chriſt* was on this wiſe: When as his mother *Mary* was eſpouſed to *Joſeph*, before they came together ſhe was found with child of the Holy Ghoſt. Then *Joſeph* her huſband, being a juſt man, and not willing to make her a public example, was minded to put her away privily. But, while he thought on theſe things, behold the *angel of the Lord* appeared unto him, in a dream, ſaying, "*Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus, for He ſhall ſave his people from their ſins!*"

Caution for a Chriſtian life.

Romans xiii.

THE night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and put on the armour of light. Let us walk *honeſtly*, as in the day; not in *rioting* and *drunkenneſs*; not in *chambering* and *wantonneſs*; not in *ſtrife* and *envying:* but put ye on the Lord *Jeſus Chriſt*; and make not proviſion for the *fleſh*, to fulfil the *luſts* thereof.

In contemplation of the wonders of creation.

THE ſpacious firmament on high,
With all the blue etherial ſky,
And ſpangled heav'ns, a ſhining frame,
Their great Original proclaim.
Th' unwearied ſun, from day to day,
Does his Creator's power diſplay,
And publiſhes to every land,
The work of an Almighty hand.

Soon as th' evening ſhades prevail,
The moon takes up the wond'rous tale,
And nightly to the liſt'ning earth
Repeats the ſtory of her birth:
Whilſt all the ſtars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And ſpread the truth from pole to pole.

What though, in ſolemn ſilence, all
Move round this dark terreſtrial ball;
What though nor *real voice* nor *ſound*
Amid their radiant orbs be found;
In *reaſon's ear* they all rejoice,
And utter forth a glorious voice;
For ever ſinging, as they ſhine,
The Hand that made us is divine.

PSALM *which may be ſung.*

For conſtancy in religious obedience.

TEACH me, O teach me, Lord, thy way;
So to my life's remoteſt day,
By thy unerring precepts led,
My willing feet its paths ſhall tread.
Inform'd by Thee, with ſacred awe
My heart ſhall meditate thy law;
And, with celeſtial wiſdom fill'd,
To Thee its full obedience yield.
Give me to know thy words aright,
(Thy word my ſoul's ſupreme delight)
That, purg'd from thirſt of gold, my mind
In them its better wealth may find.
O turn from vanity mine eye,
To me thy quick'ning ſtrength ſupply,
And with thy promis'd mercy chear
A heart devoted to thy fear.

4. *Evening Prayer.*

MOST merciful God, and tender Father of mankind, we beſeech thee to receive the humble tribute of our thanks, for all thy mercies vouchſafed unto us this day paſt. Forgive the numerous ſins we have committed, and pardon all our ſecret faults (*a*). In thy awful preſence we offer up the ſacrifice of our hearts: accept it, O Lord, as our evening oblation, and hearken to our unfeigned prayer! Baniſh from us all evil thoughts: let not our own imaginations conſpire againſt us: and protect us from all the perils of this night. Be thou our guard and our defence, and, as we now ceaſe from the cares and labours of the day, we truſt that in thy good time, O Lord, thou wilt bring us to *eternal reſt*, in Jeſus Chriſt, our bleſſed Saviour and Redeemer.

5. *Our Father*, &c.

6. *For acceptance of prayer.*

O *Heavenly King*, *Almighty and Eternal God*, we thy ſinful creatures implore thy parental goodneſs!—Thou who art the tender Father of mankind, accept the humiliation of our hearts. Aſſiſt us, O merciful Creator, that we may truſt in thee as our only good!—Fill us with thy grace, that, thro' faith in the blood of Chriſt, we may live in obedience to thy laws, and obtain remiſſion of our ſins, and all the benefits of his paſſion. To thee, O God, we offer up our ſouls and bodies, as a reaſonable, holy and lively ſacrifice! And although our ſins be ſo numerous, that we are not worthy to ſtand in thy ſight, we beſeech thee, of thy goodneſs, to accept our prayers! Receive them, O God of mercy, through the mediation of Jeſus Chriſt our Saviour, by whom, and with whom, in the Unity of the Holy Spirit, all honour and glory, dominion and power be unto thee, O Father Almighty, world without end! Amen.

(*a*) To make ſuch pauſes as may afford time for ſome recollection, as each may apply to himſelf the ſins he is conſcious of.

7. *For*

7. For pardon of ſins, in the hour of death.

FATHER of angels and men! Almighty Lord and Creator of univerſal being, in whom do live the ſpirits of the juſt made perfect! O let our ſouls be acceptable in thy ſight! Waſh them in the blood of that immaculate Lamb which was ſhed for the ſins of the world; that the defilements they have contracted may be purged away. And *thou*, O Lord of life, and Saviour of the world, forgive our tranſgreſſions! Plead thou our cauſe at the throne of mercy, and receive us into everlaſting bliſs!

Second Part of MONDAY NIGHT.

INVOCATION.

O God, what is man, that thou art mindful of him; and the ſon of man, that thou viſiteſt him?—

Who ſhall aſcend into the hill of the Lord, or who ſhall riſe up in his holy place?—

Even he, that hath *clean hands* and a *pure heart*; and that hath not lifted up his mind unto vanity, nor ſworn to deceive his neighbour.

Glory be to thee, O Lord!

PSALMS.

For truſt in God.

THOU waſt my hope when I hanged yet upon my mother's breaſt.

I have been left unto Thee ever ſince I was born; *thou* art my *God*; even from my mother's womb!

Be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

O praiſe the Lord, ye that *fear* him, magnify him *all ye ſons of men!*

For *he* hath not deſpiſed the low eſtate of the *poor:* he hath not hid his face from him; but when *he* called unto him he healed him.

The poor ſhall eat and be ſatisfied; they that ſeek after the Lord ſhall *praiſe* him; they ſhall live for ever!

Let

Let all the ends of the world remember themſelves, and be turned unto the Lord, and all the kindred of the nations worſhip before him.

For the kingdom is the Lord's, and He is the governor among the people.

All they that go down into the *duſt*, ſhall *kneel* before him: and no man hath quickened his own ſoul.

They ſhall *return*, and the heavens ſhall declare *his* righteouſneſs.

Glory be to thee, O Lord!

For confidence in God under all conditions.

THOU, O Lord, art my defender: thou art my worſhip: and the lifter up of my head.

I lay me down and ſleep, and riſe up again; for thou, Lord, ſuſtaineſt me.

Salvation belongeth unto thee, O Lord, and thy bleſſing is upon thy people.

When I remember thee, my heart is *glad*, and my *glory* (*a*) rejoiceth, my fleſh alſo reſteth in *hope!*

Thou ſheweſt me the *path of life:* in thy preſence is the *fulneſs of joy*; and at thy right hand there is *pleaſure* for evermore.

Thou, Lord, art my light and my ſalvation, whom ſhall I fear? Thou, Lord, art the *ſtrength* of my life, of whom ſhall I be *afraid?*

Appearance of angels at the birth of Chriſt.

Luke ii. 15.

AND it came to paſs, as the angels were gone away from them to heaven, the ſhepherds ſaid one to another, *Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.* And they came with haſte, and found *Mary* and *Joſeph* and the *Babe* lying in a manger. And, when they had ſeen it, they made known abroad the ſaying which was told them concerning *this Child.*

(*a*) The ſoul and rational nature.

Deſcrip-

Deſcription of the life of a true Chriſtian.

Coloſſians iii. 1.

PUT on *bowels of mercy*, *kindneſs*, *humbleneſs of mind*, *meekneſs*, *long-ſuffering*, *forbearing* one another, and *forgiving* one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on *charity*, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to which alſo ye are called in one body; and be ye thankful. Let the word of *Chriſt* dwell in you richly, in all wiſdom, teaching and admoniſhing one another, in *pſalms*, and *hymns*, and *ſpiritual ſongs*, ſinging with grace in your hearts to the Lord. And whatſoever ye do, in *word* or *deed*, do *all* in the name of the Lord *Jeſus*, giving thanks to God and the Father by him.

The hopes of a Chriſtian.

1 *John* iii. ver. 1.

BEHOLD what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: Therefore the world knoweth *us* not, becauſe it knew *him* not. Beloved, now are we the ſons of God, and it doth not yet appear what we *ſhall* be: but we *know*, that when *he* ſhall appear, *we* ſhall be *like* him; for we ſhall *ſee* him as he *is*. And every man, that hath this hope in him, purifieth himſelf, even as *he* is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law, for ſin is the tranſgreſſion of the law. And ye know, that *he* was manifeſted to *take away* our ſins; and in him is *no ſin*. Whoſoever *abideth* in him, ſinneth not: whoever ſinneth, hath not *ſeen* him, neither *known* him. Little children, let no man *deceive* you: *he that doeth righteouſneſs is righteous, even as he is righteous*. He that committeth ſin is of the *devil*; for the *devil* ſinneth from the beginning. For *this purpoſe*, the *Son of God* was manifeſted, that he might deſtroy the *works of the devil*.

A HYMN

A Hymn.

The Chriſtian's contemplation.

IN vain the duſky night retires,
And ſullen ſhadows fly:
In vain the morn with purple light
Adorns the eaſtern ſky:

In vain the gaudy riſing ſun
The wide horizon gilds;
Comes glitt'ring o'er the ſilver ſtreams,
And chears the dewy fields:

In vain, diſpenſing vernal ſweets,
The morning breezes play;
In vain the birds, with chearful ſongs,
Salute the new-born day:

In vain, *unleſs* my *Saviour's face*
Theſe gloomy clouds controul;
And diſſipate the ſullen ſhades
That preſs my drooping ſoul.

Oh! viſit then thy ſervant, *Lord*,
With favour from on high;
Ariſe my bright *immortal Sun*,
And all theſe ſhades will die.

O when ſhall I behold thy face,
All radiant and ſerene,
Without thoſe envious duſky clouds
That make a veil between?

When ſhall that *long-expected day*
Of ſacred viſion be,
When my *impatient ſoul* ſhall make
A *near approach* to Thee?

HYMN *of Thankſgiving* (*a*).

PRAISE to God, immortal praiſe,
For the love that crowns our days:
Bounteous Source of ev'ry joy,
Let thy praiſe our tongues employ:

For the bleſſings of the field;
For the ſtores the gardens yield;
For the vine's exalted juice;
For the gen'rous olive's uſe.

Flocks that whiten all the plain,
Yellow ſheaves of ripen'd grain,
Clouds that drop their fatt'ning dews,
Suns that temp'rate warmth diffuſe;

All that ſpring, with bounteous hand,
Scatters o'er the ſmiling land;
All that lib'ral autumn pours
From her rich o'erflowing ſtores;

Theſe to thee, my God, we owe,
Source whence all our bleſſings flow!
And for theſe my ſoul ſhall raiſe
Grateful vows and ſolemn praiſe!

Yet ſhould riſing whirlwinds tear
From its ſtem the ripen'd ear;
Should the fig-tree's blaſted ſhoot
Drop her green untimely fruit;

Should the vine put forth no more,
Nor the olive yield her ſtore;
Though the ſick'ning flocks ſhould fall,
And the herds deſert the ſtall;

Should thine alter'd hand reſtrain
The early and the latter rain,
Blaſt each op'ning bud of joy,
And the riſing ear deſtroy; Yet

(*a*) Miſs *Aikin*.

Yet to Thee my ſoul ſhall raiſe
Grateful vows and ſolemn praiſe;
And, when ev'ry bleſſing's flown,
Love Thee—for Thyſelf alone.

8. Evening Prayer.

ALmighty Lord, who by thy merciful tenderneſs haſt conducted us in ſafety to the concluſion of this day; forgive our offences committed againſt Thee, that we may retire to reſt in peace, and humble confidence of thy protection. Let this return of the hour of ſleep, remind us of the ſhortneſs of life, and teach us what it is to die!—Preſerve us, O God, for Jeſus Chriſt his ſake, in whoſe moſt bleſſed name, and the comprehenſive words which he hath taught us, we offer up our petition at thy throne.

9. *Our Father*, &c.

10. *For repentance.*

MOST merciful Father of mankind, look down, we beſeech thee, from thy glory, and behold us miſerable ſinners, who deplore our manifold violations of thy holy laws, and all the weakneſſes and depravity which have ſo often gained dominion over us! O give us thy ſaving health, that we may again recover our freedom from ſin; and the enjoyment of our minds in peace. Deliver us from the pangs of fear, by That hope and truſt in Thee which lead to everlaſting life. Let our earneſt ſupplications and prayers find admittance at thy throne, O God, through the merits and interceſſion of thy Son, who liveth and reigneth with Thee and the Holy Spirit, one God, for ever and ever!

11. *For purity and charity.*

MOST merciful God, and tender Father, who didſt ſend thine only Son into the world to ſave mankind; we beſeech thee to diſpoſe our hearts to repentance. Keep us in a ſtate of conſtant watchfulneſs and humility, that we may not be entangled in the ſnares of the world, nor the luſts which

war againſt the ſoul. Give us a true zeal for thy glory; and compaſſion for the *ignorant* and them who *walk in darkneſs*. Make us the inſtruments of thy providence in bringing them to a ſenſe of their guilt; that, through thy mercy, they may forſake the evil of their doings and live. Grant this, we beſeech thee, O God, for the ſake of Jeſus Chriſt, our bleſſed Lord and Redeemer.

12. *For Thankſgiving.*

WE praiſe and magnify thy glorious name, O Lord, and offer up the incenſe of our prayers to Thee, in the profoundeſt gratitude and ſincereſt love. O cheer our hearts with the brightneſs of thy countenance; and let us accept thy mercies paſt, as an earneſt of thy future favour. Let not our ſouls be ſorrowful as men without hope, but conſider the boundleſs mercies which Thou haſt ſhewn, in every age, to all the children of men. Thus inſpired with the zeal of our truſt and the awfulneſs of our fear, we devote our hearts to Thee, in whom all comfort and joy are centered. This we beg for his ſake, whoſe love for us extended even to the ſuffering an ignominious death!

13. *For a happy death.*

LOOK down, O Lord, from thy triumphant glory, and behold us miſerable ſinners proſtrate before thee. Give us grace to conſider, that *man* hath but *a ſhort time to live*, and is full of *trouble:* as he *cometh* up, ſo is he *cut down*, like *a flower*; fleeing as it were *a ſhadow*, and never continuing in one ſtay. To whom, O Lord, ſhall we ſeek for ſuccour, whilſt our ſins are ſo juſtly offenſive to thee. O ſhut not thy merciful ears to our prayers! And thou, O Chriſt, the eternal Judge of men, ſuffer us not, in our laſt hours, for any pains of *death*, to fall from thee!

TUESDAY MORNING.

INVOCATION.

O God, we praiſe and worſhip thee, the Creator and Governor of all things viſible and inviſible.

Thou art greatly to be praiſed and had in reverence by all who draw nigh unto thee!

We acknowledge thee the one living and true God: God in heaven above, and in earth beneath, and throughout all the worlds: there is none beſides thee!

Thou who art gone up on high; who haſt led captivity captive, and received gifts for men; yea even for thine enemies, that the Lord God might dwell among them.

Praiſed be thy name, even thine who helpeth us, and poureth thy benefits upon us!

He is our God, even the God of whom cometh our ſalvation: God is the Lord, by whom we eſcape death.

PSALMS.

The excellency of the commandments.

OPEN thou mine eyes, O Lord: that I may ſee the wondrous things of thy law.

Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

Take from me the way of lying: and cauſe thou me to make much of thy law.

I have choſen the way of truth, and thy judgments have I laid before me.

Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.—*Glory be to thee, O Lord.*

Repentance

Repentance and Thankſgiving.

THE ſorrows of my heart are enlarged: O bring thou me out of my trouble.

Look upon my adverſity and miſery, and forgive all my ſin.

O keep my ſoul and deliver me, let me not be confounded whilſt I put my truſt in thee.

Put me not to rebuke, O Lord, neither chaſten me in thy heavy diſpleaſure.

Forſake me not, in thine anger: neither chaſten me in thy *heavy* diſpleaſure.

Forſake me not, O Lord my God: be not far from me.

Have mercy upon me, after thy great goodneſs: according to the multitude of thy mercies put away mine offences.

O give me the comfort of thy help again: and ſtabliſh me with thy free ſpirit.

Let the ſacrifice of my troubled ſpirit be acceptable to thee, O God: deſpiſe not my broken and contrite heart.

Thy loving kindneſs is better than life itſelf:

As long as I live will I magnify thee, and lift up my hands in thy name.

Be thou my helper, O God, that under the ſhadow of thy wings I may rejoice.—*Glory be to thee, O Lord.*

Thankſgiving.

O God, thou wilt not forget the poor; the patient abiding of the meek will not periſh for ever.

Thy way is an undefiled way; thy word is tried in the fire. Thou art the defender of all them that put their truſt in thee.

For who is God, but the Lord; or who hath any ſtrength except thee, O God!

The Lord liveth; bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

For this cauſe will I give thanks unto thee, O Lord: and ſing praiſes unto thy name.—*Glory be to thee, O Lord.*

The

The wiſe men from the Eaſt miraculouſly informed of the birth of Chriſt.

——THEN *Herod*, when he had privily called the *wiſe men*, enquired of them diligently what time the ſtar appeared: and he ſent them to *Bethlehem*, and ſaid, Go and ſearch diligently for the young child, and when ye have found him, bring me word again, that I alſo may go and worſhip him. When they had heard the king, they departed; and lo the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the *young child*, with *Mary* his mother, and fell down and worſhipped him. And when they had opened their treaſures, they preſented unto him gifts, gold and frankincenſe and myrrh. And being warned of God in a dream, that they ſhould not return to *Herod*, they departed into their own country another way.

Purity and humility in Chriſt.

Epiſt. Rom. xii. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy and acceptable unto God, which is your *reaſonable* ſervice: and be not *conformed* to this world: but be ye *transformed* by the renewing of your mind, that ye may prove what is That good and acceptable, and perfect will of God. For I ſay, thro' the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many, are one body in *Chriſt*, and every one, members one of another.

HYMN.

On the crucifixion of our Saviour!

"AH! whence theſe dire portents around,
That earth and heav'n amaze?
Wherefore do earthquakes cleave the ground,
Why hides the ſun his rays?

Not thus did Sinai's trembling head
With ſacred horror nod,
Beneath the dark pavilion ſpread
Of the deſcending God!

What tongue the tortures can declare
Of this vindictive hour?
Wrath he alone had will to ſhare,
As he alone had pow'r!

See ſtreaming from the fatal tree
His all-atoning blood,
Is this the *Infinite?*—'Tis He!
My Saviour and my God!

For me theſe pangs his ſoul aſſail,
For *me* the death is borne!
My ſins gave ſharpneſs to the nail;
And pointed every thorn.

Let ſin no more my ſoul enſlave;
Break, Lord, the tyrant's chain;
Oh ſave me whom thou cam'ſt to ſave,
Nor bleed, nor die in vain!"

PRAYERS.

14. *For the morning.*

O God of Mercy, behold thy ſervants who are riſen from the death of ſleep; accept the tribute of our thanks for this, and all thy mercies. Defend us this day from all the perils to which we are expoſed. Let the bright example of our bleſſed Redeemer, be ever preſent to our thoughts; that

that knowing our duty, we may diſcharge it with a ſtrict attention to thy ſacred word; and our whole lives become as one continued prayer! Give us, we beſeech thee, ſo true a ſenſe of our dependance on thee, that we may ſubmit with an humble and a contrite ſpirit, to whatever thy Providence ſhall ordain; that in the *higheſt* flow of proſperity, or the *loweſt* ebb of affliction, we may rejoice in the hopes of thy mercy, through *Jeſus Chriſt our Saviour*, who hath commanded us when we pray to ſay,

15. *Our Father*, &c.

16. *For repentance.*

TURN us, O Lord, from the wickedneſs we have committed, that we may do whatever is lawful and right. Hear us, we beſeech thee, and ſave our ſouls! In thy awful preſence we now acknowledge our tranſgreſſions, and lament our ſins!—O Father Almighty, we have ſinned againſt thee, and our own conſcience, and are not worthy of thy protection; yet haſt thou been graciouſly pleaſed to preſerve us from deſtruction. Correct us, O Lord, but not in thine anger, leſt we periſh for ever! We beſeech thee, by the blood of *Chriſt*, to forgive our offences; and in thy great mercy to deliver us, for the ſake of the ſame *Jeſus Chriſt*, the *Saviour* of the world!

17. *For a happy reſurrection.*

ALmighty Father, who didſt ſend thine only ſon *Jeſus Chriſt* into the world, to viſit and redeem mankind; give us grace, we beſeech thee, that in the laſt day, when he ſhall come again in his glorious majeſty, to judge both the living and the dead, we may riſe to the life immortal, through him, who liveth and reigneth, with thee and the Holy Spirit, one God, world without end.

TUESDAY EVENING *or* NIGHT.

Invocation.

THOU alone art from everlaſting, without beginning of days, or end of years. Thou liveſt and reigneſt for ever and ever!

We

We magnify thee, the high and lofty one, who inhabiteſt eternity!

Thou dwelleſt in light inacceſſible and full of glory; whom no *mortal* eye hath ſeen, or *can* ſee.

Infinite art thou, O God! Thou dwelleſt not in temples made with hands!

The univerſe is *thy* temple: thou art preſent at all times, in every part of thy dominion; and in thee we live, and move, and have our being!

PSALMS.

On the vanity of life.

HEAR my prayer, O Lord, and with thine ears conſider my calling: withhold not thy peace at my tears.

O ſpare me a *little*, that I may recover my *ſtrength* (*a*), before I go hence, and be no more ſeen.

My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

There be ſome who put their truſt in their goods; and boaſt themſelves in the multitude of their riches:

But no man may deliver his brother, nor make agreement unto God for him;

For it coſt more to redeem his ſoul; ſo that he muſt let it alone for ever.

We ſee that wiſe men alſo die and periſh together; as well as the ignorant and fooliſh, and leave their riches for others.

Some think that their *houſes* ſhall continue: and their dwelling places endure from one generation to another, and that they ſhall call the lands for ever, after their own names.

But when thou with rebukes doſt chaſten man for ſin, thou makeſt his *beauty* to conſume away, like as it were a moth fretting a garment:—every man therefore is but vanity.—*Glory be to thee, O Lord!*

Character

(*a*) Strength in this place may be underſtood integrity of heart, as well as freedom from ſickneſs.

Character of the Meſſiah in relation to his forerunner John the Baptiſt.

John i. 1.

IN the beginning was the *Word*, and the Word was with *God*, and the Word *was God*. The ſame was in the *beginning with God*. All things were made *by him*, and without him was not any thing made that *was* made. In him was *life*, and the life was the *light* of men. And the light ſhineth in darkneſs, and the darkneſs comprehendeth it not. There was a man ſent from God, whoſe name was *John:* the ſame came for a witneſs, to *bear witneſs* of the light, that all men through him might believe. *He* was not That light, but was ſent to bear witneſs of That light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was *made by him*, and the world knew him not. He came unto his *own*, and his own received him not. But as many as received him, to them gave he power to become the *ſons of God*, even to them that believe on his name; which were born, not of *blood*, nor of the will of the *fleſh*, nor of the will of *man*, but of *God:* and the Word was made fleſh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Deſcription of a chriſtian life.

Romans xii. 6.

HAVING then gifts, differing according to the *grace* that is given to us, whether prophecy, let us prophecy, according to the proportion of faith; or miniſtry, let us *wait* on our miniſtring; or he that teacheth, on *teaching*; or he that exhorteth, on *exhortation:* he that giveth, let him do it *with ſimplicity*; he that ruleth, with *diligence*; he that ſheweth mercy, with *chearfulneſs*. Let *love* be without *diſſimulation*. Abhor that which is *evil*; cleave to that which is *good*. Be *kindly* affectioned one to another, in honour preferring one another; not *ſlothful* in buſineſs; *fervent* in ſpirit, *ſerving*

ing *the Lord*; rejoicing in *hope*; patient in *tribulation*; *continuing inſtant in prayer*; diſtributing to the neceſſity of *ſaints*; given to *hoſpitality*. Bleſs them that *perſecute* you; bleſs and *curſe* not. *Rejoice* with them that do rejoice; and *weep* with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

Hymn on repentance (*a*).

O Thou eternal God of truth,
Benignant Lord of love;
Blot out the madneſs of my youth,
From thy dread books above.

Regard, all-powerful gracious God,
Thine own Meſſiah bleeds:
Avert thy juſt avenging rod,
Ah! due for my miſdeeds.

And let thy clemency divine,
The fulneſs of thy grace,
Conſpicuous in my perſon ſhine,
And all my crimes efface.

Thy aid, my Saviour, ſtill impart,
My mind from fear releaſe;
Still, ſtill direct my contrite heart,
And ſoothe my ſoul to peace.

So ſhall each mind by error ſway'd,
From me thy precepts learn,
That long from thee their God has ſtray'd
With humble hope return.

On the ſhortneſs and vanity of life.

HEAR, Lord, my pray'r and let my cries
Accepted to thy throne ariſe:
O turn not thou thy face away,
Nor longer my relief delay;

But

(*a*) The compoſition of the lady who wrote the hymns in this manual, and the paſtoral elegy, vol. ii. p. 208.

But mark my ſorrow from on high,
And pitying to my call reply.
Faſt as the mountain ſmoke decays,
On *Time's* light pinion flit my days:
As fades the ſhadow of the ſun,
With quick decline my moments run,
Juſt verging to their cloſe: my face,
Its vernal bloom, and youthful grace,
Extinguiſh'd, withers on the eye,
As plants beneath a hoſtile ſky.
But thou, bleſt guard of Iſrael's fold,
Shalt ages ſee, on ages roll'd,
And thron'd above, to endleſs days
Extend thy honour, name, and praiſe.

PRAYERS.

18. *For the evening.*

O God, the ſure defender of all who put their truſt in thee, we moſt humbly beſeech thee to keep us this night under the ſhadow of thy protection: let thy almighty power ſhield us againſt all dangers, and defend us againſt all aſſaults of our ſpiritual or bodily enemies, that we may dwell in a ſafe and peaceful habitation. Grant this, O Father, for the ſake of *Jeſus Chriſt*, our bleſſed Lord and Redeemer!

19. *For conſtancy and divine aſſiſtance.*

MOST merciful God, who, according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no more, open thine eyes of mercy upon *us*. Conſider *our* contrition, and accept our unfeigned tears! Impute not unto us our former ſins; but ſtrengthen us with thy holy ſpirit. Receive us, O God, under the ſhadow of thy mercy, and preſerve us, for the ſake of thy beloved ſon *Jeſus Chriſt*, our Redeemer!

20. *Our Father*, &c.

21. *For meekneſs and purity of heart.*

O *Father Almighty! humble our ſouls in thy preſence!* Remove from us *all proud looks*, and let our hearts be ſtrangers to the contempt of any fellow-creature. Let no *vain hopes* deceive us, nor any *evil deſire pervert our hearts.* Leave us not to the *counſel of ſinners*, nor let us fall into *their ſnares.* Set a *ſcourge over our thoughts*, that the diſcipline of *wiſdom* may rule our hearts, and *meekneſs of ſpirit give reſt unto our ſouls.* Let a habit of *temperance* reſtrain our *appetites*, that neither *greedineſs* nor *wrath*, nor any *unchaſte* or evil deſire may prevail againſt us. Pardon our ignorances and infirmities, and teach us to ſerve thee in true *faithfulneſs* and ſincerity of heart. This we beg, O Lord of mercy, for the ſake of the *meek* and bleſſed Redeemer of the world!

22. *For aſſiſtance under the infirmities of life.*

ALmighty God, the fountain of all wiſdom, who knoweſt all our wants and neceſſities, we beſeech thee to have compaſſion on our infirmities; and thoſe good things which for our ſinfulneſs, we do not, and for our *blindneſs* we cannot aſk, vouchſafe to give us for the merits of thy dear ſon *Jeſus Chriſt* our Redeemer.

23. *For a happy death.*

ALmighty Lord and Father of Spirits, we beſeech thee to give us a right ſenſe of our condition—that while we ſurvive ſuch daily ſpectacles of mortality, we may conſider the uncertain duration of our own lives, and ſo number our *tranſient* days, and ſeriouſly apply our hearts to holy and heavenly wiſdom, that in the end we may be received into life *eternal*, through the merits of *Jeſus Chriſt* thine only ſon our Lord. *Amen.*

TUESDAY NIGHT.

INVOCATION.

WHatſoever ye would that men ſhould do unto you, ſo do unto them, for this is the law and the prophets. Matth. vii. 12.

To do good and diſtribute forget not; for with ſuch ſacrifices God is well pleaſed. Heb. xiii. 16.

O put your truſt in God, pour out your hearts before him, for he is your hope.

Give not yourſelves unto vanity: if riches increaſe, ſet not your hearts upon them.

PSALMS.

For confidence in God under afflictions.

LET not them that truſt in thee, O Lord God of hoſts, be aſhamed: let not thoſe that ſeek thee, be confounded.

Hear me, O God, in the multitude of thy mercy, even in the truth of thy ſalvation.

Hear me, I beſeech thee, for thy loving kindneſs is comfortable: turn thou unto me according to the multitude of thy mercies.

I will remember thee on my bed, and think upon thee when I am waking.

Hide not thy face from thy ſervant, for I am in trouble.

When I am poor and in heavineſs, thy help, O God, ſhall lift me up.

The *humble* ſhall conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live!—*Glory be to thee, O Lord.*

Thankſgiving.

O God, my heart is ready, my heart is ready, I will ſing and give praiſe!

Let heaven and earth praiſe thee, O God, the ſea and all that moveth therein.

For thy mercy is greater than the heavens, and thy glory is above all the earth.

Thou preſerveſt the *ſimple*; *I* was in miſery, and thou didſt help *me*.

Turn again unto thy reſt, *O my ſoul*, for the Lord hath rewarded thee.

I will walk before thee, O Lord, in the land of the living.

I will receive the *cup of ſalvation*, and call upon the name of the Lord!

I will offer to thee the *ſacrifice of thankſgiving*, and I will call upon thy name, O Lord!

I will give thanks unto thee, O Lord, for thou art gracious, and thy mercy endureth for ever.

Thou art my God, and I will thank thee, thou art my God, and I will praiſe thee!—*Glory be to thee, O Lord!*

Chriſt's firſt appearance on his miſſion.

Luke ii. 46.

AND it came to paſs, that after three days they found him in the temple (being twelve years old) ſetting in the midſt of the doctors, both hearing them and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him they were *amazed*: and his mother ſaid, "Son, why haſt thou thus dealt with us? Behold, thy father and I, have ſought thee ſorrowing." And he ſaid unto them, "How is it that ye ſought me? Wiſt ye not that I muſt be about *my* father's buſineſs?" And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to *Nazareth*, and was ſubject unto them.

Chriſt's triumphant entry into Jeruſalem.

Matthew xxi.

WHEN they drew nigh unto *Jeruſalem*, and were come to *Bethphage*, unto the mount of Olives, then ſent *Jeſus* two diſciples, ſaying unto them, *Go into the village over againſt*

againſt you, and ſtraitway ye ſhall find an aſs tied, and a colt with her: looſe them and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, the Lord hath need of them; and ſtraitway he will ſend them. All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of *Sion, behold, thy king cometh unto thee, meek and ſitting upon an aſs, and a colt the foſe of an aſs.* And the diſciples went, and did as *Jeſus* commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way: others cut down branches from the trees, and ſtrewed them in the way. And the multitudes that went before, and that followed, cried, ſaying, *Hoſannah to the ſon of David, bleſſed is he that cometh in the name of the Lord: hoſannah in the higheſt!* And when he was come into *Jeruſalem*, all the city was moved, ſaying, *Who is this?* And the multitude ſaid, *This is Jeſus the prophet of Nazareth of Galilee.* And *Jeſus* went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves, and ſaid unto them, *It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.*

HYMN *for triumph over the world* (*a*).

AWAKE, my ſoul! lift up thine eyes,
See where thy foes againſt thee riſe;
In long array, a num'rous hoſt,
Awake, my ſoul, or thou art loſt!

Here giant danger threat'ning ſtands,
Muſt'ring his pale terrific bands;
There Pleaſure's ſilken banners ſpread,
And willing ſouls are captive led.

See where rebellious paſſions rage,
And fierce deſires and luſt engage;
The meaneſt foe of all the train
Has thouſands, and ten thouſands ſlain.

(*a*) By Miſs Aikin.

Thou

Thou tread'ſt upon enchanted ground,
Perils and ſnares beſet thee round;
Beware of all, guard every part,
But moſt, the traitor in thy heart.

Come then, my ſoul, now learn to wield
The weight of thine immortal ſhield;
Put on the armour from above,
Of heavenly truth and heavenly love.

The terror and the charm repel,
And powers of earth, and powers of hell;
The man of Calvary triumph'd here;
Why ſhould his faithful followers fear!

Thankſgiving from Pſalm viii (*a*).

LORD, how glorious is thy name,
Whoſe pow'r the heav'ns and earth proclaim;
Thy glory thou haſt ſet on high
Above the regions of the ſky;
Thou ſhalt the infants voices raiſe,
In pow'rful notes to hymn thy praiſe,
Till even thine enemies confeſs
Thy works, thy heav'nly pow'r expreſs.

When we the glorious fabric ſee,
Sun, moon and ſtars diſpos'd by thee;
Oh! what is man, or his frail race,
That thou ſhould'ſt ſuch a ſhadow grace.
The heavens the angelic hoſts contain,
But man thou form'ſt on earth to reign;
Whate'er on earth thy hands has made
Was under his dominion laid.

The herds that plough the fertile field,
The flocks that fleecy tribute yield;
All that on dales, or mountains feed,
That ſhady woods or deſarts breed;

All

(*a*) Set to muſic by Mr. *Cooke*, and uſed at the Foundling Hoſpital.

All that thro' ether wing their way,
Or in the rolling ocean play:
Lord how glorious is thy name,
Whoſe pow'r the heav'ns and earth proclaim.

PRAYERS.

24. *For the night.*

O God, who by the gracious diſpenſation of thy Providence, has brought us to the concluſion of this day, enlighten our darkneſs, and diſpel the clouds of ignorance and perverſeneſs which hang over our ſouls! Grant that we, riſing again to the enjoyment of the light, may be ſo conducted by thy Almighty arm, and cheered by thy countenance, that we may triumph in the hopes of thy mercies in *Jeſus Chriſt*. Let the ſun of righteouſneſs, the image of thy glory, ſhine on the earth: and with the return of day, continue thy compaſſion to our infirmities; and bring us to everlaſting reſt, for the ſake of thy dear Son, who in his great mercy hath taught us, when we pray to ſay,

25. *Our Father*, &c.

26. *For grace to reſiſt anger, pride and unquietneſs.*

MOST righteous God, to whoſe all-piercing eye ungodlineſs and wrong are open as the day; grant, we beſeech thee, that whatever injuries or provocations we meet with in the world, we may diſcern the *folly* and *wickedneſs* of *pride*, and *anger*; and thus *meekly* commit our cauſe unto thee, O merciful Father, truſting in thine infinite wiſdom and goodneſs, thro' *Jeſus Chriſt* our Redeemer!

27. *For aſſiſtance under the infirmities of life.*

FAther Almighty, who haſt promiſed to hear the petitions of all who implore thy mercy in the name of Chriſt, we beſeech thee mercifully to incline thine ears unto us, who

now make our prayer and ſupplication unto thee: and grant that thoſe things which we faithfully aſk according to thy will, we may effectually obtain, to the relief of our neceſſities, and the ſetting forth of thy glory, thro' *Jeſus Chriſt* our Redeemer.

28. *For zeal and forgiveneſs.*

O God, we beſeech thee to grant, that in all our ſufferings here on earth, we may ſtedfaſtly look up to heaven; and by faith behold the glory that ſhall be revealed; and being aſſiſted by thy Holy Spirit, learn to love and bleſs our enemies by the example of thoſe martyrs, who prayed even for their murderers, to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God, to ſuccour all thoſe who ſuffer for thee, our only advocate and mediator!

29. *For gratitude.*

ALmighty Lord and heavenly Father, who in thy boundleſs mercy hath preſerved us, accept our gratitude, that we, who have deſerved puniſhment at thy hands, are cheriſhed by thy *comforts*, and relieved by thy *grace*. Thou, O merciful God, haſt watched over *us*, when we have not thought of *thee*, or conſciouſly offended thee. Forgive our ſins, O God; and let our thankfulneſs and praiſe, with wings of devotion fly to thy throne! Thou who didſt ſend thy Son from thy boſom, and the ſeat of thy glory, to a life of pain, and a death of anguiſh here on earth, that we might be freed from the puniſhment due to our tranſgreſſions!—In what exalted words of adoration ſhall we pour out our hearts!—O let them burn within us, and our ſpirits rejoice, in hopes of the continuance of thy mercies, through the ſame *Jeſus Chriſt* our bleſſed Saviour and Redeemer.

30. *For a happy death.*

O God, whoſe bleſſed ſon was manifeſted, that he might triumph over death, deſtroy the works of the devil, and make men heirs of a bliſsful immortality; grant, we

beſeech thee, that having *this hope*, we may be purified in *body* and *ſoul*, and ſo conform our lives to the precepts of thy goſpel, that finally we may reſign our breath to thee, O father of ſpirits, truſting in thy great mercy, through *Jeſus Chriſt*, the Lord of life, and Redeemer of the world!

WEDNESDAY MORNING.

INVOCATION.

IF we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: but if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *John* i. 8, 9.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven! *Matth.* vii. 21.

Them that are meek ſhall he guide in judgment; and ſuch as are gentle, them ſhall he teach his way.

PSALMS.

On the vanity of life.

BE not afraid, though thou ſeeſt one made rich; or if the glory of his houſe be increaſed:

For he ſhall carry nothing away with him when he dieth; neither ſhall his pomp follow him.

For, while he lived, he counted himſelf an happy man: and ſo long as thou doeſt well unto thyſelf, men will ſpeak good of thee.

Lord, thou haſt been our refuge from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, *Come again, ye children of men.*

For a thouſand years in *thy* ſight are but as *yeſterday:* ſeeing that is paſt as a watch in the night.

As

As ſoon as thou ſcattereſt them, they are even as a *ſleep*: and fade away ſuddenly like the *graſs*.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in *thy* diſpleaſure: and are afraid at *thy* wrathful indignation.

When thou art angry, all our days are gone: we bring our years to an end, as it were a *tale* that is told.

The days of our age are *threeſcore years and ten*; and though men be ſo ſtrong, that they come to *fourſcore* years, yet is their ſtrength then but *labour* and *ſorrow*; ſo ſoon paſſeth it away, and we are gone.

So teach us to *number our days*, that we may apply our hearts unto *wiſdom!*

Turn thee again, O Lord, at the *laſt*; and be *gracious* unto thy ſervant.

O ſatisfy me with thy *mercy*, and that ſoon; ſo ſhall I rejoice and be glad all the days of my life.

Shew thy ſervants thy work, and *their children* thy glory!

Glory be to thee, O Lord.

Prophetical of the Meſſiah.

VERY excellent things are ſpoken of thee, thou city of God.

Of Sion it ſhall be reported, that He was born in her: and the Moſt High ſhall ſtabliſh her.

The Lord ſhall rehearſe it, when He *writeth up* the people, that He was born there.

The Lord ſhall ſend the rod of thy power out of Sion: be thou *ruler*, even in the midſt among thine enemies.

The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth *mighty things* to paſs.

The ſame Stone, which the builders refuſed, is become the *Head-Stone* in the corner:

This is the Lord's doing, and it is marvellous in our eyes.

Bleſſed is He that cometh in the name of the Lord!

And let all that fear the Lord confeſs, that his mercy endureth for ever!

Glory be to thee, O Lord.

Juſtice

Juſtice and candour eſſential to chriſtianity.

Luke vi. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned. Forgive, and ye ſhall be forgiven: Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom; for with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them: Can the *blind* lead the blind? ſhall they not *both* fall into the ditch? The diſciple is not above his Maſter; but every one that is *perfect*, ſhall be as his Maſter. And why beholdeſt thou the *mote* that is in thy *brother*'s eye, and perceiveſt not the *beam* that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou *hypocrite*, caſt out firſt the beam out of thine own eye, and *then* ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

The MORNING HYMN *of* Adam *and* Eve (*a*).

THESE are thy glorious works, Parent of good!
Almighty! thine this univerſal frame;
Thus wond'rous fair: Thyſelf how wond'rous then!
Unſpeakable: who ſitt'ſt above theſe heav'ns,
To us inviſible, or dimly ſeen
In theſe thy loweſt works; yet theſe declare
Thy goodneſs beyond thought, and pow'r divine.
Speak ye who beſt can tell, ye ſons of light,
Angels; for ye behold him, and with ſongs
And choral ſymphonies, day without night,
Circle his throne rejoicing. Ye in heav'n,
On earth, join all ye creatures to extol
Him firſt, Him laſt, Him midſt, and without end.

Faireſt

(*a*) *Milton*'s Paradiſe Loſt. This is ſet to muſic in a very maſterly manner by *Galhard*, the choruſes by *Cooke*.

Faireſt of ſtars (*a*), laſt in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'ſt the ſmiling morn
With thy bright circlet, praiſe him in thy ſphere,
While day ariſes, that ſweet hour of prime.
Thou ſun, of this great world both eye and ſoul,
Acknowledge Him thy greater; ſound his praiſe
In thy eternal courſe, both when thou climb'ſt,
And when high noon haſt gain'd, and when thou fall'ſt.
Moon, that now meet'ſt the orient ſun, now fly'ſt
With the fix'd ſtars, fix'd in their orb that flies;
And ye five other wand'ring fires (*b*), that move
In myſtic dance, not without ſong; reſound
His praiſe, who out of darkneſs call'd up light.
Air, and ye elements, the eldeſt birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform, and mix, (*c*)
And nouriſh all things, let your ceaſeleſs change
Vary to our great Maker ſtill new praiſe.
Ye miſts and exhalations, that now riſe
From hill, or ſteaming lake, duſky or gray,
Till the ſun paint your fleecy ſkirts with gold,
In honour to the world's great Author, riſe;
Whether to deck with clouds th' uncolour'd ſky,
Or wet the thirſty earth with falling ſhowers:
Riſing or falling, ſtill advance his praiſe.
His praiſe, ye winds that from four quarters blow,
Breathe ſoft or loud; and wave your tops, ye pines,
With every plant, in ſign of worſhip wave.
Fountains, and ye that warble as ye flow
Melodious murmurs, warbling tune his praiſe.
Join voices, all ye living ſouls (*d*); ye birds,
That ſinging up to heaven-gate aſcend,
Bear on your wings, and in your notes, his praiſe.

(*a*) *Venus*, ſometimes called the evening ſtar.

(*b*) *Jupiter*, *Mars*, *Mercury*, and *Saturn*; and it is ſuppoſed t
Author meant to comprehend the *Earth*; *Venus*, the *Sun*, and *Moon*, b
ing already mentioned.

(*c*) Suppoſing the four elements to mix and combine with each oth

(*d*) "Let every thing that hath breath praiſe the Lord!"

Ye that in waters glide, and ye that walk
The earth, and ſtately tread, or lowly creep;
Witneſs if I be ſilent morn or even,
To hill, or valley, fountain, or freſh ſhade,
Made vocal by my ſong, and taught his praiſe.
Hail, univerſal Lord! Be bounteous ſtill,
To give us only good; and if the night
Have gather'd ought of evil, or conceal'd,
Diſperſe it, as now light diſpels the dark.

PRAYERS.

31. *Morning Prayer.*

GLORY be to thee, O God! We praiſe thy holy name for thy providential care of us in the night paſt! Unworthy as we are to lift up our eyes unto Thee, have mercy on us, and give us grace to perſevere in the right way. Aſſiſt us, O *merciful Father*, to perform all our duties towards Thee, and our neighbour; and ſo poſſeſs our ſouls with an awful ſenſe of thy preſence, and of the account we muſt one day give, that we may obtain eternal happineſs in thy kingdom, through the merits and mediation of Jeſus Chriſt our Saviour!

32. *Our Father*, &c.

33. *For reſolution in danger and affliction.*

LORD *Almighty*, look down from thy throne on us who ſend up our prayers unto Thee. Save us, O Lord, from all evil. Give us ſtrength to exert our reaſon, and conduct us by thy merciful arm, that our hopes may never be brought to confuſion. Thou knoweſt what is beſt for us; and whether in life or death, preſerve us, we beſeech thee, O merciful Father, for the ſake of thy dear Son, Jeſus Chriſt, our only Saviour and Redeemer!

34. *For Repentance.*

O God eternal! whoſe mercies reach unto the heaven of heavens, turn thee unto *us*, and ſhew *us* the light of thy countenance. The ſorrows of our hearts are enlarged, by the conſciouſneſs of our offences. Thine arrows ſtick faſt in us; and our wickedneſs, like a ſore burthen, is too heavy for us to bear. Our hearts pant with the deſire of thy pardon. Turn thy face, O God, from our miſdeeds, and blot them from thy remembrance. O let thine ears conſider the voice of our complaint, that our ſouls may flee unto Thee, and enjoy thy plenteous redemption, by the blood of Chriſt, our mighty Advocate and Interceſſor at thy throne!

WEDNESDAY EVENING.

INVOCATION.

O Lord, when our hour ſhall come, let thy ſervants depart in peace, in the fulneſs of hope, to partake of the ſalvation which Thou haſt prepared, as a light to lighten the world, and the glory of the human race.

PSALMS.

Under a conſciouſneſs of a good intention.

O Let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

My help cometh of thee, O God, who preſerveſt them that are true of heart.

Thou art the righteous Judge, ſtrong and patient, altho' thou art provoked every day.

For he that travaileth with miſchief will bring forth ungodlineſs.

O hold thou up my goings in thy paths, that my footſteps ſlip not.

I have called upon Thee, O God, for thou wilt hear me: incline thine ear unto me, and hearken unto my words.

Shew thy marvellous loving kindneſs, thou that art the Saviour of them that put their truſt in thee.

Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

I will waſh my hands in innocency, O Lord, and ſo will I go to thine altar.

Lord, let me love the habitation of thy houſe, and the place where thine honour dwelleth.

Glory be to thee, O Lord!

Thankſgiving.

BLESSED is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies,

Unto thee, O God, do I give thanks; yea, unto Thee do I give thanks.

Praiſe the Lord, O my ſoul; and all that is within me praiſe his holy name.

Praiſe the Lord, O my ſoul, and forget not his benefits.

Who forgiveth all thy ſin and healeth all thine infirmities.

Who ſaveth thy life from deſtruction; and crowneth thee with mercy and loving kindneſs!

The Lord is full of compaſſion and mercy; long ſuffering, and of great goodneſs.

Glory be to thee, O Lord!

Chriſt's prediction of his own ſufferings and death.

Luke xviii. 31.

THEN *Jeſus* took unto him the twelve, and ſaid unto them: Behold, we go up to *Jeruſalem*, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed: for he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on: and they ſhall ſcourge him and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, as he was come nigh unto *Jericho*, a certain blind man ſat by the way ſide begging; and hearing the multitude paſs by, he aſked what it meant. And they told him,

that *Jeſus of Nazareth* paſſeth by. And he cried, *Jeſus, thou Son of David, have mercy on me.* And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, *Thou Son of David, have mercy on me.* And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, *What wilt thou that I ſhould do unto thee?* And he ſaid, *Lord, that I may receive my ſight.* And Jeſus ſaid unto him, *Receive thy ſight; thy faith hath ſaved thee.* And immediately he received his ſight, and followed him, glorifying God: and all the people, when they ſaw it, gave praiſe unto God.

The teſtimony of St. Peter concerning Chriſt.

Acts x. 34.

PETER opened his mouth, and ſaid: Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by *Jeſus Chriſt:* he is Lord of all: *that word*, I ſay, ye know, which was publiſhed throughout all *Judea*, and began from *Galilee*, after the baptiſm which John preached: how God anointed *Jeſus of Nazareth* with the Holy Ghoſt, and with power; who went about *doing good*, and *healing* all that were oppreſſed of the devil: for *God* was with him. And we are witneſſes of all things which he did, both in the land of the *Jews* and in *Jeruſalem*; whom *they* ſlew and hanged on a tree: *Him* God raiſed up the *third day*, and ſhewed him openly; not to *all* the people, but unto *witneſſes* choſen before of God, even to *us*, who did eat and drink with him after he roſe from the dead; and he commanded us to preach unto the people, and to teſtify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witneſs, that, through his name, whoſoever believeth in Him ſhall receive remiſſion of ſins.

The conſequence of our firſt parents tranſgreſſion (*a*).

SOON as the force of that fallacious fruit,
That with exhilerating vapor bland
About their ſpirits had play'd, and inmoſt pow'rs
Made err, was now exhal'd; and groſſer ſleep,
Bred of unkindly fumes, with conſcious dreams
Incumber'd, now had left them; up they roſe
As from unreſt, and each the other viewing,
Soon found their eyes *how open'd*, and their minds
How darken'd: innocence, that as a veil
Had ſhadow'd them from knowing ill, was gone;
Juſt confidence, and native righteouſneſs,
And honour from about them, naked left
To guilty ſhame———————————

A ſummer-evening's meditation (*b*).

'TIS paſt! The ſultry tyrant of the ſouth
Has ſpent his ſhort-liv'd rage; more grateful hours
Move ſilent on; the ſkies no more repel
The dazzl'd ſight, but with mild maiden beams
Of temper'd light, invite the cheriſh'd eye
To wander o'er their ſphere; where, hung aloft,
Dian's bright creſcent, like a ſilver bow
New ſtrung in heav'n, lifts high its beamy horns,
Impatient for the night, and ſeems to puſh
Her *brother* down the ſky. Fair *Venus* ſhines
E'en in the eye of day; with ſweeteſt beam
Propitious ſhines, and ſhakes a trembling flood
Of ſoften'd radiance from her dewy locks.
The ſhadows ſpread apace; while meeken'd Eve,
Her cheek yet warm with bluſhes, ſlow retires
Through the Heſperian gardens of the weſt,
And ſhuts the gates of day. 'Tis now the hour
When *Contemplation*, from her ſunleſs haunts,

The

(*a*) *Milton's* Paradiſe Loſt.
(*b*) Part of Miſs *Aikin's* Poem, the firſt thirty-five lines.

The cool damp grotto, or the lonely depth
Of unpierc'd woods, where wrapt in ſolid ſhade
She mus'd away the gaudy hours of noon,
And fed on thoughts unripen'd by the ſun,
Moves forward; and with radiant finger points
To yon blue concave ſwell'd by breath divine,
Where, one by one, the living eyes of heav'n
Awake, quick kindling o'er the face of ether,
One boundleſs blaze; ten thouſand trembling fires
And dancing luſtres, where th'unſteady eye,
Reſtleſs and dazzled, wanders unconfin'd
O'er all this field of glories: ſpacious field;
And worthy of the Maſter: He, whoſe hand
With hieroglyphics elder than the *Nile*
Inſcrib'd the myſtic tablet; hung on high
To public gaze, and ſaid, Adore, O man,
The finger of thy GOD!———

PRAYERS.

35. *For the evening.*

REmember not the offences we have committed againſt thee, O Lord, this day, nor take thou vengeance of our ſins paſt. Spare us, O Chriſt, O ſpare us whom thou haſt redeemed with thy precious blood, that we may be daily renewed in ſtrength to ſerve thee in faithfulneſs. We beſeech thee, by thine agony and bloody ſweat, by thy precious death and glorious reſurrection, to deliver us from all our ſins.

36. *Imploring mercy for remarkable ſinners.*

ALL powerful God, who haſt ſet thy glory above the heavens, we beſeech thee in thy goodneſs look down in pity from thy throne, and turn the hearts of the unrighteous to the wiſdom of the juſt. Rebuke them, O Lord, with thy chaſtiſements, that they may be no longer entangled in the work of their own hands. Put them in fear of thee, that, knowing themſelves to be but men, they may fall down in deep humiliation before thee. Enlighten their underſtandings and regulate their wills, that they may at length

conſider

conſider the glory of thy power, and adore thy juſtice and mercy. This we beg, O Father eternal, for his ſake who bled upon the croſs for repentant ſinners!

37. *Our Father*, &c.

38. *For a juſt ſenſe of the juſtice and mercy of God.*

O Almighty Lord, and Father of mercies, who wouldeſt not that any of thy creatures ſhould periſh; poſſeſs our hearts with ſuch a ſenſe of the happineſs of the bleſſed, that we may preſs forward in ſteady hope of the enjoyment of it. Thou Lord in mercy haſt ordained, that men ſhall tremble at thy frowns, that they may not, by evil doing, become inhabitants of thoſe regions, where peace and reſt can never dwell; even that priſon of darkneſs ordained for the devil and his angels. O Father of all good, give us a due ſenſe of thy juſtice, that, while we ſue for pardon from thy mercy, the blood of thy dear Son may waſh away our ſtains, and deliver us from the jaws of hell. This we beg, O merciful God, in his ſacred Name who died to redeem the world!

39. *For repentance and a happy death.*

TO Thee, O God, we ſend up our praiſe, and pour forth our hearts in ſtreams of gratitude, that thou haſt graciouſly afforded us time to collect our ſcattered thoughts, and look back with ſorrow on the unnumbered ſins we have committed. Thy hand, O Father, has preſerved us from the jaws of deſtruction: Thou haſt given us *this day*, before we go hence to the grave, where there is no repentance. Grant us thy aſſiſtance to triumph over the world; that, when our ſpiritual warfare is accompliſhed, we may receive the crown of life. Let the ſufferings of a bleeding Saviour plead our cauſe at thy throne, and ſave us from death eternal! Grant this, O merciful God, for his ſake, who died that we might live for ever!

WEDNESDAY NIGHT.

INVOCATION.

THIS is a true ſaying, and worthy of all men to be received, That Jeſus Chriſt came into the world to ſave ſinners. 1 *Tim.* i. 15.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and He is the propitiation for our ſins. 1 *John* ii. 1, 2.

PSALMS.

For confidence in God.

LET me delight to go into thine houſe, O Lord, all the days of my life, and to viſit thy temple.

Hearken unto my voice when I cry unto thee; have mercy upon me, and hear me.

My heart hath thought upon thee; and thy face, O Lord, will I ſeek.

O hide not thy face from me; nor caſt thy ſervant away in diſpleaſure.

Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

Glory be to thee, O Lord!

On the happineſs of good, and the miſery of bad men.

DELIGHT thou in the Lord, and he ſhall give thee thy heart's deſire.

Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not at *him* whoſe way doth proſper, nor againſt the man that doth after evil councils.

Leave off from *wrath*, and let go diſpleaſure; fret not thyſelf, elſe ſhalt thou be moved to do *evil*.

Yet a little while and the *ungodly* ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

But the *meek ſpirited* ſhall poſſeſs the earth; and ſhall be refreſhed in the multitude of peace.

The

The ungodly borroweth and *payeth not* again: but the righteous is merciful and *liberal.*

The Lord ordereth a good man's going, and maketh his way acceptable to *himself.*

I have been young, and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread.

Glory be to thee, O Lord!

In praise and admiration of the Almighty.

BEhold the eye of the Lord is upon them that fear him; and upon them that put their trust in his mercy.

Come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms.

For the Lord is Almighty; in his hands are all the corners of the earth, and the strength of the hills is his also.

The sea is his, and he made it, and his hands prepared the dry land.

O come let us worship and fall down and kneel before the Lord our maker.

For he is the Lord our God: glory and worship are before him: power and honour are in his sanctuary.

Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Glory be to thee, O Lord!

Recommending humility.

Phil. ii. 5,

LET this mind be in you, which was also in *Christ Jesus:* who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man,

he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name; that at the name of *Jeſus*, every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that *Jeſus Chriſt is Lord, to the glory of God the Father.*

A ſummer night's meditation (*a*).

——————O be it lawful now,
To tread the hallow'd circle of your courts (*b*),
And with mute wonder and delighted awe,
Approach your burning confines. Seiz'd in thought,
On fancy's wild and roving wing I ſail,
From the green borders of the peopled earth,
And the pale moon, her duteous fair attendant;
From ſolitary *Mars*; from the vaſt orb
Of *Jupiter*, whoſe huge gigantic bulk
Dances in ether, like the lighteſt leaf;
To the dim verge, the ſuburbs of the ſyſtem,
Where cheerleſs *Saturn* 'midſt his watry moons
Girt with a lucid zone, in gloomy pomp,
Sits like an exil'd monarch: fearleſs thence
I launch into the trackleſs deeps of ſpace,
Where, burning round, ten thouſand ſuns appear
Of elder beam; which aſk no leave to ſhine
Of our *terreſtr'al ſtar*, nor borrow light
From the *proud regent* of our ſcanty day;
Sons of the morning, firſt-born of creation,
And only leſs than *Him*, who marks their track,
And guides their fiery wheels. Here muſt I ſtop,
Or is there ought beyond? What hand unſeen
Impels me onward, thro' the glowing orbs
Of habitable nature; far remote,
To the dread confines of eternal night,
To ſolitudes of vaſt unpeopled ſpace

The

(*a*) The laſt 55 lines of Miſs *Aikin*'s Poem. See part of this fine piece, page 589.

(*b*) Alluding to the ſtars.

The deſerts of creation, wide and wild;
Where embryo ſyſtems and unkindled ſuns
Sleep in the tomb of *chaos?* *Fancy* droops
And *thought* aſtoniſh'd ſtops her bold career.
But *O thou mighty mind!* whoſe powerful word
Said, thus let all things be, and thus they were,
Where ſhall I ſeek thy preſence? How unblam'd
Invoke thy dread perfection?
Have the broad eye-lids of the morn beheld thee?
Or does the beamy ſhoulder of *Orion*
Support thy throne? O look with pity down
On erring guilty man, not in thy names
Of terror clad; not with thoſe thunders arm'd
That conſcious *Sinai* felt, when fear appall'd
The ſcatter'd tribes; thou haſt a gentler voice,
That whiſpers comfort to the ſwelling heart
Abaſh'd, yet longing to behold her maker.
But now my ſoul, unus'd to ſtretch her powers
In flight ſo daring, drops her weary wing,
And ſeeks again the known accuſtom'd ſpot,
Dreſt up with ſun, and ſhade, and lawns, and ſtreams,
A manſion fair and ſpacious for its gueſt,
And full replete with wonders. Let me *here*
Content and grateful, wait th' appointed time,
And ripen for the ſkies: the hour will come
When all theſe ſplendors, burſting on my ſight
Shall ſtand unveil'd, and to my raviſh'd ſenſe,
Unlock the glories of the world unknown.

PRAYERS.

40. *Againſt the conſequences of pride and ſinful habits.*

MOST righteous and merciful God, whoſe power extends over heaven and earth; guard us, we beſeech thee, from all external danger: let not the prince of darkneſs inflame our evil deſires, nor have dominion over us, that we may not, like him, excite thine anger to caſt us into perdition. Humble us in thy ſight, O God; that knowing our

frailties and propenſities to evil, we may conſtantly watch all the acceſſes to our hearts. Let not pride and deceitfulneſs take poſſeſſion of them, but imitating the glorious example of our bleſſed Redeemer, thro' his meritorious ſufferings and interceſſion, be acceptable before thy throne, O God!

41. *For defence againſt ſin.*

ALmighty God, to whom all hearts are open, and deſires known, we beſeech thee to guard us from all aſſaults and adverſities which may hurt our bodies, and from all evils that may wound our ſouls. Keep us, O Lord, in ſuch a ſtate of watchfulneſs and humility, that we may do nothing diſpleaſing in thy ſight. Grant this, O heavenly Father, for *Jeſus Chriſt*'s ſake!

42. *For the forgiveneſs of the ſins of others.*

ALmighty Lord, and eternal Father, we beſeech thee to forgive the offences which we have committed againſt thee, and pardon thoſe who have given council to do evil. Thy blood, moſt bleſſed Jeſus, was ſhed for thine enemies! O turn the hearts of the ungodly to thy righteous paths, that they may no longer rebel againſt thy commandments. *Turn their hearts*, O Lord, and let them behold the things which belong to their peace, before they are hid from their eyes for ever! This we beg, O merciful Father, for the ſake of Jeſus Chriſt, who died to ſave the world!

43. *Our Father*, &c.

44. *For Juſtice.*

ALmighty Lord, the ſovereign of the world, we beſeech thee to give us a true ſenſe of our eternal obligations to juſtice. Let not ſelf-love, nor any vicious deſire, tempt us to violate the rights of others, to draw down thy dreadful judgments on our guilty heads; but conſidering the weakneſſes and infirmities of our nature, we may act with ſuch can-

candour, probity and humility, as we wiſh to experience at the hand of our neighbour, Guard us, O God, from all pride and impatience of controul, that we may not be deceived by a haughty or rebellious ſpirit, or ſuffer the dreadful calamities which thy indignation has ſo often brought upon the children of men. Let all the records of time, of the final puniſhment of the unjuſt, ſerve as our admonition; and inſpire our breaſt with ſentiments becoming the diſciples of our bleſſed Lord. Under this glorious calling, let us not ceaſe to contribute to the felicity of our king, the ſecurity of the ſtate, the happineſs of our maſters and ſuperiors, and the welfare of our equals and inferiors. Above all, let our faithfulneſs in thy ſervice, O Lord, give us the enjoyment of *perfect liberty!* This we beg, O merciful Father, for his ſake who made reſtitution to thy offended righteouſneſs, and bled upon the croſs for the tranſgreſſions of men!

45. *For thankſgiving.*

ALmighty Lord and Sovereign of the univerſe, we offer up our moſt humble and hearty thanks for all thy goodneſs and loving-kindneſs to us, and all mankind. We bleſs thee for our creation, and all the wonders of redemption. Accept our gratitude, O Lord, for the unnumbered acts of mercy which thou haſt ſhewn to us, in the preſervation of our bodies, and the comforts of our ſouls. Let us rejoice in thy ſalvation, that we may ever ſeek thy face in gladneſs of heart, thro' the interceſſion of our great Lord and Saviour *Jeſus Chriſt.*

46. *For praiſe and thankſgiving.*

O Merciful and tender Father, by whom we live and move and have our being: where ſhall our wonder, or our praiſes ceaſe! O give us the comfort of thy help, and ſo eſtabliſh us with thy ſpirit, that the exerciſe of our gratitude and love towards thee, may become the joy and comfort of our lives. Thou, Lord, art *all* in *all:* O let our praiſes aſcend with a ſweet ſavour to thy throne; that we may receive the bleſſing which thou haſt promiſed to thy

faithful ſervants. And grant, O merciful Father, that we may ever rejoice in thy truth, and glory in the ſalvation, which thou haſt ſo graciouſly offered to the children of men, thro' *Jeſus Chriſt* our Redeemer!

47. *For repentance and a happy death.*

O God, behold us from thy mercy's ſeat, and let thy grace deſcend upon our hearts, which ſigh with unutterable woe! O let our prayers fly up to heaven, as incenſe, where thy glittering altars fume! Bend thine ears to our ſupplications, unknowing, as we are, what words to utter; let not the doom of death diſturb us, whilſt hope in thee ſprings forward in our contrite hearts. Vile and corrupted as we are, thou knoweſt our inmoſt thoughts: O God grant us That peace the world cannot give, that living on earth in thy fear, we may enjoy the happineſs of the bleſt in *heaven*, thro' *Jeſus Chriſt* our Saviour.

THURSDAY MORNING.

INVOCATION.

MY ſoul doth magnify thee, O God, and my ſpirit rejoiceth in my Saviour!

For he that is mighty hath ſhewn himſelf to the world, and holy is his name!

And his mercy is on them that fear him, throughout all generations!

For he remembereth his mercy which he has promiſed to our forefathers, Abraham and his ſeed for ever!

PSALMS.

Prophetical of the Meſſiah.

THOU art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

Thou haſt loved righteouſneſs and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs.

They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

The mountains ſhall bring peace, and the little hills righteouſneſs unto the people.

He ſhall judge the people according to right; and defend the poor.

He ſhall keep the ſimple folk by their right, defend the children of the poor, and puniſh the wrong doer.

He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

In

In his time ſhall the righteous flouriſh: yea, and abundance of peace ſhall there be, ſo long as the moon endureth.

They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.

All kings ſhall fall down before him: all nations ſhall do him ſervice.

He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

He ſhall deliver their ſouls from falſhood and wrong, and dear ſhall their blood be in his ſight.

His name ſhall endure for ever; his name ſhall remain under the ſun, among the poſterities: which ſhall be bleſſed through him; and all the heathen ſhall praiſe him!

Glory be to thee, O Lord!

Prophetical of the ſufferings of Chriſt.

Iſaiah l. 5.

THE Lord God hath opened mine ear, and I was not rebellious; neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair. I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded; therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me; who will contend with me? Let us ſtand together: who is mine adverſary? Let him come near to me. Behold the Lord God will help me; who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment; the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.

Character and deſcription of the Meſſiah.

Hebrews i. 1.

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his ſon, whom he hath appointed

appointed heir of all things, by whom alſo he made the worlds; who being the brightneſs of his glory and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high; being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they: for unto which of the angels ſaid he at any time, *Thou art my ſon, this day have I begotten thee?* And again, *I will be to him a father, and he ſhall be to me a ſon?* And again, when he bringeth the firſt begotten into the world, he ſaith, *And let all the angels of God worſhip him.* And of his angels he ſaith, who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, *Thy throne, O God, is for ever and ever*; a ſceptre of righteouſneſs is the ſceptre of thy kingdom: thou haſt loved righteouſneſs, and hated iniquity; therefore God, even *thy* God, hath anointed thee with the oil of gladneſs above thy fellows. And thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the work of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

Effects of the reſurrection of Chriſt.

Rom. vi. 9. 1 Cor. xv. 2.

CHRIST being riſen from the dead, dieth no more: death hath no more dominion over *him*.—For in that he died, he died unto ſin *once:* but in that he liveth, he *liveth unto God*.—Likewiſe reckon ye alſo to be dead indeed unto ſin: but alive unto God, thro' Jeſus Chriſt our Lord.—Chriſt is riſen from the dead and become the firſt fruits of them that ſlept.—For ſince by man came death, by man came alſo the reſurrection of the dead.—For as in Adam all die: even ſo in Chriſt ſhall all be made alive.

The repentance of our first parents (*a*).

AND what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and *there* confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?
Undoubtedly he will relent and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most severe,
What else but favour, grace, and mercy shone?
So spake our *father* penitent, nor *Eve*
Felt less remorse: they forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults; and pardon begg'd with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

PRAYERS.

48. *For the morning.*

ALmighty, glorious and *eternal God*, the light of the day, and the breath of all living; where can we cast our eyes, and not find motive for worshipping thee? In whom shall we rejoice

(*a*) *Milton's* Paradise Lost.

rejoice but in thee? Thou, O God, art *all* in *all!* From the dawning of the day unto the midnight darkneſs, we offer up our praiſes at thy altars, O thou univerſal omnipreſent Lord! Send us thy help from above! Cheer us with the rays of thy mercy, and guide us in thy ways; ſo ſhall we triumph in our *goings out*, and *comings in*; and finally end our lives in ſure and certain hope of thy favour, through *Jeſus Chriſt*, our bleſſed Lord and Saviour, in whoſe comprehenſive words, we further offer up our petition at thy throne.

49. *Our Father*, &c.

50. *For pardon of ſins, and truſt in God.*

MErciful Lord of heaven, deliver our ſouls, and let us not be brought to confuſion! Set our hearts aright, O God, that our hopes may be daily ſtrengthened. Thou knoweſt all our deſires, and our ſorrows are not hid from thee! Forſake us not, O Lord, and be not far from us, O God of our ſalvation! Caſt us not away from thy preſence, but give us the comfort of thy help, and eſtabliſh us with thy holy ſpirit! If thou wert extreme to mark all that we have done amiſs, what hopes could we cheriſh, or how abide thy diſpleaſure! O let our prayers aſcend with a ſweet ſavour to thy mercy's ſeat, and obtain That forgiveneſs, without which we muſt periſh everlaſtingly! This we beg, O Father Almighty, for the ſake of Jeſus Chriſt, who died to redeem the world.

51. *For defence againſt ſin.*

O God, we beſeech thee grant unto us, that as we have been baptized into the death of thy bleſſed Son, we may be ſo purified in our affections, as to be buried with him; and thro' the grave and gate of death, paſs to a joyful reſurrection, for his merits, who died and was buried, and roſe again for us, the ſame Jeſus Chriſt our Lord.

52. *For repentance and thankſgiving.*

O Merciful God, let our cauſe come before thy throne, that our ſouls may *rejoice* in thy ſalvation. Thou who deliverest the poor from him that is too ſtrong for him, prevent our being confounded, and put to ſhame, through the perverſeneſs of our own hearts. We humble our ſouls before thee, that rejoicing in thy name our prayers may return into our own boſoms. O deliver our ſouls, that we may be no longer cloathed with rebuke and diſhonour. Thou, Lord, who haſt pleaſure in the proſperity of thy ſervants, let our tongues be daily talking of thy righteouſneſs; and thy goodneſs be the conſtant ſubject of our thoughts. Hear this our prayer, O Lord, for his ſake who died upon the croſs for the ſins of the world!

53. *For a happy death.*

O *Eternal God*, from whom we derive the breath which animates our frame, and by whoſe ſupreme decree, we again return to duſt! Teach us to adore thy mercies, and rejoice in thy unerring wiſdom, that when we ſhall reſt from our labours here on earth, our ſpirits may be in peace; and when he ſhall come who will judge the world in righteouſneſs, we may be accepted by thee, O Father of mercy, through his interceſſion who died to ſave the world!

THURSDAY EVENING.

INVOCATION.

ALL things in heaven and in earth are thine, O God; and thou art to be worſhipped as Lord over all!

Thine is the greatneſs and the power, the glory, the majeſty, and the empire of the univerſe!

Thou art perfect in wiſdom, wonderful in council, and holy in all thy works!

PSALMS.

Prophetical of the death of the Meſſiah.

MY God, my God, look upon me; why haſt thou forſaken me, and art ſo far from my health and from the words of my complaint?

All they that ſee me laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

He truſted in God that he would deliver him, let him deliver him if he will have him.

They pierced my hands and my feet.

They parted my garments among them: and caſt lots on my veſture.

But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

O praiſe the Lord, ye that fear him: for he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him; but when he called unto him he heard him.

All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

Burnt offerings and ſacrifice for ſin, haſt thou not required: then ſaid I, Lo I come!

In the volume of the book it is written of me, that I ſhould fulfil thy will. O my God! I am content to do it; yea, thy law is within my heart.

I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth and of thy ſalvation.

Glory be to thee, O Lord!

On the vanity of life.

LIKE as a father pitieth his own children, even ſo art thou, Lord, merciful unto them that fear thee.

For thou knoweſt whereof we are made, thou remembereſt that we are but duſt.

Our days are but as graſs; we flouriſh but as a flower of the field.

For as ſoon as the wind bloweth over it, it is gone; and the place thereof ſhall know it no more.

But thy merciful goodneſs, O Lord, endureth for ever and ever, upon them that fear thee, and thy righteouſneſs upon children's children.

Glory be to thee, O Lord!

Part of our Saviour's ſermon on the mount.

BLeſſed are the poor in ſpirit: for theirs is the kingdom of heaven.

Bleſſed are they that mourn: for they ſhall be comforted.

Bleſſed are the meek: for they ſhall inherit the earth.

Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

Bleſſed are the merciful, for they ſhall obtain mercy.

Bleſſed are the pure in heart: for they ſhall ſee God.

Bleſſed are the peace makers: for they ſhall be called the children of God.

Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you for my ſake.

Rejoice and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

Give to him that aſketh of thee, and from him that would borrow turn not thou away.

Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour and hate thine enemy.

But *I* ſay unto you, *love your enemies*, bleſs them that curſe you; do good to them that hate you; and pray for them which deſpitefully uſe you and perſecute you.

That you may be the children of your father.

For ſelf-denial.

Coloſſians iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God. Set your affections on things above, not on things on the earth: for ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience: In the which ye alſo walked ſome time, when ye lived in them.

The ſentence pronounced on our firſt parents (*a*).

HASTE thee, and from the Paradiſe of God
Without remorſe drive out the ſinful pair,
From hallow'd ground th' unholy, and denounce
To them and to their progeny from thence
Perpetual baniſhment. Yet leſt they faint
At the ſad ſentence rigorouſly urg'd,
For I behold them ſoften'd, and with tears
Bewailing their exceſs, all terror hide.
If chearfully thy bidding they obey,
Diſmiſs them not diſconſolate; reveal
To Adam what ſhall come in future days,
As I ſhall thee enlighten; intermix
My covenant in the woman's ſeed renew'd;
So ſend them forth, tho' *ſorrowing*, yet *in peace* (*b*).

——————————For ſince I ſought
By pray'r th' offended deity to appeaſe,
Kneel'd and before him humbled all my heart,
Methought I ſaw him placable and mild,

Bending

(*a*) *Milton*'s Paradiſe Loſt.

(*b*) In what tender terms doth this great poet expreſs the loving-kindneſs and mercies of the Father of mankind! — *Adam*'s reflexion that follows is ſimilar.

Bending his ear; perſuaſion in me grew
That I was heard with favour; peace return'd
Home to my breaſt, and to my memory
His promiſe, that thy ſeed ſhall bruiſe our foe;
Which then not minded in diſmay, yet now
Aſſures me that the bitterneſs of death
Is paſt and we ſhall live! Whence hail to thee,
Eve rightly call'd, mother of all mankind,
Mother of all things living, ſince by thee
Man is to live, and all things live for man.

Pſalm xviii. *Set to muſic by Dr.* Heighington (*a*).

I.

O God, ſole object of our love,
Our refuge from our foes,
Our hope, our fortreſs, our defence,
Our haven of repoſe:

II.

When dangers, miſeries and death
Encompaſs'd us around,
In 'midſt of terror and deſpair
Thy mercies ſtill we found.

III.

The Lord deſcended from above,
And bows the heav'ns moſt high,
And underneath his feet he caſts
The darkneſs of the ſky.

IV.

On Cherubs wings Jehovah comes
The helpleſs to redreſs,
The ſinking hills and trembling earth,
The righteous Judge confeſs.

Hallelujah.

(*a*) Foundling Hoſpital collection.

PRAYERS.

54. *For the evening.*

O Lord of mercy, behold thy creatures, whom thy goodneſs hath preſerved to this hour. To Thee we devote our *lives!* O God, accept the offering! Let our gratitude and praiſe aſcend with a ſweet ſavour to thy mercy's ſeat! Thou, who haſt delivered us from the powers of darkneſs, enlighten our minds; and, by the influence of thy holy Spirit, teach us thy ways, that we may ever rejoice in thy ſalvation, and adore thy mercy in our redemption by thy Son, our Lord, in whoſe moſt bleſſed name we further offer up our prayer:

55. *Our Father*, &c.

56. *Gratitude for divine mercy.*

O Benignant Lord, whoſe ſovereign mercy beholds the children of men with tenderneſs ineffable, graciouſly extend thy favour to us thy ſervants, that we may hereafter live according to thy righteous laws. Let our relenting hearts ſoften thy vengeance, and turn it into pity and compaſſion! O tender Father, hear our petition, and let our tears waſh away our miſdeeds! Accept our daily prayers, as incenſe offered at thy altar! Accept them, almighty God, and let them not be vain in thy ſight! Thy mercies and loving kindneſs ſurpaſs all language to deſcribe, or human powers to comprehend! O bleſs us with the effulgent light of thy countenance, that during our pilgrimage on earth, we may rejoice in the conſtant hope of thy favour. Grant us thy gracious protection, from all ſpiritual and bodily enemies, that amidſt the changes of this tranſient life, we may ſhew forth thy praiſe, and with our expiring breath pour out our hearts in gratitude for thy mercies in Jeſus Chriſt, our bleſſed Lord and Redeemer!

57. *For thankſgiving.*

BLESSED! thrice bleſſed be thy name, who in thine abundant mercy haſt beheld us with eyes of tenderneſs and compaſſion. Thou, O God, haſt delivered our ſouls! Grant us a lively and joyful hope in the reſurrection of Jeſus Chriſt, that we alſo may riſe again to the enjoyment of an inheritance in glory, which fadeth not away. With ſaints and angels we praiſe thee, O God, and ſing Hallelujahs in triumphant joy! Bleſſing and honour, might, majeſty, dominion and power, be unto thee, O Father, and unto the Lamb that was ſlain for the ſins of the world! To Whom, with Thee and the Holy Spirit, all poſſible adoration be given, now and for ever!

58. *For a happy death.*

ALmighty and Eternal God, by whoſe everlaſting decree it is appointed to man once to die, we beſeech thee in thy goodneſs to grant us ſo unſhaken a confidence in thy mercy, that whenever it ſhall pleaſe thee to call us hence, we may be found acceptable in thy ſight. Grant that we may glory in thy ſtrength; and, maintaining thy cauſe like faithful ſoldiers, finiſh our warfare with joy. Thou knoweſt whereof we are made: O look on us with eyes of compaſſion! Be not extreme to mark our offences, but in thine infinite mercy *forgive* them! This we beg for the ſake of Jeſus Chriſt, who died on the croſs for the ſins of the world!

THURSDAY NIGHT.

INVOCATION.

HOLY, holy, art thou, O God, and we reverence thy name!

As the *heaven* is high above the *earth*, ſo great hath been thy mercy towards us.

Thy righteouſneſs is like the great mountains; thy truth reacheth to the heavens: juſtice and judgment are the everlaſting foundations of thy throne!

PSALMS.

Duty of the magiſtrate.

WHOSO privily ſlandereth his neighbour, let him be puniſhed.

Whoſo hath alſo a proud look and high ſtomach, let him not be ſuffered to trouble the people.

Let their eyes look upon ſuch as are faithful in the land, that they may dwell with them.

Whoſo leadeth a godly life, let them be their ſervants:

That no deceitful perſon may dwell in their houſe; nor any one that telleth lies, tarry in their ſight.

Glory be to thee, O Lord!

Advice to magiſtrates.

LET them defend the poor and fatherleſs, and ſee that ſuch as are in need and neceſſity have right.

Ariſe, O God, and judge thou the earth; and let my ſong be of mercy and judgment.

O give them underſtanding in the way of godlineſs!

Let them take no wicked thing in hand, and hate the ſins of unfaithfulneſs; that no ſuch may cleave unto them.

Let a froward heart depart from them, that they may not ſuffer the wicked to prevail.

Glory be to thee, O Lord!

For humility.

LORD, let me not be high-minded; nor have proud looks:

Let me not exerciſe myſelf in great matters, which are too high for me:

But refrain my ſoul and keep it low, like a child that is weaned from his mother; yea, that my ſoul may be even as a weaned child!

Glory be to thee, O Lord!

Martyrdom of St. Stephen, ſhewing charity even to murderers.

Acts vii. 55.

STEPHEN, being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him: and the witneſſes laid down their clothes at a young man's feet, whoſe name was *Saul*. And they ſtoned *Stephen*, calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

Lamentation of Sin, on being expelled from paradiſe (*a*).

MUST I then leave thee, *Paradiſe?* thus leave
Thee, native ſoil, theſe happy walks and ſhades,
Fit haunt of Gods? Where ſhall I hope to find,
Quiet though ſad, the reſpite of that day,
That muſt be mortal to us both? O flow'rs,
That never will in other climate grow,
My early viſitation, and my laſt
At ev'n, which I bred up with tender hand
From the firſt op'ning bud, and gave you names;
Who now ſhall rear you to the ſun, or rank
Your tribes, and water from th' ambroſial fount?
Thee laſtly, *nuptial bow'r*, by me adorn'd
With what to ſight or ſmell was ſweet, from thee
How ſhall I part, and whither wander down
Into a lower world, to this obſcure
And wild? How ſhall we breathe in other air,
Leſs pure, accuſtom'd to immortal fruits?

(*a*) *Milton's* Paradiſe Loſt.

On

Comfort in reſt and confidence in God (a).

——————————The hour
Of night, and all things now retir'd to reſt
Mind us of like repoſe; ſince God hath ſet
Labour and reſt, as day and night, to men
Succeſſive; and the timely dew of ſleep,
Now falling, with ſoft ſlumb'rous weight inclines
Our eye-lids: other creatures all day long
Rove idle, unemploy'd, and leſs need reſt:
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heav'n on all his ways;
While other animals unactive range,
And of their doings God takes no account.
To-morrow, e'er freſh morning ſtreak the eaſt
With firſt approach of light, *let us* be riſen.

PRAYERS.

59. *For the evening.*

ALmighty Creator and Preſerver, by whoſe mercy we are brought to the concluſion of this day! forgive, we beſeech thee, all the ſins we have committed, and make us hereafter ſo watchful of our ways, that we may act worthy the character of *Chriſtians*. We now retire to reſt, O merciful and tender Father, truſting that thy goodneſs will keep us in ſafety, that we may riſe refreſhed in health and ſtrength of body and mind. And when our preſent life ſhall end, O Lord receive our ſouls into that happy ſtate which thou haſt prepared for thoſe who obey thy commandments. This we beg through Jeſus Chriſt, who died upon the croſs for the ſins of the world: and in whoſe name and words we further offer up our petition at thy throne!

60. *Our Father*, &c.

(a) *Milton's* Paradiſe Loſt.

61. *For*

61. *For repentance.*

O Almighty God! Maker of all things, Judge of all men! ſovereign Lord of heaven and earth—who receiveſt every creature that flies to thee for ſuccour! Let tears of repentance flow from our eyes, and our hearts bleed with contrition, at the remembrance of our tranſgreſſions! Thou, O bleſſed Saviour, who didſt ſuffer a painful and ignominious death, that we might obtain pardon of our ſins: thou who madeſt an all-ſufficient ſacrifice for the ſins of the whole world, let not thy blood be ſpilt in vain for us!

62. *For thankſgiving.*

ALmighty Lord, who filleſt immenſity with thy preſence, how ſhall our hearts ſhew forth *thy* praiſe! Thy mercy reacheth unto the heaven of heavens! thy righteouſneſs is as the ſtrong mountains; and thy judgments, O Lord, are profound, beyond the deep abyſs. O God, how excellent is thy mercy towards all the children of men, who put their truſt in Thee, and reſt under the ſhadow of thy wings! Let us drink of thy pleaſures as from the ſpring of eternal life, and in the contemplation of thy glory look towards the brightneſs of eternal day! O ſhew thy loving kindneſs unto us, that our hearts may ſing of thy mercy and truth! Grant this, O righteous Father of mankind, for his ſake, who now ſits at thy right hand in glory everlaſting!

63. *For honeſty and zeal in our engagements as ſervants.*

O Father of angels and men, thou mighty Lord and ſupreme Director of all things in heaven and earth, we beſeech thee to give us a right mind in diſcharging all the duties to which we ſtand bound by our temporal engagements. Thine eye cannot behold the thing which is unjuſt without diſpleaſure. O let our zeal in the ſervice we are engaged, be accepted as gratitude for all thy mercies vouchſafed unto us, that we may delight in the proſperity of thoſe whom thy providence hath ſet over us. Give them ſuch a ſenſe of duty to Thee, that their piety, humility, and zealous

love of Thee, may unite with ours, in the advancement of thy glory and the good of mankind. This we beg, O merciful Father, for his ſake who humbled himſelf as a ſervant, and adminiſtered to the neceſſities of men, even *Jeſus Chriſt*, our bleſſed Lord and Redeemer!

64. *For praiſe and thankſgiving.*

O Almighty Author of this goodly frame, whom all the ends of the earth obey, and to whom all the luminaries of the heavens pay their conſtant homage, in their ſtupendous order; we beſeech thee to exalt our ſouls with the contemplation of thy glories, and all the tremendous operations of thy hands. We join the choirs of angels and archangels in praiſing and adoring thee, thou *Firſt*, thou *Laſt*, thou ſelf-exiſting God! O holy, holy, holy, Lord God of Sabaoth! to Thee we pour forth our thanks! Accept them, O Lord, and let our gratitude ſupply our imperfect praiſe. This we beg, almighty Father, for the ſake of thy dear Son, who in mercy redeemed this ſinful world!

65. *For a happy death.*

THOU almighty Lord, whoſe judgments are right and true, and who in faithfulneſs cauſeth us to be troubled; in the multitude of our ſorrows we fly to Thee! O comfort our hearts and refreſh our ſouls with thy grace! Thou haſt chaſtened us, but not given us over unto eternal death! The days of the years of man, are but as a moment in thy ſight: O grant that we may ſo apply our hearts to the gracious ends of thy providence, in giving us life, that when our hour ſhall come, we may die the death of the righteous, and our laſt end be like his! Grant, O almighty Father, that by the ſufferings of thy dear Son, we alſo may take out the ſting of death, and obtain a victory over the grave! Let this, O God, be the ſupreme object of our hope of happineſs in *Jeſus Chriſt*, our bleſſed Lord and Redeemer!

FRIDAY MORNING.

INVOCATION.

COME unto Me, all ye that travel and are heavy laden, and I will refreſh you. *Matth.* xi. 28.

So God loved the world, that He gave his only begotten Son, to the end that all who believe in Him ſhould not periſh, but have everlaſting life. *John* iii. 16.

PSALMS.

Prophetical of the death of the Meſſiah.

WHY do the heathen ſo furiouſly rage together, and why do the people imagine a vain thing?

The kings of the earth ſtand up, and the rulers take council together, againſt the Lord, and againſt his Anointed.

He that dwelleth in heaven ſhall laugh them to ſcorn; the Lord ſhall have them in deriſion.

Then ſhall He ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

I will preach the law, whereof He hath ſaid unto me, *Thou art my Son!*

Thou wilt not leave his ſoul in hell, neither ſuffer thy Holy One to ſee corruption.

He aſked *life* of Thee, and Thou gaveſt him a long life, even *for ever and ever!*

Glory be to thee, O Lord!

For confidence in God under afflictions.

WHEN I am in heavineſs I will think upon thee, O God: when my heart is vexed, I will complain.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence; incline thine ear unto my calling.

Hear my prayer, O Lord, and conſider my deſire; hearken unto me, for thy truth and righteouſneſs ſake.

Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

Glory be to thee, O Lord!

In praiſe and adoration of the Almighty for his goodneſs and mercy.

THE Lord looketh down from heaven, and beholds all the children of men: from the habitation of his dwelling He conſidereth all that dwell on the earth.

Thou didſt cauſe thy judgment to be heard from heaven: the earth trembled, and was ſtill.

Promiſe unto the Lord your God, and keep it, all ye that are round about Him: bring preſents unto Him that ought to be feared.

Thou art the God that doeſt wonders: and haſt declared thy power among the people.

He divided the ſea, and let them go through: He made the waters to ſtand on an heap.

In the day-time alſo He led them with a cloud: and all the night through, with a light of fire.

He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great deep.

He rained down manna alſo upon them for to eat: and gave them food from heaven.

So man did eat angels food: for He gave them meat enough.

Many a time turned He his wrath away, and would not ſuffer his whole diſpleaſure to ariſe.

For He conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

O remember not our ſins of old.

Help us, O God of our ſalvation, for the glory of thy name: O deliver us, and be merciful unto our ſins, for thy name's ſake.

Glory be to thee, O Lord!

The love of God to man, and the duty of Chriſtian charity.

1 John iv. 7.

BEloved, let us love one another: for *love* is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through Him. Herein is love; not that we loved *God*, but that He loved *us*, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in Him, and He in us, becauſe He hath given us of his Spirit. And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God: and we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment; becauſe as He *is*, ſo are *we*, in this world. There is *no fear in love*; but perfect love caſteth out fear; becauſe fear hath *torment*: he that *feareth*, is not made *perfect* in love. We love *Him*, becauſe He *firſt* loved *us*. If a man ſay I love *God*, and hateth his *brother*, he is a *lyar*: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from Him, that he who loveth God, love his brother alſo.

Effects of the firſt tranſgreſſion (*a*).

FORTH reaching to the fruit, ſhe pluck'd, ſhe eat:
Earth felt the wound, and *Nature* from her ſeat,
Sighing through all her works, gave ſigns of woe,
That *all was loſt!*———————

——Soon

(*a*) *Milton's* Paradiſe Loſt.

——————————Soon as he heard
The fatal treſpaſs done by *Eve*, amaz'd,
Aſtonied ſtood, and blank; while *horror chill*
Ran through his veins. He ſcrupled not to eat
Againſt his better knowledge, not *deceiv'd*;
But fondly *overcome* with female charm.
Earth trembled from her entrails, as *again*
In pangs, and nature gave a *ſecond* groan;
Sky lour'd, and mutt'ring thunder, ſome *ſad drops*
Wept, at completing of the *mortal ſin*
Original.——————————

Propitiation by the death of Chriſt, as related by the angel to Adam (*a*).

——————————Nor can this be,
But by fulfilling That which thou didſt want,
Obedience to the law of God, impos'd
On penalty of death, and ſuff'ring death,
The penalty to thy tranſgreſſion due,
And due to theirs which out of thine will grow:
So only can *high juſtice* reſt appaid.
The law of God, *exact*, He ſhall fulfil
Both by *obedience* and by *love*, though love
Alone fulfil the law; thy puniſhment
He ſhall endure by coming in the fleſh
To a reproachful life, and curſed death;
Proclaiming life to all who ſhall believe
In his redemption; and that his *obedience*,
Imputed, becomes *theirs by faith*, his merits
To ſave them, not *their own*, though legal works.
For this He ſhall live hated, be blaſphem'd,
Seiz'd on by force, judg'd, and to death condemn'd,
A ſhameful and accurs'd, nail'd to the croſs
By his own nation, *ſlain for bringing life*;
But to the croſs *He* nails *thy enemies*,
The law that is againſt thee, and the ſins
Of all mankind, with Him there crucify'd,
Never to hurt them more who rightly truſt
In this his ſatisfaction;—ſo he dies,

(*a*) *Milton's* Paradiſe Loſt.

But ſoon revives;—death over Him no pow'r
Shall long uſurp; ere the *third dawning light*
Return, the ſtars of morn ſhall ſee Him riſe
Out of his grave, freſh as the dawning light,
Thy ranſome paid, which man from death redeems,
This death for man, as many as *offer'd life*
Neglect not, and the benefit embrace
By faith, not void of works: this *Godlike act*
Annuls thy doom, the death thou ſhouldſt have dy'd,
In ſin for ever loſt from life; *this act*
Shall bruiſe the head of *Satan*, cruſh his ſtrength,
Defeating *ſin* and *death*, his two main arms,
And fix far deeper in his head their ſtings,
Than temp'ral death ſhall bruiſe the Victor's heel,
Or theirs whom He redeems; a death like ſleep,
A gentle wafting to immortal life.
Nor after reſurrection ſhall He ſtay
Longer on earth than certain times t'appear
To his diſciples, men who in this life
Still follow'd Him; to them ſhall leave in charge
To teach all nations what of Him they learn'd,
And his ſalvation; them who ſhall believe
Baptizing in the profluent ſtream, the ſign
Of waſhing them from guilt of ſin to life
Pure, and in mind prepar'd, if ſo befall,
For death, like that which the Redeemer dy'd.
All nations they ſhall teach; for from That day
Not only to the ſons of Abraham's loins
Salvation ſhall be preach'd, but to the ſons
Of Abraham's faith, wherever through the world;
So in his Seed all nations ſhall be bleſt!

Prayers.

66. *Morning Prayer.*

O Lord, almighty Ruler of the earth, of whoſe greatneſs and power all the glories of this world are but the fainteſt ſhadows; thus proſtrate we direct our prayers unto Thee, and look with longing eyes towards the heaven of heavens, where Thou ſhineſt in majeſty ſublime, too bright for

for mortal eyes! Lead us, O Lord, in the paths of thy righteouſneſs, and make us to attend to thy ways, that we may not periſh thro' our own imaginations, or the multitude of their ungodlineſs, whoſe hearts are ſet to do evil. Aſſiſt us with thy *grace*, in all that we undertake, that putting our truſt in thee, we may ever be giving of thanks, and rejoice in the love of thy holy name, through *Jeſus Chriſt* our bleſſed Lord and Saviour!

67. *Our Father*, &c.

68. *For defence againſt ſin.*

MOST merciful God, the mighty guardian and protector of mankind, we beſeech thee to continue thy mercies to us! Ponder our words, O Lord, and conſider our meditations! Thus ſurrounded by ſnares and beſet with temptations, let the remembrance of thy wonders of old, and the repeated mercies which thou haſt ſhewn to us, keep our *gratitude* in all its vigour; and the hopes of thy *future* favour add ſtrength to our vigilance and care. Guard our hearts, O God, and keep the door of our lips, that we may never treſpaſs on thy righteous laws! This we beg, *O merciful father*, for the ſake of our great Interceſſor and Redeemer, *Jeſus Chriſt*.

69. *For abſtinence.*

O Almighty and eternal God, who knoweſt whereof we are made, and how prone the fleſh to rebel againſt the ſpirit; grant us, we beſeech thee, ſuch fortitude and awful dread of offending thee, that we may ſhun all temptation to exceſs, and by moderation in our aliment, ſubdue every evil deſire, and ſo reduce our appetites to a juſt conformity to thy will, that we may poſſeſs our ſouls in all their ſtrength and harmony; and obeying thee in true holineſs of life, live to thy honour, and finally by thy mercy obtain everlaſting life, thro' *Jeſus Chriſt* our Lord.

FRIDAY EVENING.

INVOCATION.

JUST and true are thy ways, O thou King of ſaints!

Thou art good, and doeſt good continually; the earth is full of thy goodneſs; and all thy works proclaim thy overflowing bounty.

Every good and perfect gift cometh down from thee, who art the Almighty Father of all!

O Lord, thy goodneſs is above all praiſe; univerſal as thy works, and endleſs as eternity!

PSALMS.

God's protection of good men.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bands in ſunder.

Their ſoul abhorred all manner of meat; and they were even heard at death's door.

But when they cried unto the Lord in their trouble, he delivered them out of their diſtreſs.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men.

Glory be to thee, O Lord!

Under a conſciouſneſs of guilt, for divine aſſiſtance.

O Conſider my adverſity, and deliver me, for I do not forget thy law.

Great is thy mercy, O Lord: O quicken me as thou art wont.

It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindneſs.

Thy

Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore!—

O give me underſtanding according to thy word.

My lips ſhall ſpeak of thy praiſe, and my tongue ſhall ſing of thy righteouſneſs!

I have gone aſtray like a ſheep that is loſt; O ſeek thy ſervant, for I do not forget thy commandments.

I have longed for thy ſaving-health, O Lord:—O let my ſoul live, and it ſhall praiſe thee!

The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live!—

Glory be to thee, O Lord!

The ſovereign effects of chriſtian charity.

1 John iii. 13—24.

MARVEL not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his *brother*, abideth in *death*. Whoſoever *hateth* his brother, is a *murderer*; and ye know that *no murderer* hath eternal life abiding in him. Hereby perceive we the *love of God*, becauſe he laid down his life for *us*: and we ought to lay down our lives for the *brethren*. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his *commandments*, and do thoſe things that are pleaſing in *his* ſight. And this is his *commandment*, That we ſhould believe on the name of *his ſon Jeſus Chriſt*, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in Him, and He in him: and *hereby we know that he abideth in us, by the ſpirit which he hath given us.*

PRAYERS.

70. *For the evening.*

MOST merciful Father of mankind, by whoſe tender Providence we are brought in ſafety to the *concluſion* of this day, accept our humble thanks, for this and all thy mercies. In thy goodneſs, O Lord, we hope for preſent and future bleſſings: Give us thy grace, that as we *live by thee alone, our lives may be devoted to thee!* Let our gratitude and love teach us to conſider our abode on earth as a preparation for bliſs in heaven, that finally by thy mercy, in *Jeſus Chriſt* our Lord, we may be received into the everlaſting manſions appointed for thy faithful ſervants.

71. *Againſt cenſorioufneſs.*

O *Tender Father of mankind*, correct in us, we beſeech thee, whatever is cruel or malevolent: refrain our tongues from evil, and our lips that they ſpeak no guile; that imitating the example of our bleſſed Lord, by unfeigned love, and tender commiſeration, we may mourn over the offences of others; and by our beſt endeavours, make them ſenſible of the errors of their ways. If it be thy pleaſure, let us *ſuffer* injuries but not *do* them. Teach us, O God, to enter into the receſſes of our own hearts, and take an impartial view of them, that we may ſhudder at the ſeverity of our own judgments, and finally eſcape condemnation at the judgment ſeat of Chriſt, in whoſe moſt holy name we implore thy mercy!

72. *Our Father*, &c.

73. *For temperance.*

MOST gracious Father of men and angels, who filleſt all things living with thy bounty, guard us we beſeech thee from all exceſs, that no temptations of appetite may obſtruct the activity, or wound the purity of our ſouls. Let no intemperance ſenſualize our affections, to keep our ſouls in bondage to ſin: but give us ſtrength, we beſeech thee,

ſo

ſo to ſubdue our corruption, that we may ſerve thee in true ſimplicity and purity of heart, and worthily feaſt at the table of our bleſſed Lord and Redeemer, in whoſe moſt holy name we offer up our prayer!

74. *For application to the temporal concerns of life, and reſignation to Providence.*

ALmighty Lord, who haſt ordained by thy unchangeable decree, that man ſhall eat his bread in ſweat and labour; give us, we beſeech thee, an active and induſtrious diſpoſition: let our diligence and innocency go hand in hand, and adminiſter to their mutual ſupport; that our lives may paſs in ſafety, and our deaths be full of hope. Give us ſo true a reliſh of our preſent condition, that the example of humility, which Chriſt hath ſet before our eyes, may appear as far beyond all earthly ſplendour, as the glories of heaven outſhine the tranſient glitter of this world. Teach us, O Lord, an entire ſubmiſſion to thy will, that being reſigned to thee, we may labour with diligence in our temporal, as in our ſpiritual duties, maintaining a ſteadfaſt hope of That ſtate of happineſs, which thou haſt promiſed through *Jeſus Chriſt*, the Lord of life and Redeemer of the world!

75. *For conſtancy of mind, and divine aſſiſtance.*

HEAR us, O merciful Father, we humbly beſeech thee, and let thy grace be ever preſent with thy weak unworthy ſervants! Regulate our perverſe affections, and vain deſires; and confine our hearts to ſuch objects as are pleaſing in thy ſight. We are not able *of ourſelves*, to do or think any thing that is good: O let *thy ſpirit* aſſiſt our *poor endeavours*. Vanquiſh the *temptations* which beſet us! Fix our *inconſtant minds*, and follow us through all our paths. Thou Lord art *our hope!* Thou art *our reſt!* In thee alone is pleaſure and true ſatisfaction; and *all*, *without thee*, is miſery and torment! O grant us the happy ſecurity of *thy peace*, that we may abandon all the falſe appearances of happineſs here below, and find ſoft eaſe and ſweet repoſe in thy love

and favour. Hear our prayer, O God! O merciful Lord of heaven, *hear* us, and ſhew us thy mercy, for the ſake of *Jeſus Chriſt* our Redeemer!

76. *For a happy death.*

ALmighty Father of Spirits, in whoſe hands are the iſſues of life and death, give us comfort in the thought of our approaching diſſolution. Let our paſt miſdeeds ſtand in judgment before us, that being condemned at the tribunal of our own minds, they may not tread our lives down to the earth, nor condemn us at thy judgment ſeat. Our offences againſt thee are great and numerous! O let our hearts aſcend on the wings of contrition, to ſeek for pardon at thy hands. Thou, O Father, who art the righteous judge, ſlow to anger, tho' provoked every day; let our ſorrows bring forth ſuch repentance, as may appeaſe thy juſt indignation; that whenever it ſhall pleaſe thee to call us hence, we may hear the comfortable ſound of the gracious invitation promiſed to thy faithful ſervants, in *Jeſus Chriſt* our Redeemer!

FRIDAY NIGHT.

INVOCATION.

CHRIST being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God; likewiſe reckon ye alſo yourſelves to be dead indeed unto *ſin*, but alive unto God, through *Jeſus Chriſt* our Lord!

PSALMS.

For truſt in God and thankſgiving.

O God, thou art my helper, thou art with them that uphold my ſoul.

Hear my prayer, O Lord, and hide not thyſelf from my petition.

I have

I have put my truſt in thee, and will not fear what fleſh can do unto me.

In thee do I put my truſt, O Lord, and will not be afraid of any thing that man can do unto me.

Unto thee will I pay my vows, unto thee will I give thanks.

For thou haſt delivered my ſoul from death, and my feet from falling, that I may walk before thee in the light of the living.

Be merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge.

I will call unto the moſt high God, even unto the God that ſhall perform the cauſe which I have in hand.

Set up thyſelf, O God, above the heavens, and thy glory above all the earth.

My heart is fixed, O God! my heart is fixed: I will ſing and give praiſe.

For the greatneſs of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

Set up thyſelf, O God, above the heavens, and thy glory above all the earth.

Glory be to thee, O Lord!

Confidence in God, and reſolution to obey.

1 Peter v. 5.

ALL of you be ſubject one to another, and be cloathed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant: becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour; whom reſiſt, ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you *perfect*, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever! *Amen.*

A thankſgiving, as from foundings and orphans (*a*),

Duet.

ATTUNE the ſong to mournful ſtrains;
Of wrongs and woes, the ſong complains;
An orphan's voice eſſays to ſwell
The notes that tears by turns repel.

Recitative.

Left on the world's bleak waſte forlorn,
In ſin conceiv'd, to ſorrow born,
By guilt and ſhame fore-doom'd to ſhare
No mother's love, no father's care:
No guide the devious maze to tread,
Above, no friendly ſhelter ſpread.

Duet.

Alone amidſt ſurrounding ſtrife,
And naked to the ſtorms of life,
Deſpair looks round with aching eyes,
And ſinking nature groans and dies.

Solo.

But who is he who deigns to claim
From all the wrong'd, a father's name?
To rapture turn the changing ſtrains,
'Tis God whoſe hand the world ſuſtains,
He ſmiling bends from mercy's throne,
And calls the fatherleſs his own.
To ſtrangers hands he gives the truſt,
We feel that ſtrangers hands are juſt.
They to the poor his gifts diſpenſe,
And guard the weak with his defence.

Chorus.

O Father, let us ſtill be thine,
And claim thine heritage divine;
Still bleſt, while gratitude repays
Thy endleſs love with endleſs praiſe!

(*a*) Compoſed by Dr. *Hawkeſworth*; ſet to muſic by Mr. *Stanley*, and uſed at the Foundling Hoſpital.

PSALM ciii. (*a*).

ARISE my heart, my ſoul ariſe,
And ſing his praiſe, until the ſkies
Re-echo his aſcending fame:
My ſoul, O celebrate his name!

Like as a father to his child,
So ſoft ſo quickly reconcil'd;
He knows the fabrick of us all,
That duſt is our original.

Man flouriſheth like graſs, a flower
That blows and withers in an hour;
By ſcorching heat, by blaſting wind
Deſtroy'd, and leaves no print behind.

Ye ordered hoſt of radiant ſtars,
O ye his flaming miniſters!
All whom his wiſdom did create,
Through his wide empire, celebrate
His glorious name; with ſweet accord
Join thou my ſoul to praiſe the Lord!

PRAYERS.

77. *For the evening.*

ALmighty creator and preſerver, by whoſe mercy we are brought to the concluſion of this day! Forgive, we beſeech thee, all the ſins we have committed, and make us tremble for fear of offending thee. We now retire to reſt, O God, truſting in thy goodneſs to keep us in ſafety, that we may riſe refreſhed in health and ſtrength of body and mind. And when our preſent life ſhall end, O Lord receive our ſouls into that happy ſtate which thou haſt prepared for thoſe who obey thy commandments. This we beg through Jeſus Chriſt, who died upon the croſs for the ſins of the world!

78. *Our Father*, &c.

79. *For*

(*a*) Uſed at the Foundling Hoſpital: ſet to muſic by Mr. *Cook*.

79. *For purity of ſpirit.*

O Father of ſpirits, almighty Lord, who beholdeſt all thy creatures with eyes of mercy and compaſſion: give us thy grace, that we may reſtrain our appetites within their lawful bounds, and our imaginations, that they wound not the purity of our ſouls. Let the light of thy countenance ſhine upon us, that we may not fall into the ſnares of ſin, or preſumptuouſly rebel againſt thy commandments: but obeying the dictates of our reaſon, act as worthy of our own nature, and of thee, O God, the author of our Being! Strengthen us, we beſeech thee, that guarding the avenues to our hearts, we may reſiſt all the powers of darkneſs, and give proof of the *ſincerity* of our obedience to the goſpel of Chriſt. Grant us, O God, freedom from all wicked deſires, and vain thoughts, that we may poſſeſs our ſouls in *perfect liberty*; and conduct our lives with ſuch awe before thee, that we may be at length admitted into thy glorious kingdom, through Jeſus Chriſt our Lord!

80. *For preparation for the Lord's Supper.*

O God, we beſeech thee ſo to prepare our minds, that we may devoutly obey the commands of our bleſſed Lord! Let not the ſnares of the devil encompaſs us, nor fooliſh fears nor wicked pretences tempt us to evade the ſtrict injunction to *obey our bleſſed Saviour* in this memorial of him! Let it be to us as a ſweet ſmelling ſavour, diffuſing comfort to our ſouls, and arming our hearts with ſtrength to obey all his righteous laws; that when our feet ſhall ſlip, it may uphold us! Grant, O merciful God, that we may ſo devote our hearts to thee, as not to fall into ſin, or falling recover quickly to a remembrance of the love thou haſt ſhewn us in *Jeſus Chriſt*; and our eternal obligations to righteouſneſs: and finally by the meritorious death and ſufferings which we commemorate, obtain of thee, O Lord and Father, admiſſion into thy kingdom, where everlaſting peace and pleaſure ſit enthron'd!—

81. *In contrition of ſpirit and praiſe to the majeſty of the Almighty.*

O Lord God Almighty, whoſe preſence is bounded by no ſpace; who art always nigh unto them who are of a contrite heart, and relieveth the humble ſpirit; do thou bring our iniquities to our remembrance, that afflicting our ſouls in thy ſight, they may be cleanſed from their ſtains. Let not our eyes ceaſe from tears 'till thou haſt *pity* on us! — Out of the abundance of our complaints do we ſpeak; and in the bitterneſs of our ſouls, mourn before thee. O Lord, hear us from thy holy ſeat, and from the throne of thy preſence have mercy on us! Let us not juſtify ourſelves, that our own mouths may not condemn us!—O look down from heaven, from the habitation of thy glory, and behold us miſerable ſinners proſtrate before thee! Thou that ſaveſt in time of affliction, *now* hear *our* ſupplications! Thou that inhabiteſt eternity, and dwelleſt with him who is of a contrite ſpirit, give us *thy comfort from above*, that we may delight in thee, and lift up our faces towards thy holy temple! This we beg, O Almighty Father of life, in the name, and through the mediation of *Jeſus Chriſt* our bleſſed Lord and Saviour!

82. *For a happy death.*

O Merciful God, who in thy boundleſs compaſſion to ſinful man, haſt from the beginning ordained an interceſſor: grant that his merits may ſupply our imperfect obedience; and his blood waſh out our ſinful ſtains! Graciouſly receive our offerings of benevolence to all our fellow-creatures, that when the hour of diſſolution ſhall come to us, we may reſign our breath in peace. To thee we devote our fleeting hours: accept them, O Lord of mercy, how ſhort ſoever they ſhall be, that our confidence in thy love, through *Chriſt*, may be a grateful ſacrifice at thy altar. This we beg, O Almighty Father, in the name of our powerful interceſſor, who now ſits at thy right hand, in all the triumphs of everlaſting glory!

SATURDAY MORNING.

INVOCATION.

UPHOLD us, O Lord, with thy righteouſneſs; that our hearts may be eſtabliſhed unblameable in holineſs before thee, at the coming of our *Lord Jeſus Chriſt!*

PSALMS.

Supplication and thankſgiving.

HEAR my voice, O God, in my prayer, and preſerve my life from wicked doers.

Let me rejoice, O Lord, and put my truſt in thee, that my heart may be glad.

Haſte thee, O God, to deliver me; make haſte to help me, O Lord!

Let all thoſe that ſeek thee be joyful and glad in thee, and let all ſuch as delight in thy ſalvation, ſay alway, *The Lord be praiſed!*

I am poor and in miſery, but thou art my helper and redeemer.

Glory be to thee, O Lord!

For aſſiſtance in diſtreſs.

SET my mind to do good, O Lord, and aſſiſt the poor and helpleſs man, that he may not be ſlain, nor vexed at heart.

Deal with me, O Lord, according to thy name, for thy mercy is ſweet.

O deliver me, for I am helpleſs and poor, and my heart is wounded within me.

Deliver

Deliver my ſoul, O God, from lying lips, and from a deceitful tongue, that it may dwell among them that are friends unto peace;

Who imagine no miſchief in their hearts, neither ſtir up ſtrife, nor ſharpen their tongues like a ſerpent.

Thou art my God, O hear the voice of my prayer!

Thou art the ſtrength of my help, and haſt covered my head when danger has compaſſed me about.

O let my prayers be ſet forth in thy ſight as incenſe, and let the lifting up of my hands be an evening ſacrifice.

Set a watch, O Lord, before my mouth, and keep the door of my lips.

Let me pour out my complaints before thee, and ſhew thee my trouble;

For thou art my hope and my portion in the land of the living.

O enter not into judgment with thy ſervant, for in thy ſight can nō man living be juſtified!

Glory be to thee, O Lord!

Chriſt's appearance after his crucifixion.

Luke xxiv. 36.

JESUS himſelf ſtood in the midſt of them, and ſaith unto them, *Peace be unto you.* But they were terrified and affrighted, and ſuppoſed that they had ſeen a *ſpirit.* And he ſaid unto them, *Why* are ye troubled, and *why* do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me and ſee, for a *ſpirit* hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for *joy*, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled fiſh, and of an honey-comb. And he took it, and did eat before them: and he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of *Moſes*, and in the *Prophets*, and *in the Pſalms*, concerning me. Then opened he their underſtanding, that they

might underſtand the *ſcriptures*; and he ſaid unto them, Thus it is written, and thus it behoved *Chriſt* to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, begining at *Jeruſalem*. And ye are witneſſes of theſe things.

The care of Chriſt for his followers.

John x. 11.

JESUS ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep: but he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and fleeth; and the wolf catcheth, them and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the *Father* knoweth me, even ſo know I the *Father:* and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice, *and there ſhall be one fold and one ſhepherd.*

Hymn in gratitude to God (a).

WHEN all thy mercies, O my God,
My riſing ſoul ſurveys,
Tranſported with the view, I'm loſt
In wonder, love, and praiſe.

O how ſhall words with equal warmth
The gratitude declare,
That glows within my raviſh'd heart?
But thou canſt read it there.

Thy Providence my life ſuſtain'd,
And all my wants redreſt,
When in the ſilent womb I lay,
And hung upon the breaſt.

(a) Addiſon.

To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themſelves in pray'r.

Unnumber'd comforts on my ſoul,
Thy tender care beſtow'd,
Before my infant heart conceiv'd
From whence thoſe comforts flow'd.

Through every period of my life,
Thy goodneſs I'll purſue;
And after death in diſtant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more;
My ever grateful heart, O Lord,
Thy mercy ſhall adore.

PRAYER.

83. *For the morning.*

O Heavenly Father, almighty and everlaſting God, who haſt ſafely brought us to the begining of this day; we moſt earneſtly recommend ourſelves to thy merciful guidance and protection! Let thy good providence be always over us, and the grace of thy holy ſpirit, direct us to do what is right and juſt in thy ſight, through Jeſus Chriſt our bleſſed Lord and Redeemer.

84. *For obedience to ſuperiors.*

ALmighty and eternal God, the ſovereign ruler of men and angels, who haſt conſtituted things in a wonderful order; making all the creatures ſubject to man, and one man to another: teach us, we beſeech thee, to obey all thoſe whom thou haſt ſet over us, reverencing their perſons, and ſubmitting to their *lawful* commands; chearfully taking

thoſe burdens which private neceſſity, or public wiſdom, may require of us, for the common good. Let not the ſpirit of pride or mutiny, murmur, or diſorder, enter our hearts, that we may not be conſigned to the portion of the diſobedient, or the revilers of dominion and authority. Grant this, moſt holy God, for his ſake, whoſe obedience hath obtained the glory of eternal ages, even Chriſt the Saviour of the world!

85. *Our Father*, &c.

86. *For a happy death.*

GRANT, we beſeech thee, Almighty God, that as thy ſon Jeſus Chriſt hath overcome death, and opened unto us the gate of everlaſting life, we may purify our hearts from all ſenſual affections, and worldly deſires; that calmly reſigning our breath to thee, O Father, we may be acceptable in thy ſight, and partakers of his glorious reſurrection!

SATURDAY EVENING.

INVOCATION.

MOST glorious majeſty of heaven, the God of the ſpirits of all fleſh; who humbleſt thyſelf to behold the things that are in heaven and earth;

Protect and defend thy church! O be favourable and gracious unto us.

Accept our prayer and interceſſion for all men; for the king, and for all that are in authority, that we may lead a quiet and peaceable life, in all godlineſs and honeſty.

PSALMS.

Diſplaying the power, majeſty, and glory of God.

THOU, O God, who art praiſed in heaven and earth; thou that heareſt prayer, unto thee ſhall all fleſh come!

Bleſſed

Bleſſed is the man whom Thou chuſeſt, and receiveſt unto Thee: he ſhall dwell in thy court, and he ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: Thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

Who in his ſtrength ſetteth faſt the mountains; and is girded about with power!

Who ſtilleth the raging of the ſea, and the noiſe of the waves, and the madneſs of the people!

They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: Thou that makeſt the outgoings of the morning and evening to praiſe Thee.

Glory be to thee, O Lord!

The mercies of God to men.

THOU viſiteſt the earth, and bleſſeſt it: Thou makeſt it very plenteous.

The river of God is full of water: Thou prepareſt their corn: for ſo Thou provideſt for the earth.

Thou watereſt the furrows: Thou ſendeſt rain into the little valleys thereof: Thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Glory be to thee, O Lord!

The efficacy of the death of Chriſt.

Rom. vi. 3.

KNOW ye not that ſo many of us as were baptized unto *Jeſus Chriſt*, were baptized into his *death?* Therefore we are *buried* with him by baptiſm, into death; that like as *Chriſt* was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in *newneſs of life.*

For

For if we have been planted together in the *likeneſs of his death*, we ſhall be alſo in the *likeneſs of his reſurrection*: knowing this, that our *old man* is crucified with him, that the body of ſin might be *deſtroyed*, that henceforth we ſhould not ſerve ſin: for he that is dead, is freed from ſin. Now if we be *dead with Chriſt*, we believe that we ſhall alſo *live with him*; knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him: for in that he died, *he died unto ſin once*; but in that he *liveth*, he *liveth unto God*. Likewiſe reckon ye alſo yourſelves to be *dead* indeed unto *ſin*; but *alive* unto *God*, through Jeſus Chriſt our Lord.

Adam's acknowledgments and lamentation (a).

THIS moſt afflicts me, that, departing hence
As from his face, I ſhall be hid, depriv'd
His bleſſed count'nance. Here I could frequent,
With worſhip, place by place where He vouchſaf'd
Preſence divine, and to my ſons relate,
On this mount He appear'd, under this tree
Stood viſible; among theſe pines, his voice
I heard; here with Him at this fountain talk'd.
So many grateful altars I would rear
Of graſſy turf, and pile up every ſtone
Of luſtre from the brook, in memory
Or monument to ages, and thereon
Offer ſweet-ſmelling gums, and fruits, and flow'rs.
In yonder nether world where ſhall I ſeek
His bright appearances, or footſteps trace?
For though I fled him angry, yet, recall'd
To life prolong'd and promis'd race, I now
Gladly behold though but his utmoſt ſkirts
Of glory, and far off his ſteps adore!

(a) *Milton's* Paradiſe Loſt.

PSALM I. (a)

BLEST is the man whoſe conſtant feet
Strait in the paths of goodneſs tread:
Who with the proud ne'er takes his ſeat;
Nor is by ſtrife nor malice led.
The law of God is his ſupreme delight,
By day his pattern, and his guide by night.

Like as a tree in happy ſoil,
With faireſt leaves and flow'rs array'd,
Nature repays the planter's toil
With pleaſant fruit and grateful ſhade.
So ſhall the juſt ſee joy and peace
His faithful labours crown.

But ne'er ſhall peace with chearing rays
Smile on the dark and guilty head,
Entangled more, the more he ſtrays,
By folly and by vice miſled.
Illuſive views ſtill diſappoint his aim;
His airy projects vaniſh like a dream.

When therefore from the realms of light
The righteous Judge on earth appears,
How ſhall the wicked ſtand his ſight,
Oppreſt with ſhame, with guilt and fears?
In humble confidence the juſt ſhall meet
The happy ſentence of a bliſs complete.

PRAYERS.

In confidence of the promiſes of God.

O Mighty Lord, whoſe ſeat is the habitation of righteouſneſs and equity, and before whoſe face mercy and truth ſhine forth in heavenly glory; we beſeech Thee to give us ſuch confidence in thy gracious promiſes, that we may always rejoice in thy name; and walking in the light of thy countenance, make our boaſt of thy righteouſneſs! Thou, Lord, art

(a) Set to muſic by Mr. *Green*, and uſed at the Foundling-hoſpital.

art the glory of our ſtrength! O ſhield us from the ſon of perdition! Thy mercy is a ſtrong rock, and thy ſtatutes ſtand faſt for ever. O remember how ſhort our time is upon earth, and grant us thy favour. Let us diligently obey thy commandments, that our days may not paſs away in ſhame, nor our years with diſhonour! Grant this, O merciful Lord, for his ſake, who viſited the earth, in confirmation of thine everlaſting covenant, to ſubdue ſin and the grave!

87. *For humility.*

MOST gracious and merciful God, who in thy great goodneſs didſt ſend thine only Son upon the earth, grant that the example of his meekneſs and humility, his incomparable ſweetneſs and condeſcenſion, may make the deepeſt impreſſions on our hearts! Mortify in us all proud thoughts, and vain opinions of ourſelves, that we may neither boaſt of any thing which Thou haſt permitted us to poſſeſs, nor be unmindful of the Hand from whence it came. Make us to know our infirmities, that we may never ſeek our own praiſe, nor delight in that which may be offered to us by others. Grant, O Lord, that we may glory only in diſcharging our duty to Thee; and by ſhewing due honour and reſpect to our fellow-creatures, at length receive the crown which Thou haſt prepared for thy faithful ſervants, in thy kingdom of eternal glory, through Jeſus Chriſt, our Advocate and Mediator; in whoſe prevailing words we further ſend up our petition to thy throne.

88. *Our Father*, &c.

89. *For a happy death.*

O God eternal, we look up with longing eyes to thy mercy-ſeat for comfort in diſtreſs. Let not our days paſs regardleſs of the ſolemn hour when we muſt yield up our breath to Thee! O thou ſupreme almighty Lord of life, to Thee we fly for ſuccour, in ſteady truſt that Thou haſt broken the chains of ſin and death, that we cannot be held as priſoners of the grave. O let the precious blood of Chriſt, and his reſurrection,

ſurrection, fill our ſouls with humble confidence in his meritorious ſufferings, to deliver us from all our troubles, and to exalt us to everlaſting bliſs!

SATURDAY NIGHT.

INVOCATION.

O Lord, Father and God of my life, in whoſe hand is the ſoul of every living thing, and the breath of all mankind:

Teach me ſo to number my days that I may apply my heart unto wiſdom; *let them not* conſume in vanity, nor my years in trouble.

Make me to remember, O Lord, how ſhort my time is; and to know, *and do* the things which belong to my peace, while as yet place of repentance is open to me.

PSALMS.

Thankſgiving.

O Lord, our Governor, how excellent is thy name in all the world. Thou that haſt ſet thy glory above the heavens!

When I conſider thy heavens, the work of thy fingers; the moon and ſtars which Thou haſt ordained:

What is *man*, that Thou art mindful of him; and the ſon of man, that Thou viſiteſt him?

Thou haſt made ~~him~~ lower than the angels, and haſt crowned him with glory and honour:

Thou madeſt him to have dominion over the works of thy hands, and haſt put all things in ſubjection under his feet.

Glory be to thee, O Lord!

Praiſe and thankſgiving.

O Praiſe the Lord of heaven; praiſe Him in the height:

Praiſe Him all ye angels of his; praiſe Him all his hoſts:

Praiſe Him ſun and moon; praiſe Him all ye ſtars, and light:

Let them praiſe the name of the Lord; for He ſpake the word, and they were made; He commanded, and they were created.

He hath alſo eſtabliſhed them for ever and ever; He hath given them a law which ſhall not be broken.

Praiſe the Lord, fire and hail, ſnow and vapours, wind and ſtorm, fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beaſts, and all cattle; creeping things, and feathered fowls:

Kings of the earth, and all people; princes, and all judges of the world:

Young men and maidens, old men and children, praiſe the name of the Lord:

For his name alone is excellent, and his praiſe above heaven and earth!

Glory be to thee, O Lord!

Chriſt's lamentation on the perverſeneſs of the Jews.

Luke xix. 41.

AND when He was come near, He beheld the city and *wept* over it, ſaying, *If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou kneweſt not the time of thy viſitation.*—And He went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, *My houſe is the houſe of prayer, but ye have made it a den of thieves.* And He taught daily in the temple.

The works of the fleſh, and the ſpirit.

Gal. v. 16.

I Say then, walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the

the other; ſo that ye cannot do the things that ye would. But if ye be led by the ſpirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the ſpirit is *love*, *joy*, *peace*, *long-ſuffering*, *gentleneſs*, *goodneſs*, *faith*, *meekneſs*, *temperance:* againſt ſuch, there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

A HYMN. *The Chriſtian's hope* (*a*).

WHEN riſing from the bed of death,
O'erwhelm'd with guilt and fear,
I ſee my Maker, face to face,
O how ſhall I appear!

If yet while pardon may be found,
And mercy may be ſought,
My heart with inward horror ſhrinks,
And trembles at the thought.

When Thou, O Lord, ſhalt ſtand diſclos'd
In majeſty ſevere,
And ſit in judgment on my ſoul,
O how ſhall I appear!

But Thou haſt told the troubled mind,
Who does her ſins lament,
The timely tribute of her tears
Shall endleſs woe prevent.

Then ſee the ſorrow of my heart,
E'er yet it be too late;
And hear my Saviour's dying groans,
To give theſe ſorrows weight.

(*a*) From *Addiſon*; ſet to muſic by Mr. *Smith*, and ſung at the Foundling-hoſpital.

For never ſhall my ſoul deſpair
Her pardon to procure,
Who knows thy only Son has dy'd
To make her pardon ſure.

PRAYERS.

90. *For the evening.*

ALmighty Lord and Keeper of Iſrael, thou ſovereign Ruler and ſupreme Defender of all the children of men, whoſe eyes are always open for the preſervation of thy creatures; we humbly recommend ourſelves this night to thy watchful care and gracious protection. Vouchſafe, O God, to preſerve us from all danger; and finally, by thine infinite goodneſs and mercy, bring us to *eternal reſt*, for the ſake of Jeſus Chriſt, our Redeemer!

91. *For the forgiveneſs of the ſins of others.*

ALmighty Lord, we beſeech Thee of thy goodneſs and mercy to forgive the offences we have committed againſt Thee, and pardon thoſe who have given council to do evil. Thy blood, O bleſſed Jeſus, was ſhed for thine enemies; turn the hearts of the ungodly to thy righteous paths, that they may no longer rebel againſt thy commandments. *Turn their hearts*, O Lord, and let them behold the things which belong to their peace, before they are hid from their eyes for ever! This we beg, O merciful Father, for the ſake of Jeſus Chriſt, who died to ſave the world! and in whoſe bleſſed name we continually offer up our praiſe.

92. *Our Father*, &c.

93. *For friends, benefactors, and enemies.*

MOST merciful Lord, thou Fountain of all good; we beſeech Thee to extend thy favour and loving-kindneſs to our friends and benefactors; reward them for the good, which through thy providence they have conveyed to us: and bring our enemies into thy paths. Guard them from

all

all ſadneſs and affliction, but ſuch as may be inſtrumental to thy glory, and their eternal welfare. Preſerve their perſons from all violence; and let not the powers of darkneſs prevail againſt them. Guide them in thy paths, and make them the inſtruments of thy mercies to mankind; that amidſt all the taunts and ingratitude of the world, they may ſtand as monuments of thy parental tenderneſs and care; and finally be received into thine everlaſting kingdom, through Jeſus Chriſt, the mighty Friend and Saviour of the world!

94. *For preparation for receiving the ſacrament.*

ALmighty God, who in thine infinite mercy didſt ſend thine only Son upon the earth, to die for the ſins of the world; we beſeech Thee ſo to direct our wills, that we may conſtantly live in the moſt grateful remembrance of the inеſtimable benefits obtained by his all-ſufficient ſacrifice, The day approaches *wherein Thou haſt graciouſly offered an opportunity of commemorating his moſt meritorious death and paſſion:* we beſeech Thee to grant us thy grace, that we may never incur the guilt of negligence, or contempt; but prepare our ſpirits to obey his laſt injunction and dying command. Let no vain excuſe, or wicked ſuggeſtion, divert us from the ſettled purpoſe of our ſouls; that, our eyes beholding the ſalvation which Thou haſt prepared, we may have ſure and certain hope of the eternal happineſs promiſed in thy goſpel, to thoſe who truly truſt in Thee, through the meritorious death and ſufferings of the ſame Jeſus Chriſt our Redeemer!

95. *For fortitude.*

ALmighty Parent of the diſtreſſed, and ſupreme Defender of all who truſt in Thee; we beſeech Thee to arm our ſpirits with conſtancy and firmneſs, that bearing bodily pain with patience and reſolution, our ſouls may rejoice in thy ſalvation. Thy throne, O Father, is eſtabliſhed in righteouſneſs and equity, and who can ſtand before it? But thy mercy and compaſſion ſhine forth in all the majeſty of thy celeſtial glory. O comfort us with thy grace; that triumphing in thy ſtrength, we may encounter all the powers

of

of darkneſs which may invade our minds; and, with manly courage and true confidence in Thee, maintain the dignity with which Thou haſt diſtinguiſhed our nature. Thus following the example of thoſe hoſts of martyrs, who, glorying in thy cauſe, finiſhed their courſe acceptably in thy ſight, receive the crown which Thou haſt prepared, for his ſake, who died in ignominy and pain, even Jeſus Chriſt, the bleſſed Lord and Redeemer of the world!

96. *For repentance and a happy death.*

ALmighty God, and heavenly Father, who of thy great mercy hath promiſed forgiveneſs of ſins to all who with true repentance and faith turn unto Thee; have mercy upon *us*; pardon and deliver *us* from all *our* ſins; confirm and ſtrengthen *us* in all goodneſs; and, when the hour of death ſhall come, bring us to everlaſting life, through Jeſus Chriſt our Lord!

PREFACE to Sunday's Devotion.

I Have in ſeveral parts of my work, entered into a cloſe examination of the cauſes, why ſuch numbers of us, who diſtinguiſh the *Chriſtian Sabbath*, do not attend to the *ſacrifice* made for ſin, on which *That ſabbath*, and all that relates to chriſtianity, is founded. I have preſumed to ſay, that the phraſe *unworthily receiving*, as underſtood and applied to the Lord's Supper, is not grounded in the tenderneſs of the chriſtian diſpenſation; and moreover, that neither the infirmities of human nature, nor any declaration in the New Teſtament, warrant the ſuggeſtion. I ſay, that theſe words have done great miſchief to the chriſtian cauſe, in this country, where chriſtianity is generally well underſtood. To judge from the event, *theſe words* have operated with an irreligious malignity; and minds otherwiſe well-diſpoſed, are perverted by the enchantment of them.

It is *our* unhappineſs to act in this inſtance, as if our *faith* ſtood on a baſis, ſubject to totter, were we to change a word in the Liturgy, in a part which is mere human compoſition. Could any ſuch alteration poſſibly change the mode of worſhipping God, in ſpirit or in truth? Should we not adore the Almighty in a more effectual manner, if the *chriſtian worſhip*, in our Lord's ſupper, were univerſally obſerved?

The ground is not ſo tender but we might venture on it, and expunge the words *unworhily receiving*. It were better to change it into *abuſe*; provided we at the ſame time annexed an explanation of what only can be properly meant by *abuſe*; by which we might underſtand abſolute *hypocriſy*, or groſs preſumption: for if at the time of *receiving*, the party has a conſciouſneſs of paſt ſins; and who among the moſt, or leaſt ſinful of the children of men, is without ſuch conſciouſneſs; it is to be preſumed from the nature of this inſtitution, and its operation on the human mind, that thoſe who complied with the injunction could not fail

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of finding the moſt happy effects with regard both to their morals and faith.

Certain it is, that the evil, as it now predominates, is greater than any that can be apprehended from any ſuch explanation. For excepting a ſmall number of the ſenſible common people of this land; and others, who in their zeal for the *chriſtian law*, adopt *new* modes of faith, and run into enthuſiaſtical abſurdities: except theſe, it doth not appear to me, who have taken ſome pains in the enquiry, that there are to be found among the lower claſſes, *one* in *fifty* ſtrictly entitled to the glorious appellation of a *chriſtian*.

If it ſhall be found that ſo very few, of ſuch of the common people, turned of the age of fifteen, ſhew obedience to *Chriſt*, reſpecting this great article of the commemoration of his death, or the means he hath commanded us to uſe in our remembrance of him: doth it not prove that they are grown ſo irreligiouſly preſumptuous, as to imagine they can uſe *better means* than God hath appointed; or that they have taken a reſolution to uſe *no means* whatſoever, which bear the leaſt affinity with this commemorative ſacrifice?

There is ſomething in this neglect which tends to eſtabliſh the empire of *infidelity*. In all other chriſtian countries this part of chriſtian duty, is as well received and obſerved by the indigent as the affluent. With us, in certain caſes, it is a teſt of a man's loyalty, and ſo far it is *compulſive*: the individual muſt anſwer for his *ſincerity*: but where the *future ſtate* of the *multitude* is concerned, and we ſee plainly whence a great part of the evil ariſes, to give up this point were to renounce chriſtianity.

If we leave the field to them who ſo generally entertain an erroneous opinion, in regard to this fundamental of the Chriſtian faith, and its harmony with reaſon, what is to be the end? A rational obedience to the divine precepts of the chriſtian law, or an irrational diſobedience to all divine laws? Reaſon thus ſullied and debaſed, by ſuch a violence committed, may lead them into the groſs abſurdities of *heatheniſm*, and perſuade them that they have only to follow their animal nature. Heathens of old

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acted more consistently with *their faith*, at least in this instance. Let us hope for better days, when the common people, who are thus blind, will be restored to sight, and behold the sun of righteousness in all its splendor!

I have further to observe, that except the ushering in the day with prayer in common with other days; it is presumed, that the ordinary private devotion of the *Sunday* morning will give place to the public worship. But still there is a more than *common respect* due to it, and the sabbath, being a day of rest, there is generally time for private devotional entertainment in the evening, allowing for reasonable and innocent recreations, according to the weather and season of the year, without falling into the comfortless sequestration, which some who are fanatically inclined, observe. The contrary extreme may, indeed, be more fatal: but whilst men are endowed with reason, it is to be hoped they will make use of it; and not, under a notion of being *the faithful*, act as if they had renounced their nature.

SUNDAY MORNING.

INVOCATION.

I AM the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die. *John* xi. 25, 26.

PSALMS.

Thankſgiving.

I WILL ſing praiſes unto thee, O Lord, and give thanks unto thee for a remembrance of thy holineſs.

For thy *wrath* endureth but the *twinkling of an eye*, and in thy *pleaſure* is life: heavineſs may endure for a night, but joy cometh in the morning.

Thou haſt turned *my heavineſs* into *joy:* thou haſt put off my ſackcloth, and girded me with gladneſs.

Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

Thankſgiving.

Phil. iv. 4.

REjoice in the Lord alway, and again I ſay *rejoice.* Let your moderation be known unto all men. The Lord is at hand. Be careful for *nothing:* but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the *peace of God* which paſſeth all underſtanding, ſhall keep your hearts and minds through Jeſus Chriſt.

For

For attendance on public worſhip.

"THE feſtal morn, my God, is come,
That calls me to thy honour'd dome,
Thy preſence to adore:
My feet the ſummons ſhall attend,
With willing ſteps thy courts aſcend,
And tread the hallow'd floor.

Seat of my friends and brethren, hail!
How can my gladſome tongue, then fail
To bleſs thy lov'd abode?
How ceaſe the zeal that in me glows
Thy praiſe to ſeek, whoſe walls incloſe
The manſion of my God?"

PRAYERS.

97. *Morning Prayer.*

O Lord, our Father and our God, who in mercy haſt brought us to behold the light of this day, which thou haſt ſet apart for thy more immediate worſhip: we beſeech thee to defend us by thy almighty power, that we may offer up the incenſe of our prayers to thee in thy holy temple, with pure and contrite hearts. Let us not fall into any ſin, nor run into any danger. Do thou, O God, ſo order our goings, that they may be accepted by thee, through the merits of the great Redeemer, by whom thou didſt perform the mighty act we this day celebrate: and in whoſe bleſſed name we further call upon thee.

98. *Our Father*, &c.

99. *In acknowledgment of divine mercy.*

WE praiſe and worſhip thee, O God, and glorify thy ſacred name! O Lord Almighty; Heavenly king; God the Father eternal; accept our thanks for thy glory and

power in the wonderful manifeſtation of thy mercy and goodneſs towards all the children of men; particularly in *ſending* thine own ſon to die for our ſins, and *to give himſelf* a ranſom and propitiation for us miſerable ſinners. We beſeech thee, O Lord, to receive our prayers on this day, peculiarly devoted to thy ſervice, in commemoration of the mighty works of creation and redemption, by the blood of Chriſt, and his propitiatory ſacrifice. And thou, O Holy Ghoſt, our ſpiritual guide and heavenly comforter, poſſeſs our hearts with thy bleſſed gifts and graces, that we may henceforth lead our lives according to the laws of Chriſt, in whom with thee, Almighty Father, all glory and dominion center in one God, for ever and ever!

SUNDAY EVENING.

INVOCATION.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another. *Job* xix. 25, 26, 27.

PSALMS.

For confidence in God under affliction.

I Should utterly have fainted: but that I believed verily to ſee thy goodneſs, O Lord, in the land of the living.

I wait thy pleaſure, O Lord, I am ſtrong: comfort my heart, that I may put my truſt in thee.

In thee, O Lord, have I truſted, let me never be put to confuſion: deliver me in thy righteouſneſs.

Bow down thine ear and hear me: O God, deliver me.

To thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity.

Shew

Shew thy ſervant the light of thy countenance, and ſave me for thy mercies ſake.

O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee, and prepared for them that put their truſt in thee, and not in the ſons of men.

Unto thee, O God, will I pay my vows, unto thee will I give thanks.

For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before thee in the light of the living.

Glory be to thee, O Lord!

Humility and obedience to government.

Romans xiii. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the *power*, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee, for good. But if thou do that which is evil, *be afraid*; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom; fear to whom fear; honour to whom honour.

Prophetical of the character and commiſſion of the Meſſiah: from Iſaiah.

" A *Virgin* ſhall conceive, a virgin bear a ſon!
From *Jeſſe's* root behold a branch ariſe,
Whoſe ſacred flow'r with fragrance fills the ſkies.

The

The etherial ſpirit o'er its leaves ſhall move,
And on its top deſcends the myſtick dove.
Ye heav'ns! from high the dewy nectar pour,
And in ſoft ſilence ſhed the kindly ſhow'r!
The ſick and weak the healing plant ſhall aid,
From ſtorms a ſhelter, and from heat a ſhade.
All crimes ſhall ceaſe, and ancient fraud ſhall fail;
Returning *juſtice* lift aloft her ſcale;
Peace o'er the world her olive wand extend,
And white-rob'd *innocence* from heav'n deſcend.
Swift fly the years, and riſe the expected morn!
O ſpring to light, *Auſpicious Babe* be born!
See nature haſtes her earlieſt wreaths to bring,
With all the incenſe of the breathing ſpring:
See lofty *Lebanon* his head advance,
See nodding foreſts on the mountains dance;
See ſpicy clouds from lowly *Sharon* riſe,
And *Carmel's* flow'ry top perfumes the ſkies!
Hark! a glad voice the lonely defart chears;
Prepare the way! a *God*, a *God*, appears:
A *God*, a *God!* the vocal hills reply,
The *rocks* proclaim th' approaching deity.
Lo *earth* receives him from the bending ſkies!
Sink down, ye *mountains*, and ye *vallies*, riſe:
With heads declin'd, ye *cedars*, homage pay;
Be ſmooth ye *rocks*, ye rapid *floods* give way!
The *Saviour* comes, by antient bards foretold;
Hear him, ye deaf, and all ye blind, behold!
He from thick films ſhall purge the *viſual* ray,
And on the *ſightleſs eye-ball* pour the day.
'Tis he th' obſtructed paths of ſound ſhall clear,
And bid new muſic charm th' *unfolding ear*.
The *dumb* ſhall ſing, the *lame* his crutch forego,
And leap exulting like the bounding roe;
No ſigh, no murmur, the wide world ſhall hear,
From ev'ry face he wipes off ev'ry tear.
In adamantine chains ſhall *death* be bound,
And hell's grim tyrant feel th' eternal wound.

As the good ſhepherd tends his fleecy care,
Seeks freſheſt paſture, and the pureſt air,
Explores the loſt, the wand'ring ſheep directs,
By day o'erſees them, and by night protects:
The tender lambs he raiſes in his arms,
Feeds from his hand, and in his boſom warms:
Mankind ſhall thus *his guardian care* engage,
The *promis'd father of the future age.*
No more ſhall nation againſt nation riſe,
Nor ardent warriors meet with hateful eyes;
Nor fields with gleaming ſteel be cover'd o'er,
The brazen trumpets kindle rage no more;
But uſeleſs lances into ſcythes ſhall bend,
And the broad falchion in a plough-ſhare end.
Then palaces ſhall riſe; the joyful ſon
Shall finiſh what his ſhort-liv'd ſire begun;
Their vines a ſhadow to their race ſhall yield,
And the ſame hand that ſow'd, ſhall reap the field.
The ſwain in barren deſarts with ſurpriſe
See lillies ſpring, and ſudden verdure riſe,
And ſtarts amidſt the thirſty wilds to hear
New falls of water murm'ring in his ear:
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulruſh nods.
Waſte ſandy vallies, once perplex'd with thorn,
The ſpiry fir and ſhapely box adorn;
To leafleſs ſhrubs the flow'ry palms ſucceed,
And od'rous myrtle to the noiſome weed.
The lambs with wolves ſhall graze the verdant mead,
And boys in flow'ry band, the tyger lead;
The ſteer and lion at one crib ſhall meet,
And harmleſs ſerpents lick the pilgrim's feet.
The ſmiling infant in his hand ſhall take
The creſted baſiliſk and ſpeckled ſnake;
Pleas'd the green luſtre of the ſcales ſurvey,
And with their forky tongue ſhall innocently play.
Riſe crown'd with light, imperial *Salem* riſe!
Exalt thy tow'ry head and lift thy eyes!

See a long race thy ſpacious courts adorn;
See future ſons, and daughters yet unborn,
In crowding ranks on ev'ry ſide ariſe,
Demanding life, impatient for the ſkies!
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars throng'd with proſtrate kings,
And heap'd with products of *Sabæan* ſprings!
For thee *Idume's* ſpicy foreſts blow,
And ſeeds of gold in *Ophir's* mountains glow.
See heav'n its ſparkling portals wide diſplay,
And break upon thee in a flood of day!
No more the riſing ſun ſhall gild the morn,
Nor evening *Cynthia* fill her ſilver horn;
But loſt, diſſolv'd in thy ſuperior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: The *Light Himſelf* ſhall ſhine
Reveal'd, and *God's* eternal day be thine!
The ſeas ſhall waſte, the ſkies in ſmoke decay,
Rocks fall to duſt, and mountains melt away;
But fix'd *His* word, *His* ſaving pow'r remains;
Thy *realm* for ever laſts, thy own *Meſſiah* reigns!

PSALM CXLV. *Set to muſic* (*a*).

I.

THE Lord doth them ſupport that fall,
And makes the proſtrate riſe:
For his kind aid all creatures call,
Who timely food ſupplies.

II.

Whate'er their various wants require,
With open hand he gives;
And he fulfills the juſt deſire
Of every thing that lives.

(*a*) Uſed at the Foundling Hoſpital.

He

III.

He grants the full requeſt of thoſe
Who him with fear adore,
And will their troubles ſoon compoſe
When they his aid implore.

IV.

The Lord preſerves all thoſe with care,
Whom grateful love employs:
But ſinners, who his vengeance dare,
With dreadful wrath deſtroys.

V.

My time to come in praiſes ſpent,
Shall ſtill advance his fame;
And all mankind, with one conſent,
For ever bleſs his name.

PRAYERS.

100. *A general confeſſion, &c.*

ALmighty and moſt merciful Father, we have all gone aſtray from thy righteous ways. We have followed the imaginations and deſires of our own hearts; and in unnumbered inſtances tranſgreſt thy holy laws. We have left undone thoſe things which we *ought* to have done; and we have done thoſe things which we ought *not* to have done! O God, there is no righteouſneſs *in us:* but thy mercy and compaſſion are as boundleſs as thy juſtice. Spare us, *good Lord*, ſpare us miſerable offenders who confeſs our ſins unto thee. Aſſiſt us in our repentance for them; and pardon our iniquities, according to thy gracious promiſes declared unto mankind, by *Chriſt Jeſus* our Saviour: And grant for *his* ſake, O merciful Lord, and tender Father of mankind, that hereafter we may live ſoberly and righteouſly, to the ſalvation of our ſouls, and the glory of thy holy name.

101. *Our Father*, &c.

102. *Imploring mercy for remarkable ſinners.*

ALL powerful God, who haſt ſet thy glory above the heavens, we beſeech thee to look down in pity from thy throne, and turn the hearts of the unrighteous to the wiſdom of the juſt! Rebuke them, O Lord, with thy chaſtiſements, that they may not be any longer entangled in the work of their own hands. Put them in fear of thee, that knowing themſelves to be but *men*, they may fall down in deep humiliation before thee. Enlighten their underſtandings and regulate their wills, that they may at length conſider the glory of thy power, and adore thy juſtice and mercy. This we beg, O Father Eternal, for his ſake, who bled upon the croſs for repentant ſinners!

103. *For a happy death.*

HEAR us, O merciful Father, and extend thy goodneſs to us thy ſervants. Sanctify all thy corrections to us, that the ſenſe of our *weakneſs* may ſo add ſtrength to our *faith*, that me may conſider death as a paſſage to heavenly joys. Let all our temporal afflictions be loſt in the contemplation of thy love to man, that the grave may not divide us from thee! O Eternal Father, the guardian of ſpirits, the mighty defender of thy faithful ſervants, hear our ſupplications; that whenever it ſhall pleaſe thee to remove us hence, we may be received into thoſe regions, where ſickneſs, pain and ſorrow ſhall be no more; even to dwell with thee in bliſs eternal! This we beg for his ſake, who viſited the manſions of the grave, that we might riſe to everlaſting life!

SUNDAY NIGHT.

INVOCATION.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

PSALMS.

Thankſgiving.

MY ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof and be glad.

O praiſe the Lord with me, and let us magnify his name together!

The poor cry, and thou Lord heareſt them, yea, and ſaveſt them out of all their troubles.

O hear and ſee how gracious the Lord is: bleſſed is the man that truſteth in him!

What man is he that deſireth to *live:* and would fain ſee *good days?*

Let him keep his *tongue from evil,* and his *lips* that they ſpeak *no guile.*

Eſchew evil and do good; ſeek peace and enſue it.

Thine eyes, O Lord, are over the righteous; and thy ears are open to their prayers.

Glory be to thee, O Lord!

Praiſe and adoration.

I WILL magnify thee, O God my king: and I will praiſe thy name for ever and ever!

Every day will I give thanks unto thee, and praiſe thy name for ever and ever!

Great art thou, O Lord, and marvellous: worthy to be praiſed: there is no end of thy greatneſs.

One generation ſhall praiſe thy name unto another, and declare thy power.

I will talk of thy worſhip, thy glory, thy praiſe, and wondrous works.

The memorial of thine abundant kindneſs is ſhewed, and men ſhall ſing of thy righteouſneſs.

Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all ages.

The eyes of all wait upon thee, O Lord, and thou giveſt them meat in due ſeaſon.

Thou openeſt thine hand, and filleſt all things living with plenteouſneſs.

I will not put my truſt in princes, nor in any child of man, for there is no help in them.

For when the breath of man goeth forth, he ſhall turn again to his earth, and all his thoughts ſhall periſh.

Bleſſed is he that hath the Almighty for his help, and whoſe hope is in the Lord his God;

Glory be to thee, O Lord!

Gratitude to God for his mercies.

Epheſians v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt hath alſo loved us, and hath given himſelf for us, an offering, and a ſacrifice to God for a ſweet ſmelling ſavour: but *fornication* and all *uncleanneſs*, let it not be once named amongſt you, as becometh ſaints; neither *filthineſs*, nor *fooliſh* talking, nor *jeſting*, which are not *convenient*, but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man *deceive* you with *vain words:* for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be ye not therefore partakers with them: for ye were ſometimes in darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the ſpirit is in all goodneſs and righteouſneſs and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful workers of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things, that are reproved, are made manifeſt by the light; for whatſoever doth make manifeſt, is light; wherefore he ſaith, awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

Hymn on the laſt judgment.

NATURE and death ſhall with ſurpriſe
Behold the pale offender riſe
And view the judge with conſcious eyes.

Then ſhall with univerſal dread
The ſacred myſtic book be read
To try the living and the dead.

The judge aſcends his awful throne,
He makes each ſecret ſin be known,
And all with ſhame confeſs their own.

Thou mighty formidable king,
Thou mercy's unexhauſted ſpring,
Some comfortable pity bring.

Forget not what my ranſom coſt,
Nor let my dear-bought ſoul be loſt,
In ſtorms of guilty terror toſt.

Thou who for me didſt feel ſuch pain,
Whoſe precious blood the croſs did ſtain,
Let not thoſe agonies be vain.

Thou whom avenging powers obey,
Cancel my debt, too great to pay,
Before the ſad accounting day.

Surrounded with amazing fears,
Whoſe load my ſoul with anguiſh bears,
I ſigh, I weep: accept my tears.

Reject not my unworthy pray'r,
Preſerve me from the dangerous ſnare
Which death and gaping hell prepare.

Proſtrate my contrite heart I rend:
My God, my father, and my friend,
Do not forſake me in my end!

Well may they curſe their ſecond birth
Who riſe to a reviving death:
Thou great creator of mankind,
Let guilty man compaſſion find.

Thankſ-

Thankſgiving hymn (*a*).

TO celebrate thy praiſe, O Lord,
I will my heart prepare;
To all the liſtn'ing world thy works,
Thy wond'rous works declare.

The thought of them ſhall to my ſoul
Exalted pleaſure bring;
Whilſt to thy name, O thou moſt high,
Triumphant praiſe I ſing.

Thou mad'ſt my haughty foes to turn
Their backs, in ſhameful flight:
Struck with thy preſence, down they fell;
They periſh'd at thy ſight.

Againſt inſulting foes advanc'd,
Thou didſt my cauſe maintain;
My right aſſerting from thy throne,
Where truth and juſtice reign.

Our hopes are fix'd, that now the Lord
Our ſov'reign will defend;
From heav'n reſiſtleſs aid afford,
And to his pray'r attend.

Thy ſure defence through nations round,
Hath ſpread his glorious name,
And his ſucceſsful actions crown'd
With majeſty and fame.

To Father, Son, and Holy Ghoſt,
One co-eternal Three,
The higheſt praiſe and humbleſt thanks
Now and for ever be!

PRAYERS.

104. *In charity for the diſtreſſed.*

O Lord Almighty, thou ſovereign ruler and guardian of mankind, who extendeſt thy goodneſs over all the face of nature; we beſeech thee, in thy mercy, to comfort and ſuccour

(*a*) Set to muſic, and uſed at the Foundling Hoſpital.

ſuccour all thoſe who in this tranſitory life are in ſorrow, need, ſickneſs, or any other adverſity. Comfort and relieve them, we beſeech thee, according to their ſeveral neceſſities: give them patience under their ſufferings, and a happy iſſue out of all their afflictions. This we beg, O merciful Father, for his ſake who died to ſave the world!

105. *Our Father*, &c.

106. *For following the example of pious perſons*

O Almighty Father and God of Iſrael, who haſt remembered thy moſt faithful ſervants with a peculiar mercy, leaving their example to all ſucceeding ages; grant that we may meditate on the conduct of ſuch pious perſons, as were moſt diſtinguiſhed in their time, that devoting our hearts to thee, we may never depart from thy truth and righteous ways. We praiſe thy holy name for all thy ſervants departed this life, in thy faith and fear, beſeeching thee to give us grace to follow their good example, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt his ſake, our only Advocate and Mediator!

107. *For divine aſſiſtance.*

ASSIST us, O Lord, with thy divine favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Saviour.

108. *For a happy reſurrection.*

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection of the dead, we beſeech thee to raiſe us from the *death* of ſin, unto the *life* of righteouſneſs, that when we ſhall depart from hence we may ſleep

in

in *Chriſt*, and at the reſurrection in the laſt day, receive the bleſſing which he will then pronounce to all his good and faithful ſervants, in theſe comfortable words; *Come ye bleſſed of my Father, receive the kingdom prepared for you from the foundation of the world!* Grant this, O merciful God, through the merits of the ſame Jeſus Chriſt the great Redeemer of mankind.

109. *For grace and the completion of the ends of life.*

O Almighty Lord of life, look down from thy glory, and behold us with the eyes of thy mercy! Grant us thy grace, that we may worſhip thee with an active and willing mind, free from the ſhackles of the anxious cares and deluſive pleaſures of this world. Give us fortitude to live as true diſciples of thy Son, that delighting in thy ſervice, our lives may be a pleaſing offering to thee, and thy acceptance of them return with joy into our boſoms. O eternal God, the almighty preſerver of all thy creatures, who haſt given us but a ſhort time to live on earth, let this be devoted to thee! Day by day we worſhip thee, O God; and when the night returns, let us offer up the joyful incenſe of our prayers! O ſatisfy our ſpiritual and temporal wants, and let our prayers bring ſuch comforts to us, that our ſouls may rejoice in the hopes of that eternal weight of glory, which thou haſt prepared for thy faithful ſervants. Grant that by charity to the ſouls and bodies of our fellow creatures, we may imitate the example of the great Lawgiver whom thou didſt ſend from heaven. Let his ſufferings for us ſo fulfil the *end* of his coming, that *we* may look forward to our *proper home*, and with him partake of thy glory. Graciouſly hear us, O God, and by thy mercy keep us in thy paths! Let all the children of men rejoice in thy favour, through the ſame Jeſus Chriſt, who deſcended to the grave, that thoſe who truly believe in him might riſe to life immortal!

APPENDIX to DAILY PRAYERS,

110. *For a wife and family.*

MOST gracious and tender Father, who haſt conſecrated marriage for the *happineſs of mankind*; let not the inquietudes or infirmities of my nature ruffle or diſcompoſe my ſpirit. Grant that under all the changes and chances of life, I may enjoy a chearful and grateful mind, with a ſtrict attention to my duty towards Thee; and fidelity and affection to my wife. Let thy grace abound in her heart, that being a pious guide, and bright example to my family, and diſcharging her duty in contentment and humility, thy bleſſings may crown *her* days, and both of us abide in mutual love, to the end of a *holy* and *happy* life, that finally we may be received into thy joys, for the ſake of *Jeſus Chriſt* our bleſſed Lord and Redeemer!

111. *For a huſband and family.*

O God and Father of life, whoſe goodneſs extends to all the children of men; I beſeech Thee let thy heavenly benediction reſt upon me, that I may act as the inſtrument of thy providence towards my huſband and family. Give me ſo juſt a ſenſe of my duty, that my kindneſs and gentleneſs of manners, my ſobriety and zeal, and the fear of Thee, O God, may ſhew them the way to everlaſting peace! Thou who art the tender Parent of mankind, O lead them by thy merciful arm into the paths of righteouſneſs, that brotherly love, and Chriſtian meekneſs, may be the law of their lives, and they the comfort and ſupport of mine. Incline their hearts to induſtry, and their hands to labour, that they may eat the bread of innocence. This I beg, O Lord of mercy, for

the ſake of Jeſus Chriſt thy Son, who died upon the croſs to redeem the world from the effects of ſin and folly!

112. *From a parent or relation, for children.*

MOST merciful Father and eternal God, who through all ages haſt given teſtimony of thy mercy to the children of men; be Thou a Father unto the children committed to my care: give them, I beſeech Thee, healthy bodies, and underſtanding minds, that they may diligently walk in thy paths, as thy faithful ſervants. Preſerve them from the evils of unbridled appetites, and haughtineſs of ſpirit, that thy providence may lead them through the dangers and temptations of their youth. Enable *me*, O Lord, and all *their* ſuperiors, to give them ſuch prudent counſel, and ſhew them ſuch a holy example, that they may not fall a ſacrifice to the guilt and folly of evil companions. Aſſiſt me to provide for their welfare, and let their own induſtry and application, under thy providence, furniſh the means of their living in comfort. And finally I implore thy mercy, to give them grace to follow thy commandments, that they may obtain the inheritance which Thou haſt promiſed, in the glories of thine eternal kingdom, through Jeſus Chriſt our bleſſed Lord and Redeemer!

113. *For obedience of a child to parents and maſters.*

ALmighty Lord and heavenly Father, who loveſt obedience better than ſacrifice, and delighteſt in the offerings of all the children of men, who perform their duty to Thee; give me, I beſeech Thee, a meek and contrite ſpirit. Inſpire my heart with an abhorrence of all undutifulneſs and diſobedience. Let no falſehood or evaſion betray my ſoul; that I may dare to confeſs the truth to thoſe who have a right to require it. Make me patient under reproof, and diligent in performing my duty. Let my gratitude and ſubmiſſion to my parents and ſuperiors be accepted as obedience to Thee. Grant this, I beſeech Thee, O Lord, my Father and my God! for Jeſus Chriſt his ſake!

114. *For ſucceſs in a calling or profeſſion.*

O Eternal God, the ſovereign Diſpoſer of all events, who by thy providence haſt called me to my buſineſs (or profeſſion) grant that I may ſo employ my time as to promote my own good, and the welfare of others. Let all my intentions be pure, and my actions juſt and faithful. Give me ſuch prudence and temperance, ſuch Chriſtian love and charity, that my buſineſs (or profeſſion) may be ſanctified by my religion, and my labour by my care; that when I ſhall have ſerved in the ſtation wherein Thou haſt placed me, and ended my days, I may receive the reward which Thou haſt promiſed in Jeſus Chriſt, my only Advocate and Redeemer.

Prayers over a ſick, or dying perſon.

115. *Firſt.*

O Father Omnipotent, hear our prayer! Be not extreme to mark the offences of this our afflicted brother. Purify him, O God, we beſeech Thee, from all his tranſgreſſions! —Let the blood of that immaculate Lamb, which was ſhed for the ſins of the world, waſh out all his ſtains. Thou, O bleſſed Saviour, who didſt ſuffer an ignominious death even for thine enemies, that Thou mightſt bring them to a ſenſe of their guilt; behold this thy ſervant, who ſendeth up his prayers to Thee, and let not thy blood be ſpilt in vain for *him!*

116. *Second, for the ſame.*

O Lord Almighty, who filleſt immenſity with thy preſence, and vouchſafeſt to behold all the children of men with the tenderneſs of a father and a friend; look with an eye of pity and compaſſion on this our afflicted *brother*, that amidſt all his ſufferings *he* may be defended by thy moſt gracious and ready help; and finally by thy mercy received into everlaſting happineſs, for the ſake of Jeſus Chriſt, who died upon the croſs for the ſins of the world!

117. *Third, for the ſame.*

O God, the almighty Father and Protector of men; look down, we beſeech Thee, from the throne of thy triumphant glory, and behold us *miſerable ſinners* proſtrate before Thee. Teach this our dear afflicted *brother* to kiſs the rod of affliction, that he may have a right ſenſe of his ſins and infirmities. Hear us, O Father, and ſuccour *him* in his ſickneſs. Give *him* a ſure confidence in Thee, that he may look forward beyond the grave; and behold with an equal mind all the fleeting joys and tranſient miſeries of the preſent life, in expectation of *that day* when the eternal Judge ſhall reviſit the earth, in the glorious majeſty of heaven, and pronounce, to *all* true penitents, that *joyful* ſentence, "Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world."—And do Thou, O bleſſed Redeemer of mankind, whoſe blood was ſhed for repentant ſinners, plead *his* cauſe at the throne of mercy, and bring *him* with joy into the preſence of our *Father* and our *God!*

A Chriſtian meditation.

HEAR me, O Lord, and God of my life, when I call upon Thee; ponder my meditation, and forgive the wanderings of my heart.

When I conſider thy wonders of old, and the unnumbered mercies which Thou haſt ſhewn to me, and all the ſons of men, my heart is exalted with joy, and my ſpirit reſteth in hope!

Yet am I unworthy to ſtand in thy ſight; for my tranſgreſſions and infirmities are numberleſs!

Give me thy aid, O Lord, that I may humble my ſoul before Thee, and ſue for thy pardon.

Let patience and humility, temperance and benevolence, reign in my heart, that my thoughts being ſubdued unto Thee, my words and actions may be rendered acceptable in thy ſight!—

Forgive the diſtractions of my imagination, the pollutions of my heart, the anger and fooliſhneſs of my thoughts and words!

O thou

O thou *Firſt Cauſe* of all; Author of my being, omniſcient, omnipotent God, who ruleſt the hearts of men! let no deluſion extinguiſh the light Thou haſt given me: that my reaſon and faith, triumphing over my pride and folly, my ſoul may bend to the duſt in thy preſence.

Grant that I may delight in the forgiveneſs of injuries, as evidence of that true greatneſs which can only flow from a ſincere obedience to thy laws!

Let nothing, with which the world can gratify a haughty ſpirit, come in competition even with *temporal* ſufferings, whilſt I maintain my integrity towards Thee; that the conditions of heavenly happineſs, taught by the great Lawgiver of the Chriſtian world, may be ever preſent to my mind!

Grant me, O Lord, ſuch reſignation to Thee, that, if it ſhould be thy will, my pangs in a tormenting death, may excite my compaſſion for the authors of it, in the benignant words of my bleſſed Lord, "Father forgive them, for they know not what they do."

I am a ſinful man, O Lord! ſinful in habit, ſinful in nature, and unworthy to look up to heaven! O be merciful unto me, and grant me ſuch ſtrength and reſolution that I may never fall again from Thee!

Thy judgments, O Lord, are right, and in faithfulneſs haſt Thou cauſed me to be troubled. O mighty God of Iſrael, the ſoul that *is* troubled, and the ſpirit that *is* vexed, crieth unto Thee! Hear *me*, O God, from thy holy temple;--for thy mercies are infinite!

Turn Thee unto me, according to the multitude of thy tender mercies; and blot out the remembrance of my miſdeeds.

Cleanſe me from my *ſecret faults*, and the *ſins* to which I am by temper and conſtitution prone.

Father of life! Parent of mercy! Benignant Lord! Almighty Sovereign!—Grant me ſuch a meaſure of thy grace, that I may recollect my offences, and learn *how* to repent of them. Give me a contrite heart, that I may worthily lament my ſins, and making ſuch confeſſion of them as Thou ſhalt accept, the joy may return into my boſom, and my footſteps ſlide no more!

Grant, O God, that thy Spirit may lead me forth, and direct my paths in righteouſneſs, that with zeal and purity of mind, truth and ſingleneſs of heart, I may diſcharge thy will on earth as it is done in heaven.

Let the life and death of my Redeemer be ever preſent to my thoughts, that conſecrating my days to his example, the glories which beamed around his ſacred head, amidſt the ſorrows which He ſuffered, may conduct me in triumph through the world.—And let all earthly ſplendor, which comes in competition with life and immortality, appear as death and the grave!

Grant me, O Lord, ſuch a meaſure of thy ſovereign aid, and influence of thy holy Spirit, that I may graſp my fleeting hours, and compaſs every deſign my reaſon warrants, and my ſoul aſpires at.

O let me act as an inſtrument of thy mercies to mankind!

Give me ſtrength to meet my diſſolution with an humble yet undaunted ſpirit; being always ready at thy call.

Preſerve the energy of my *hopes*, that, whatever thy providence hath ordained, I may purſue That which is *right*, and the happineſs of others be my joy!

Whether I ſeek thy honour in the fields of blood, if my country ſhould demand my ſervice; or purſue the common buſineſs of the world. Whether I ſearch for ſcience, or enjoy the innocent pleaſures this glorious frame affords: ſtill grant that I may enter into the receſſes of my mind and unboſom my heart before Thee, in whoſe friendſhip there can be no diſappointment.

Baniſh from me all anxious deſires, that I may poſſeſs my ſpirit in meekneſs and reſignation; and ſuffer not the noiſe and buſtle of the world, or the deluding blandiſhments of life, to captivate my heart; that whilſt I behold my body as duſt and aſhes, my ſoul may be exalted with the contemplation of happineſs in the regions of immortality!

Give me the juſteſt conception of love for my king, my country, and mankind: but let no vanity or exceſs of zeal, ſully the purity of my love and gratitude towards Thee; or divert the current of my thoughts from the Fountain of reaſon, and the Source of all felicity!

Thou,

Thou, Thou art all!—To Thee, O God, I offer up my prayer, from the riſing of the ſun until the midnight darkneſs! Let all my hopes and all my wiſhes be directed to thy glory!

I beſeech Thee fill my heart with ſuch knowledge of thy *word*, that I may dwell in ſafety under the ſhadow of thy *mercy!* Let thy memorial be ſweeter to me than the praiſes of an applauding world: and the riches of thy wiſdom than millions of gold and ſilver!

Shed thy influence on my ſoul, O Lord almighty! that I may poſſeſs ſuch fortitude as will always lead me in thy paths. Thou, O God, art *truth*, and all my reſearches, in which I remember Thee not, are full of error and deluſion!

Thou, O mighty Lord of heaven, who covereſt the earth as with a cloud, and extendeſt the rays of thy omniſcience to all intelligent Beings; thy wiſdom is profounder than the deep, and brighter than the meridian ſun. Let all ſcience, and the glories of this fading world, appear as darkneſs, in compariſon of that heavenly wiſdom, which ſpringeth from hope in Thee!

Make *thy will* appear to me as the *light*, that diſcerning thy laws and abiding in thy ſtatutes, *nature* reſtored by thy *goſpel*, and *reaſon* enlightened by thy *grace*, I may approve what is holy, juſt, and pure, and ever love and fear Thee, and adore thy unchangeable perfections!

Strengthen the powers of my mind, O Lord, that I may *daily* learn, and *conſtantly* practiſe whatever ſhall be acceptable to Thee, till That period, when by thy mercy I ſhall behold with mine eyes, the brightneſs of thine incomprehenſible wiſdom and glory! Grant this, O tender Father, through the blood of my crucified Saviour, and for the ſake of his never-failing mediation at thy throne!

Finally I pray that all the ends of the earth may remember Thee, O Lord; and all nations worſhip before Thee! Cherubims and ſeraphims pay homage unutterable by mortal tongue before the majeſty of thy throne! O Father omnipotent, ſhew thy mercy to *me*, and accept *this tribute* of *my gratitude* and *humble praiſe!*

THE END.

MVSEVM
BRITAN
NICVM